



Wisdom and grace, see in that modest look
Truth's triumph, errors downfall in this booke
Mærebunt piscatores Isa. 19. 8.

Tocksonus sculp.



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Truth's triumph, errors downfall in this booke
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THE *Gal 10 J. c*
ANSWERS
VNTO

The Nine Points of Controuersy,
*Proposed by our late Soueraygne (of Fa-
mous Memory) vnto M. Fisher
of the Society of IESVS.*

AND THE
REIOYNDER

Vnto the Reply of D. Francis
White Minister.

*With the Picture of the sayd Minister, or Cen-
sure of his Writings prefixed.*



Be ready alwayes to giue an ANSWERE to euery one,
that asketh you a reason of the Hope, that is in you.

1. Petr. 3. Vers. 15.

Permissu Superiorum, M. DC. XXVI.

32

T H E

A N D

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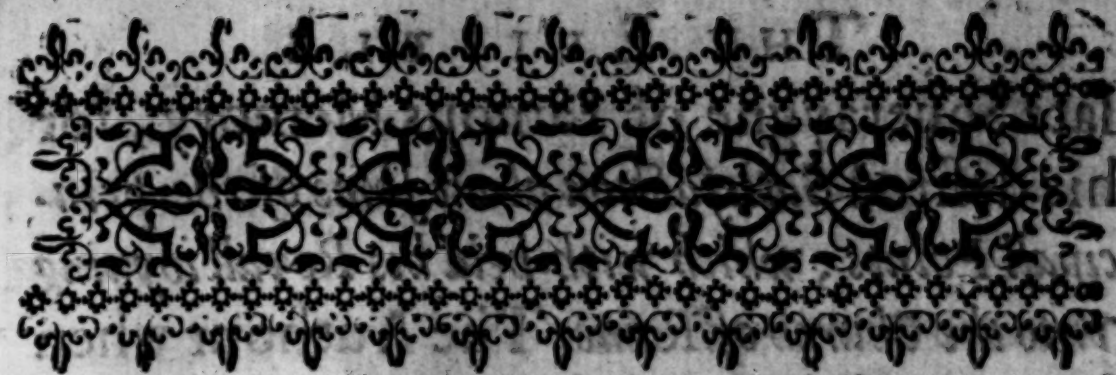


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TO THE
MOST HIGH
AND
MIGHTY PRINCE
CHARLES
KING OF

*Great Brittain, France, and
Ireland &c.*

MOST GRACIOUS
SOVERAIGNE,
These Theologicall La-
bours, which we now pu-
blish, were vndertaken by Order of our
late

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late Soueraygne of Famous Memory, for his desired *Satisfaction about some of the principall Points*, which with-held his Royall ioyning vnto the Church of Rome. The Authour when he penned them, did expect they should haue been kept within the private Library of his Princely Reading, and not made publike to the World, as afterward they were by a Doctour Minister, togeather with a Voluminous Reply, wherein he seekes to disgrace them, by much bitternes of speach, vttered in the violence of his Zeale.

This imposed an Obligation vpon the Authour, to reuiew them agayne, and to set them forth whole and entiere, purged from the faults of hand-writing misprision; cleered from the cloudes cast vpon them by ignorant Cauill; strengthened with some new Collaterall Additions of more euident Explication and Proofs. Which Labours renewed & published, we humbly offer vnto your most Excellent Maiesty, as vnto the Heyre, not only of your Renowned Fathers Dignity and State, but also of his Wisdome and Vertue,

in

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in whome is perpetuated, as the Nobility of his Bloud, so the Excellency of his Mind.

And though it be their hard fortune to appeare in your Presence at the time, when the light of your Royall Clemency is towards your Catholicke Subjects eclipsed; yet for themselves, they confide to find some speciall Favour; not to be forbidden, or banished your Maiestyes Dominions, in that they be Natiffe of your Royall Fathers Command, by the Warrant of his Authority borne into the World, whose Sacred Pleasure, through pious Excesse of Filiall Affection, You still reuerence after his Discease.

Neyther can it be for the credit of our Aduersaryes, or of their Cause, that free Access should be denyed vnto these Writings, which (as themselves testify) were by the sound of Authority summoned vnto the Combat, vpon supposition, that thereby, *Our weakenes, and want of strength would manifestly appeare.* For thus they write: *The better to discover their weaknes, & to plucke them out of their Fox-hole of Personall Successi-*

*D. Whites
Preface.*

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on, and *visibility*, the King imposed the Taske of writing vpon the Nine Questions, knowing our Aduersaryes to be cunning, and subtill in eluding our Arguments, but of no strength, especially in particular Questions, to proue their owne Tenet, or to confirme their Fayth by sacred Scripture, or Auncient Tradition.

If after so solemne Inuitation vnto the Combat, if after so bold Promises that in these Writings, our *weakenes* would be discovered, if after so great assurance giuen to their Credients, that we cannot confirme our Religion by Scripture, these challenged Writings be stayed by Authority, not to enter into the Field; this may yield vnto Iudicious Protestants iust reason to suspect, *that weaknes and want of strength*, rather lyeth on their side; and that the Patrons of their Reformed Religion, place their confidence of Victory, rather in the Partiality of the State, then in the Euidence of the Scripture, in the behalfe of their Doctrines.

And, as these Tytles, euen the Credit of the Protestant Cause, pleade for the free permission of this Booke: so the Booke it selfe contaynes nothing that may cause the
hinde-

DEDICATORY.

hinderance of so due a fauour. Therin no person in Authority is censured, no matter of State touched, nothing vttered that may iustly offed; only the euidéce of Gods Holy Word is vrged, in defence of that Religion, which euen in your Royall Iudgment, is so farre from being impious in it selfe, or an Enemy of your State, as You haue by most happy choyce selected the same to be the Consort of your Crowne, to be the Parent of those glorious Starres, which (according to the hope of all Loyall Subiects) shal frō your Maiesties Throne, by long continued Succession, shine vnto these fortunate Kingdomes: who by her cuer-honoured Name of M A R Y, but much more by the rare Excellency of her Vértues, liuely represents the sweet Memory of your Right Glorious Grand-mother, whiles she liued, for Princely qualities the Paragon of Europe, and now a singular Ornament of the Heauens, in regard of her cōstancy in the Catholike Roman Religion vnto death; that her enraged Enemyes, not being able to conquer her Immortall Affection vnto the same, feared

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feared not to shed her no lesse Innocent,
then Noble Bloud, the Fountaine of Your
Maiestyes Royall Rights vnto the King-
doms of Great Brittain, to strike of that
Thrice-Venerable Head, more Glorious
for the lustre of the *One* Catholike Fayth
She maintayned, then for the shining
gemmes of *Three* Christian Crownes, of
which, two She wore, and the third was
vndoubtedly her Due.

Your Royall Magnanimity, timely to-
kens whereof appeared in your tender
Yeares, hath engaged the Harts of your
Loyall Subiects, in a secret Ioy of Hope,
that God by meanes of your Maiesty, will
illustrate this Kingdome, by many rich
Blessings of Temporall Glory. In which
Hope we are strengthened by the fortunate
Name of *Charles the First*: fortunate I say, to
bring Felicities vpon Kingdomes; vnder,
& by which Name, (*) the two mightiest
Kingdoms of *Europe* aduanced to Imperial
Dignity, grew vnto the highest of worldly
Greatnes. In which respect it is not any
disloyall Affection, that we wish in our
Harts, and pray vnto the Soueraygne Mo-
dera-

(*) *France*
vnder *Char-*
les the Great:
Spayne vn-
der *Charles*,
the fifth Em-
perour, but
the first of
that Name
Kinge of
Spayne, sur-
named *Ma-*
ximus.

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Moderatour, in whose hands are the Harts of Princes, that he wil incline your Princely Hart, to be fauourable vnto that Religion, which only hath been Conquerant in former ages; that hardly can any Christian King be named Renownedly Victorious, that was not a Professour, or a Fauourer therof. Yea, if we call to mind the most famous & wonderfull victoryes that haue ennobled the Christiā Name, we may find, that they were fruits, and effects of some Deuotions of the Catholike Roman Fayth questioned, & proued in this Treatise.

Constantine the first Christian Emperour surnamed the *Great*, who doth not know that his Conquests were obtayned by his worshipping (a) the signe of the Holy Crosse, being doubtlesse of a contrary Religion vnto the Prime Religion-deuiler of this age *Martin Luther*, who sayth of himselfe, (b) *If I were a Souldier, and should see in the field the Standart of the Crosse, I would fly from the same, as from the Diuell.* For this Emperour still carryed (c) the Standart of the Crosse before his army in all his bat-
tayles agaynst *Maxentius, Maximinus, & Li-*

(b) *Luther. Tom. 1. Wittenberg. fol. 539.*

(a) *Euseb. in vita Constantini lib. 3. c. 2. Zozom. l. 1. cap. 8.*
(b) *Luther. Tom. 1. Wittenberg. fol. 539.*

(c) *Euseb. l. 2. de vita Constant. c. 3. & 4. Salutaris passionis Christi Insigne, vniuersum Exercitū perpetuò antecede-
bat.*

* *

cinus

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sinus, putting therein assured confidence of victory, vnto whome God gaue miracu-
lous successe, and He, an example vnto
Christian succeeding Monarches, to pro-
strate the Imperiall Purple before the sayd
sacred Ensigne, to adore thereby Christ
their God. Wherein a chiefe Saint of that
Age reioycing, singeth this verse,

(d) Prudent.
lib. 2. contra
Symmach.

—————(d) *Iam Purpura supplex*
Sternitur Aeneadae Rectoris ad atria Christi,
Vexillumq; Crucis summus Moderator ADORAT.

Imperiall Purple now Christs ayde im-
plores,

The Soueraygne Lord prostrate his
Crosse adores.

Theodosius, to whome likewise Heroicall
Worthynes hath giuen the tytle of Great,
no doubt, but his so many great Victories,
specially agaynst *Eugenius* the Pagan Vsur-
ping Emperour, were wonne by his Deuo-
tion vnto *Saints*, whose Churches before he
went to that warlike Expedition, he did
visit, (e) lying prostrate before their Shrines,
crauing the assured ayde of their Powerfull In-
tercessions. In the Enterprize, hauing in
the first Battayle lost the day, by the
slaugh-

(e) Ruffin lib.
2. Histor. c.
33.

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slaughter of a great part of his army that were Infidells, full of perplexity he spent the night in prayer in a Chappell on the top of a mountayne, (f) and there hauing watched a lōg while fell asleep. In his sleep two men appeared vnto him in white attyre, mounted on white horses, bidding him not to feare, but the next morning presently vpon breake of day, to offer againe the Battayle, *se Auxiliares ei, & Antesignanos à Deo missos*, that they were sent of God to be the Protectours, and Leaders of his army, & that the one was *Iohn the Euangelist*, the other *Philip the Apostle*.

The Emperour vpon this warrant the next day gaue agayne the field to his Enemyes, and (g) making vpon himselfe the signe of the Crosse, began the fight, got a most memorable Victory through the diuine assistance. For (h) when the Enemyes through their multitude begā to preuaile, a storme suddenly blowing frō the mountains droue their darts & lances backe vpon themselves, wherewith amazed, without further fighting, they yielded, yea laying hands on *Eugenius* they brought him vn-

(f) *Theodor. lib. 5. c. 24. Vidit duos viros candido vestitu equis albis vehi.*

(g) *Signo CRVCIS se muniēs, signum prelio dedit. Oros. l. 7. c. 37.*

(h) *Theodor. Ruffin. Oros. & omnes Histor.*

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to Theodosius captiue, & bound in chaines.
The miracle of which Victory a Pagan
Poet, who then liued acknowledging faith
thereof,

(i) Panegy.

in 3. Honer.

(i) *Aquilo de monte procellis
Obruit armatas acies, reuolutaque Tela
Vertit in auctores, & turbine reppulit hastas.
O nimium dilecte Deo, cui militat Æther,
Et coniurati veniunt ad Clasfica Venti!*

A Wind the Army fell'd with Northerne
blast,

And Lance and Dart backe on their Au-
thours cast.

O lou'd of God, for whome the Heaucas
do fight,

And Winds at call imploy commanded
might!

Honorius Sonne of the forsayd *Theodosius*
obtaind two wonderfull victoryes to the
astonishment of the whole world; the one
in *Africke*, with an army of only five thou-
sand, (k) agaynst the army of *Gildo* the
Pagan Tyrant, cōsisting of seauenty thou-
sand: the other in *Italy*, agaynst *Radagay-*
sus the *Goth*, bringing with him an army of
more then two hundred thousand, which

(k) *Sigon. de*
occident. Im-
per. lib. 10.
pag. 160.

was

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was defeated, and wholly extinguished,
 not one Christian Souldier being (l) so
 much as wounded; and this by (m) the
 vertue of Piety and Deuotion vnto Saints.
 For (n) *Saint Ambrose*, deceased some few
 yeares before, appearing vnto the Generall
 assured him of the Victory, and taught
 him (o) where, and in what manner he
 should order his army; therby confirming
 the Catholicke Doctrine, set downe by S.
Augustine as vndoubted: (p) *Sancti per diui-*
nam potentiam humanis rebus intersunt; Saints,
 not by the force of Nature, but by the po-
 wer of God, haue care of human affayres.

Theodoricke the Goth, though in opinion
 an Arian, yet by speciall diuine instinct
 (q) a great Fauourer, and Honourer of the
 Roman (r) Religion and Sea, by many fa-
 mous victoryes conquered in short tyme
 the whole Kingdome of *Italy*, the which
 he many yeares peaceably enioyed; (s) vn-
 till in the end of his life, deflecting from
 his former Piety, to be a Persecutour of
 the Roman Bishop & Fayth, he cōcluded
 his long happy raygne with a dismall, and
 vnfortunate death.

(l) *August. l.*
5. de Ciuit. c.
23.

(m) *Paulin.*
Nolan. de
Sancto Felice,
Nat. 12.

(n) *Paulin. in*
vita Ambrosij.

(o) *Oros. l. 7.*
cap. 36.

(p) *August. de*
cura pro mor-
tuis. cap. 15.

(q) *Nicephor.*
l. 16. c. 35.

(r) *Act. Sy-*
nod. Rom. sub
Symmach.

(s) *Sigon. de*
Occident. Im-
per. lib. 16.

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(t) Nouel. 36.
& 37. vide
Baron. Anno
Domini 533.
& 534.

(u) Procop. de
Ædific. Iu-
stin. orat. 4.

(x) Euagr. l.
4. cap. 23.

(y) Nicephor.
l. 17. c. 13.

Iustinian Emperour, filled the three parts of the world, *Asia*, *Africke*, and *Europe* with the Trophies of his Conquests, which he did euer (t) acknowledge as benefits bestowed on him, for his singular deuotion vnto the most Blessed Virgin, whose glorious Tytle of **G O D S M O T H E R**, he maintayned agaynst the *Nestorians*, by many Edicts, (u) raysing in *Hierusalem*, *Carthage*, and other chiefe Cittyes of the world sumptuous and magnificent Temples in her Honour: yea *Narses* his Generall by whome he expelled the *Gothes* out of *Italy*, was so (x) deuout to our Lady, that being to giue the battayle vnto his Enemyes, his wont was to spend the whole night before in Prayer, & in Inuocations of her ayde, whereby he obtayned so great fauours, as he was still (y) taught, and instructed by her appearing vnto him, in what manner he was to manage the Field.

Who hath not heard of the renowned Victory which *Heraclius* the Emperour wonne vpon the King of *Persia*, with small forces against three mighty armyes, rather by diuine miracle then by human strength
for

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for the recovery of the Holy Crosse, whereby God confirmed (z) the Catholike devotion then used without contradiction over the whole Christian world, (a) to worship that most holy wood, & holy Images, the sayd Emperour causing the Image of our Blessed Saviour to be carryed in all his Battayles before his Army.

(z) Rusticus
Diaconus cō-
tra Eulich.

(a) Paulus Di-
aconus Hist.
Miscel. l. 1.
& Cedrenus
de Imper. in
Herac.

Clodoveus the first Christian King of France, surnamed Belliger, what were his so many Victoryes, but Trophies of the now disliked Roman Devotion? When (b) he went in expedition agaynst Alaricus the Arian, who had vsurped Gascoigne, & other parts of the most Christian Kingdome, to prepare the way vnto the victory, he offered Giftes, and Donaryes vnto S. Martin, in honour of whome he also commanded none should touch any thing of the Countrey of Tours, but only water and grasse for their horses. Agaynst which Edict when one of his Souldiers had transgressed, he gaue order he should be punished, saying, *What hope of Victory, if we offend Saint Martin?* Hence his Enterprize was so fortunate, & illustrated by wonder-
full

(b) Gregor.
Turon. (who
did liue about
that time) l. 2.
Histor c. 17.
Hincmar. in
vita Sacti Ro-
migij. Aiman.
& alij.

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(c) Pharus
igneus.

full cuents. A Stagge wēt before his army, shewing where they might wade ouer the Riuer of *Vienne*, then so swolne with water, as it was not passable, but only in that place. Being in the field neere vnto *Poytiers*, where *Saint Hilaryes* body is honoured, (c) a Tower of light comming forth of the Church of the Saint, shined vpon the King, whereby encouraged, he wonne a most glorious day, slew the Hereticall Vsurper with his owne hands, deliuered the flourishing part of *France* from the *Arian* Tyranny. In his returne acknowledging the Victory gotten by *Saint Martins* intercession, he offered vnto him his Warlike Palfree, whercon he had fought so gloriously, redeeming the same afterward with a Summe of money.

Pepinus, who ioyned a great part of *Germany* that then was Pagan vnto the Crown of *France*, had greater confidence of Victory in his deuout Inuocation of Saints, then in the strength of his Armyes. Hence hauing in a fierce Battayle with the *Saxons*, obtayned a glorious Victory, his wearyed and wounded Army being presently set vpon

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vpon by a fresh mighty Band of Infidells,
 (d) *be lighting from his horse, prostrate on the* (d) *S. Lud-*
ground, made a Vow vnto God, and vnto Saint *gerus in vita*
Swibert, to visit his Reliques with his whole ar- *S. Swiberti.*
my barefoote. Vpon which Vow, straight-
 wayes a wonderfull light from Heaven
 shined ouer him and his Forces, that the
 Pagans terrified therewith, without fighting
 yielded themselves, and their whole Coun-
 trey of *VWestphalia*, to his Obedience.

As almost all bookes be full of the Vi-
 ctories of *Charles* the first of *France* surna-
 med the *Great*; so likewise they make full
 Record of his singular Reuerence vnto the
 Roman Bishop, in whose defence he
 fought so many victorious Fields, special-
 ly agaynst the *Longobards*, whose Irreligion
 towards the *Chayre of Peter* the principall sea,
 the fountayne of *Christian Vnity*, wrought in
 the end the totall (e) subuersion of their
 Kingdome. (e) *Sigon. de*
Regno Ital. l.
3. & 4.

After the Empire was translated from
 the *Franks* vnto the *Saxons*, who more Va-
 liant and Victorious then *Henry* surnamed
 the *Faulkener*, the first Emperour of that
 Stocke? Being sicke, and so weake as he
 *** could

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(f) *Witich. l.*
1. de reb. Sa-
xon. Frodoar.
Chron. Ec-
cles. Rhem.
Luitprand. l.
2. c. 8. & 9.
Naclerus in
Chron. Gen.
31. à Christo
nato.

could hardly hold himselfe on his horse; he durst in person go into the Field against the mightiest army of *Hunnes* that euer entered *Germany* (f); so many in number, and so confident in their forces, as they durst bragge, they could not be overcome, except eyther the Earth should sinke vnder them, or the Heauens fall vpon them. The King and his Souldiers fought valiantly, but prayed no lesse deuoutly; the King making often Vowes vnto God to roote Symony out of his Kingdomes did he win the day, the Souldiers often repeating *Kyrie eleyson*, *Kyrie eleyson*; by the deuout ingemination of which Christian Letany, agaynst the Hunnish *Hui*, *Hui*, *Hui*, they got the Victory: making manifest how great is the force of Prayer, though in a language not vulgarly knowne. For the victory was so Illustrious, as in respect thereof, the sayd Emperour became renowned, admired & honoured of all Christian Princes.

Otho the Great, as in Piety and Deuotion, so likewise for admired victoryes was nothing inferiour vnto the foresayd

Henry

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Henry his Father. He (g) much honoured the holy Lance made of the sacred Nayles of our Saviours Crosse, by vertue whereof he overcame miraculously a immense Army of Hungarians who then were Pagans, & mighty troupes of Rebels that were ioyned agaynst him. Being on the one side of the Rhene, and the Rebels on the other, a few of his Souldiers, without his priuity passing the River, fell into the Enemyes hands. The Pious Emperour seeing them in distresse, and not able to succour them, mooued with compassion, prostrated himselfe (his whole Army doing the like) before the holy Lance with many teares, praying vnto our Saviour whose Hands, and Feete had been pierced with those sacred Nailes. No sooner was he prostrate on the ground, but presently the Rebels, no man knowing why, ranne away, their harts inwardly consuming with feare, so that many of them were killed, & taken prisoners by the aforesayd poore handfull of men.

Henry the second Emperour, Nephew to this Ottho, was on the one side so Victori-

(g) Witi-
chind. lib. 1.

Luitprandus
lib. 4. cap.

II. & 12.

Naucler. in
chron. Gene-

rat. a Christa
32. part. 2.

pag. 82.

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ous, as he ioyned vnto the Crowne of the
 Empyre the Kingdomes of *Bohemia*, *Scla-*
uonia, and *Hungary*; on the other so giuen
 vnto Roman deuotiō, as he is a canonized
 Saint of the Roman Church. His (h) Reli-
 gion towards Gods B. Mother was singlar,
 in whose Honour he vowed, and kept his
 Virginity vnspotted, together with *Kune-*
gundis the Virgin holy Empresse his Spouse.
 When (*) he entred into any Citty, his cu-
 stome was to spend the first night praying
 in the Church of our Lady, if any were in
 the place consecrated to her Name. Hence
 in the battayle he fought agaynst *Bolislauus*
 King of *Bohemia*, the Holy martyrs *Saint*
Laurence, *Saint George*, & *Saint Adrian*, sent
 by the Queene of Saints, were scene to goe
 before his Army, carrying the Standart of
 the Crosse, striking the Enemy with blind-
 nes; so that they not being able to behold,
 much lesse to resist the Emperours forces,
Bohemia was made Vassall vnto the Em-
 pyre, without any effusion of bloud.

About the same tyme the two renow-
 ned Normans *Robert*, and *Roger*, vnderta-
 king to free *Sicily* from the Tyranny of the

Sara-

(h) *Dithmar.*
lib. 6.

(*) *Godofred. Viterb.*
in Chronic.
Cuspianus.
Bonfin. de re-
bus Hungar.
Dec. 2. lib. 1.

Naucerus à
Christo gen.
34. part. 2.
pag. 106.

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Saracens, wherewith the same had been a long tyme oppressed, were constrayned with small forces to (i) encounter an huge Host wherein were thirty thousand horse, and foote without number. In the heate of the battayle *Saint George* was scene blazing forth glorious beames of brightnes vpon a white Steed, in a white Horlemans coate, on which was sowed a Red Crosse thereby encouraging the Christian Army, and driving the Enemy before him. Hence the Nation of the *Normans* conceaued speciall deuotion vnto *S. George*, calling vpon him in their Battayles next after God; and with the *Normans* it is likely, the same deuotion entred into *England*.

In confirmation of this truth, how many Examples doth *Spayne* afford of Victories gotten by Catholike deuotions against the *Saracens*, who in the yeare 701. made themselves maysters of the greatest part of that Countrey? None of their victoryes more famous then that obtayned by the vertue of the Holy Crosse, whereof they keepe yeerly a *Triumphall Feast*. The (k) *Mahometans*, in a battayle with *Alphonfus King*

(i) *Thomas Fazellus, de rebus Sicul. Decad. post. lib. 7. p. 397.*

(k) This history is written by *Rodericus Archbishop of Toledo, who was there present. De rebus Hispan. l. 8. c. 10. Marian. de reb. Hisp. l. 11. c. 14. 15.*

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of *Castile*, surnamed the *Noble*, hauing the better of the day, the Christian Army being almost put to flight, the Arch-deacon of *Toledo* full of Christian courage, hauing in his hands the Ensigne of the Crosse which he carryed before his Arch-bishop (wherein also was the image of the Blessed Virgin) went therewith through the thickest of the Enemyes without being hurt, though innumerable Lances & Darts were cast, and Arrowes shot at him. By his example the Christian Army encouraged, retourning with new fortitude to the Battayne, put the *Saracens* to flight, made massacre of them, who were so many, as the Lances, Darts, & Arrowes left behind the in the field, could not be consumed with the many mighty fires made two dayes together, aswell in token of ioy, as for other vses.

More ancient, & no lesse wonderfull is the Victory gotten agaynst the same Infidells by *Raymirus* King of *Leon* and *Galicia*.

(1) *Ambros.*
Moral. & all
other Histo-
rians.

He (1) hauing gathered together all the forces of his Kingdomes agaynst these *Mahometan* Vsurpers, being defeated, was brought

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brought to great distresse & sadnes. As he rested in the night, *S. Iames* appeared vnto him, telling him that Christ had peculiarly committed *Spayne* to his Tuition, that he should not feare, but trusting in God the next day present the Field to the Infidells, for himselfe would be in the fight. The King did as the holy Apostle ordayned, who according to his promise, was seen in the Field vpon a white horse, with a Red Crosie on his breast, running vpon the Mahometans, and putting them to flight.

Vnto (m) which Victory, not only the King in his Charter with many Bishops & Nobles of his Realme, as eye-witnesses giue record, but euen the Mahometan Histories make mention thereof.

(m) Vide diploma Regis apud Ioan. Marian. in lib. de S. Iacobi in Hispaniam aduentu, in fine.

If I add vnto these forrayne Histories our domesticall Victories, I should be ouer long, yet cannot I pretermit to touch one example in euery Line and Nation of our Kings. Amongst the *Britans*, none more famous then Prince *Arthur*, nor is any of his Victories more certayne then that recorded by (n) *Venerable Bede*, though without mention of him. The *Picts* and

(n) Bede lib. 1. c. 20. histor. Henricus Hunting. R.

Saxons nulli.

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Saxons associating their forces, and invading the *Britans* with a most dreadfull Army, the Priests of the *Britans* (holy *S. German* Bishop being Prince of the Quire) by singing *Alleluia*, & other Church-prayers, strooke such a dismall fright into the harts of the Infidells, that abandoning their weapons and armour, they ranne away with all possible hast: the miracle of *Iosue* (o) his victory being renewed, when the walls of *Iericho* fell to the ground at the sound of the Sacerdotall Trumpets; whereby also the Catholike Doctrine was authorized, that Church-prayers in a language not vulgarly vnderstood, may be pleasing and effectuell with God.

(o) *Iosue* c. 6.

(p) *Affer. Me-*
neu. in vita
Alured Poli-
dor. l. 1. Gu-
bel. Maimes.
& alij.

In the Line of our *Saxon* Kings, who for the fighting of many battayles, for the obtayning of renowned Victoryes, more admired then King *Alfrede*? Which (p) Victoryes, so many and so great, he wonne by his deuotion vnto Saints, particularly by the assistance of Saint *Cuthbert*, who appearing to the King encouraged him vnto that famous Battayle, whereby the forces of the vsurping Infidells were in a
man-

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manner wholly extinguished. *yet blunde*
 After the Conquest, (to say nothing of
 the Conquerour himselfe, whose vast and
 Valiant Enterprize was made fortunate by
 a Consecrated Standart (q) sent him by
 Pope Alexander the second) I will only
 name King Henry the fifth, the mirrour
 of Kinges, in whome was summed to-
 geather the whole perfection of all Ca-
 tholike Military and Politike Worthynes.
 On the one side, who more renowned for
 Victoryes, the this Conquerour of France,
 which in the space of few yeares he brought
 in a manner wholly vnder his Obedience?
 On the other, who more Memorable for
 his Obedience to the Roman Sea, for his
 Reuerence of Catholike Priesthood, for
 his care and respect of Churches, for his
 zeale agaynst the *VVickliffian* Heresy, for
 his dayly deuout Inuocation of Saints, for
 his going barefoote in pilgrimage vnto
 Churches (r)? Two Monasteryes he built
 from the foundations, opposite the one to
 the other vpon the bankes of the *Thames*;
 that tearmed *Bethleem* for Religious men,
 this *Syon* for consecrated Virgins which
 * * * * should

(a) *lovi*
 (q) *Ingnlph*
Matt. West-
mon. & alij.

(r) *Titus Li-*
uius de vita
Henrici. Tho-
mas Walsing.
Enguerant
Stow, and o-
thers.

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(s) Nicol.
Harperfield
Hist. Eccles.
Anglic. sacul.
15. cap. 3.

(u) Walsin-
gham writes
the French
were an hun-
dred & forty
thousand,
the English
not above
ten thou-
sand.

(x) Hector
Boethius Hi-
stor. Scot. fol.
196. Bucan.
Histor. Scot.
fol. 48.

should day and night without intermissi-
on pray for the happy Successe of his
Warres in France. He(s) spent, and com-
manded his Army to spend the night be-
fore the famous Battayle of *Agin-court* in
Prayer, in Inuocation of Saints, in ma-
king their confession vnto Priests, in do-
ing pennance for their sinnes; and in the
morning before the battayle euery one by
his order, put a piece of Earth to his
mouth, to testify his desire (had there
beene oportunity) to haue receaued the
sacred Communion in one kind, as both
the token did signify, and then was the
practise. So that the Diuine Prouidence
graunting so glorious a Victory vnto so
few, agaynst (u) so many, made as it were
Proclamation vnto the world, that these
now questioned Roman Deuotions, are ac-
ceptable vnto him.

In the (x) Annalls of *Scotland* we reade,
that *Guthran* King of the Danes, in Bap-
tisme tearmed *Athelstan*, hauing subdued a
good part of *England*, intruded *Scotland*. His
army was so puissant, as therewith he in-
uironed *Hungus* King of the *Picts*, and *Alpi-*
blonds

nus

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nius Prince of Scotland with their forces that came agaynst him; denouncing vnto them by one that had a loud and shrill voyce, that not one of them should escape aliue. The King Hungus after long prayer vnto God and S. Andrew, being asleep, the sayd Apostle appeared vnto him, bad him fight the next day with confidence in God & his ayde. The battayle was fought

(y) Saint Andrewes Crosse appearing ouer the Scottish Army; the field wonne against the Danes; Athelstan slayne therein; S. Andrew confirmed Patron of Scotland; his Crosse made their Ensigne; a famous Church built in his Honour, to the vse whereof, and mantaynance of Chanons therin, the King applyed the tenth part of (z) his Royall Patrimony.

The Greatest Battayle that Scottish men euer wonne, without doubt is that of Striueling agaynst our Edward the second. The Scottish Historyes say this Kings Army did consist of an hundred & fifty thousand horse, and of as many foote; And though this may seeme great exaggeration, yet our (a) English Annalls testify

(y) Crux decussata.

(z) Decima Regiorum pradiorum partem.

(a) Thomas de la More in vita Edwardi

2. Numqua magis splendidus, nobilis, & superbus Anglorum exercitus visus.

Stow anno Domini 1313. pag. 333.

that

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that neuer before was the like preparation, pride,
and cost in tyme of warre; the Souldyers euen the
night before the battayle, bathing themselves in
wine, casting their gorges, crying, showing, vaun-
ting, confiding in their forces as inuincible. On

(b) Hector
Boethius Hi-
stor. Scot. lib.
14 fo. 3. 114.
Thomas de la
More vbi sup

the (b) other side the Scottishmen spent
the night in confessing their sinnes vnto
Priests, in prayers vnto God by the me-
diatiō of Saints, specially of S. Finan, whose
sacred Reliques they brought with thē into
the Field. In the morning, the King with
his Nobles on the top of an Hill in the
sight of his Army heard Masse, receaued
the B. Sacrament at the hands of *Mauritius*
Abbot, as the rest of the troupes also did, at
the hands of other Priests. The Masse en-
ded, the sayd Abbot came downe, & stood
in the Front of the Army with the Stan-
dard of the Crosse, which they all saluted
falling with their bodyes on the ground.
The English imagining this was done in
token that they yielded, soone found the-
selues deceaued, & were taught by their o-
uerthrow an inuincible Truth, That not
Warlike preparatiō, not the multitude of
men, not the courage of human Hart, not
the

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the forces of Armes; but true Catholicke Piety, Confidence in God, Inuocation of Saints, Worship of the holy Crosse, humble Confession of sins vnto Priests, deuotion vnto the most dreadfull Mystery of the Masse, make Kings and Countreyes Victorious.

By these examples continued from *Constantine* vnto these tymes (vnto which innumerable others might be added) Your Maiesty may perceauce, the Roman Religion to haue byn, as the meanes to assure glorious Victoryes vnto Christian Princes; so likewise the publike Christian profession, at the least, of all the last fourteen Ages. If this so ancient & victorious Religion be proued by the expresse Texts of Diuine Scripture, so cleerly that her Aduersaries be forced to leaue the litterall sense, vpon no better ground then because the same is beyond the capacity of their vnderstanding, what more can be desired?

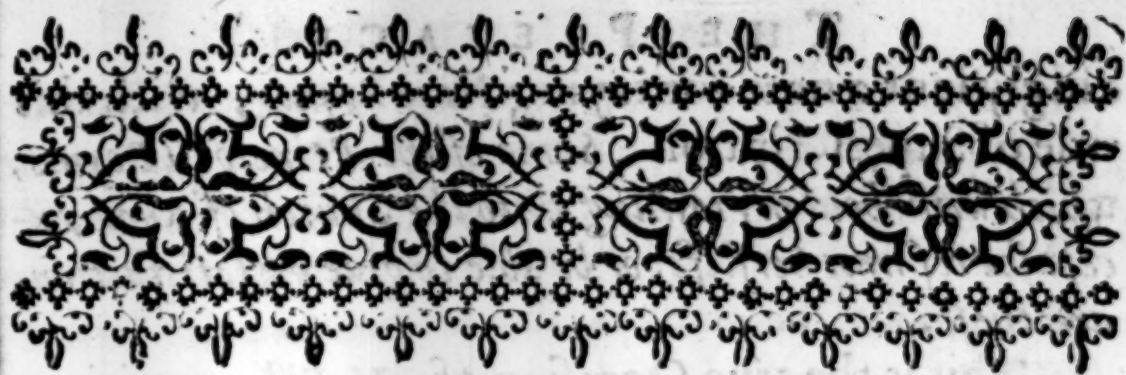
Now this we haue endeauoured to demonstrate, & hope to haue fully performed the taske, in the Treatise wee heere present, prostrate at the Feete of your Roy-

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all Clemency; humbly beseeching the so-
ueraygne Ouer-seer, and Ouer ruler of
Harts, so to incline your maiestyes Hart
to be fauourable vnto your Catholicke
Subiects, as he seeth their Harts to be sin-
cerly loyal vnto you; euer desirous of your
Royall Soueraignty; full of endeared Affe-
ction vnto your Person, which from your
Infancy hath growne together with the
Increase of your Yeares; which hath way-
ted euery where on your Honourable Vn-
dertakings, with hartiest prayers for the
most desired successe; still wishing that our
CHARLES the first of *England*, may in
the glory of Catholike Religion & Piety,
in the Fame of Victoryes and Conquests,
in the large Extent of Dominions, equall,
yea exceed the former Worthyies of that
Name and Number, the *GREAT* and
GREATEST: and after a long hap-
py Raygne, passe to be participant of an
eternall Crowne.

Your loyall Subiect, and
Beadesman.

I. F.



THE PREFACE TO THE READER.

TO the end (good Reader) thou mayst more cleerly conceaue the Scope of these Writings, I haue thought fit, to giue thee notice of some things, concerning the Answer vnto the *Nine Poynts*, and of the occasion thereof.

I suppose, thou hast heard of some Conferences about matters of Religion, which passed between *M. Iohn Fisher* Iesuit on the one side, and *D. Francis White* Minister on the other, for the satisfaction of an Honourable Person that was moued to doubt, whether the Protestant were the true Church. At the second Conference our late Soueraigne King *James* being himselfe present, about the conclusion thereof imposed vpon *M. Fisher* a Taske of writing about some Questions of Controuersy, and accordingly

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dingly sent a note contaying *Nine Poynts*, with this title of Superscription: *Some of the Principall Poynts, which With-hold my ioyning vnto the Church of Rome, except she reforme herselfe, or be able to giue me satisfaction, are these.*

This is the true Occasion of *M. Fishers* writing, and the manner in which his Maiesty proposed the sayd *Nine Questions*: whereby thou mayst discover the falshood of the Occasion pretended by the Minister *D. White*, to saue his owne credit, and to discredit *M. Fishers* Relation of the Conference. He

In his Preface to the Reader. sayth, his Maiesty hauing well understood of the Iesuits Cretizing Relation, & of his dispersing hundreds of papers to his owne prayse, and to the disgrace of his Aduersaries, **T H E R F O R E** made the proposition of the *Nine Questions*, that, the Iesuit answering them, and the Minister replying agaynst his Answer, a publicke testimony might be extant, whereby men might iudge of the sufficiency of the one, and insufficiency of the other. This is a Tale faygned vpon the fingers ends of the Writer thereof. For (besides that the superscription of the *Nine Questions* sheweth, his Maiesty had another intention in proposing them) his Maiesty layd the charge of writing vpon *M. Fisher*, at the second Conference when he had dispersed no papers about the particulars of the first Conference; yea the sayd Relation was not penned, nor the penning thereof begun, when the Note of the *Nine Poynts* was deliuered into his hands. So that it is a meere Fable, that his Maiesty iudged the Iesuits Relation of the Conferences to be Cretizing and false, & therefore charged him with the obligation of writing.

And in my Iudgment the Minister is not aduised

in

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in confessing, that according to *M. Fishers* Relation, his carriage in the Conference was most shameful, *That a Schoole-boy of thirteen yeares old, could not have been more unskilful, and childish.* This Confession, (I say) cannot but be a stayne to his Cause & Honour in the Iudgement of most men, the foresayd Relation being of such Credit, and in substance so exactly true, as none of the Honourable Audience disclaymed from it; yea, which is more, the Ministers Counter-narration ready and prepared, as he sayth, for the print, durst neuer appeare agaynst it. Whereof no doubt the reason is, for that he saw that his printed narration must eyther be notoriously false, with dāger to be proclaymed a falsifyer by the Honourable Audience, or else in substance agree with *M. Fishers*, which he doth acknowledge to be so much to his discredit.

Agayne, the Minister (which was the cause *M. Fisher* published his Relation) had by word of mouth vttered vaunting reportes of his owne victories, and of his putting *M. Fisher* to a *Non-plus*, by arguments he neuer proposed; yea concerning Controuersyes that were not touched. In his printed Narration, these triumphant arguments could neyther haue been well omitted, nor handsomely set downe. If he should haue omitted the, his Credents would haue been scandalized, perceauing he doth delude them by verball Reports which he dares not vtter in print. If he should haue set them downe, the Honourable Audience would haue been offended to see the Cause (as they suppose) of Truth, mantayned by such exorbitant Falshood.

This is the true Reason he is so silent in print
ā
about

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about the particulars of the Conferēces, only doing his endeaour to disgrace the Iesuit in generall termes saying, *That he vanished away from before his Maieſty with foyle and disgrace, his Maieſty telling him, he neuer heard a Verier (*) &c.* A report ſo falſe, as the Miniſter contradicts the ſame himſelfe elſewhere, writing to the contrary, *That, by the ſecond Conference his Maieſty obſerued, that the Aduerſary was cunning, and ſubtill in eluding Arguments.* For what more oppoſite to the *Verieſt Aſſe, or Foole*, then one cunning and ſubtill? If his Maieſty obſerued by that Conference, that the Ieſuit was *cunning, ſubtill*, acute in anſwering, how could he ſay of him, *I neuer heard a Verier Aſſe*? Thus men implicate themſelues, that ſpeake what they would haue belieued, without care of Truth. But in defence of the Relation, I need ſay no more, there being extant an Apology for the ſame in print.

(*) Meaning a Foole or Aſſe.

In his Preface towards the end: and Reply to the Ieſuits Preface initio.

Now concerning the Anſwere it ſelfe to the *Nine Poynts*, M. Fisher hauing receaued the note, preſently addreſſed himſelfe to comply with his Maieſties Cōmand, being encouraged thereunto by the Title, ſhewing his Maieſties deſire of ioyning vnto the Church of *Rome*, could he be ſatisfyed about ſome Poynts. And as he imployed therein his greateſt ſtrength, ſo likewise he was carefull to viſe the expeditiō that was required, atchieuing the Worke in leſſe then a moneth, though the ſame was not ſo ſoone deliuered into his Maieſties hands. This expedition was likewise the cauſe, that he did omit the diſcuſſion of the *Ninth Poynt*, *About the Popes Authority to depoſe Kings*. For being bound by the Cōmand of his Generall, giuen to the whole Order, not to publiſh

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publish any thing of that Argument, without sending the same first to *Rome*, to be reuiewed and approved, his Answer to that Poynt could not haue been performed without very longe expectation & delay. And he was the more bold to pretermitt that Controuersy, in regard that sundry whole Treatises about the same, written by Iesuits and others, both Secular & Religions, had been lately printed: These Authours so fresh and new, he was sure were not vnknowne to his Maiesty, nor was it needfull that any thinge should be added. Also knowing that commonly Kings be not so willing to heare the proofes of Coerciue Authority ouer them, be the same neuer so certayne, he iudged by this omission, the rest of his Treatise might be more gratefull, and find in his Maiestyes breast lesse disaffection & resistance agaynst the Doctrine thereof. Nor could he thinke, that his Iudicious Maiesty, being persuaded of the other eight Points, would haue been stayd from ioyning vnto the Church of *Rome*, only in regard of the Nynth, *Of the Popes Authority ouer Kings*; the Doctrine of the Protestant Church about the Authority of the people, and of the Cōmon wealth in such cases, being farre more disgracefull & dangerous. And this forbearance is not, as the Minister Reply pag. objects, against the resolution of a constant Deuine, 571. or *S. Bernards* rule, *Melius est, vt scandalum oriatur, quàm vt veritas relinquatur*. It is indeed, better that scandall arise, then Diuine Verity be forsaken, by the deniall thereof, or by not professing our Conscience therein, when we are iuridically examined by the Magistrate; wherein euen the Minister giueth testimony that the Iesuit was not defectiue, but did fully and cleerely

Reply vnto
the Iesuits
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tio.

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cleerely declare his Fayth about the Popes Authority, his Maieſty telling him, *he liked him the better*, in reſpect of his playneſſe. This notwithstanding, there is no man of Learning & Diſcretion, but will acknowledge, that a *Constant Dewine* may put off the Scholaſticke Tractatiō of ſome Poynt of Fayth that is leſſe pleaſing, vntill the Auditours, by being perſwaded of Articles that do leſſe diſtaſt, be made more capable of the truth, towards which by diſaffection they are not ſo prone.

The other articles are largely diſcuſſed, and as exactly as ſhortnes of tyme ioyned with penury of Bookes would permit. They be according to the *Note*, but Eight, yet ſome of them contayne diuers branches, and ſo all togeather they amount to the number of fourteene: to wit, 1. *The worſhip of Images.* 2. *The worſhip of the holy Croſſe & Reliques.* 3. *That Saynts & Angells heare our prayers.* 4. *That they are to be worſhipped with honour ſuper-humane, or more then Ciuill.* 5. *That we may & ought to inuocate the.* 6. *That Repetitions of Prayers in a fixed number is pious.* 7. *The Liturgy laudful in a language not vulgarly knowne.* 8. *The Reall Preſence of Chriſts body vnto the corporall mouth.* 9. *Transubſtantiatiō.* 10. *Merit.* 11. *Workes of Supererogation.* 12. *The remaynder of temporall payne after the guilt of Sinne.* 13. *That holy men by Diuine grace may for the ſame make compenſant, yea ſuperabundant Satisfaction.* 14. *That ſuperabundant Satisfaction may be applyed vnto others by the Communion of Saynts.* Before theſe is prefixed the fundamentall Controuerſy of the Church; *That men cannot be reſolved what doctrines are the Apoſtles, but by the Tradition and Authority of the Church; About the ſufficiency & perſpicuity of the Scripture; About the Churches*
viſible

TO THE READER.

visible Vnity, Vniuersality, Holynes, Succession from the Apostles; That the Roman, is the visible Catholicke Church whose Tradition is to be followed. So that in this Treatise a Summe of all the chiefeſt Cōtrouerſies of this Age is contayned.

Concerning the manner of hādling these Points, the Minister graunting the Iesuite sheweth himselfe *well verſt in Controuerſy, addeth, he is deficient of diuine prooſe in euery Article, and farre more ſpecious in eluding our Arguments, then happy in confirming his owne.* What reason he may haue to giue this cēſure of the Treatise I do not ſee, but only that he would ſay ſomething agaynſt it, and no better exception occurred: otherwise it is cleere, that in euery Article the Answerer vrgeth not only the Tradition of the Church, not only the conſent of Fathers, but also ſundry Texts and Testimonies of Scripture. And he doth not only (which is the Ministers tricke) ſcore Bookes, Chapters, Verſes, without ſo much as citing the wordes, nor only doth he produce the wordes of the Text, but also refuteth the Proteſtant Answeres, by the rules of interpretation themſelues commend, by recourſe vnto the Originalls; by the conſideration of the Texts, Antecedent, and Conſequent; by the drift and ſcope of the diſcourſe; by Conference of other places, ſpecially by the expreſſe Letter and proper ſenſe of Gods word. He ſheweth that Proteſtants pretending to appeale vnto Scripture, interpreted from within it ſelfe, as vnto the ſupreme Iudge, in very truth appeale from the expreſſe ſentence of diuine Scripture vnto the figuratiue conſtruction of their humane conceyte. For in euery Point of theſe Controuerſies, they are proued to
In his Preface.

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leauē the litterall sense of some Text of Scripture, without euident warrant from the sayd Scripture so to doe, vpon Arguments at the most probable, vnto which themselues say, *specious Answers* are made, yea vpon the Arguments that haue neyther substance, nor seemelines, neyther forme, nor *speciosity* in them.

In his Pre-
face.

And this will be more cleerly confirmed by the ensuing Confutation of the Ministers Reply, which agaynst the Answer vnto the *Nine Points* came forth at last after two yeares expectation. He pretends that his Booke being *long before finished, & ready for the print*, he stayed that he might cite word by word the sentences of the *Authours*, quoted in his margin; that so his worke might be more vsfull vnto such as want the benefit of *Libraryes*. Which excuse to be false his margins proclayme in innumerable places. I should rather thinke, considering the circumstances of the tyme (if his booke was so longe before ready) that another reason stayed the printing thereof. You may remember, that the *Catholickes of England* by the Clemency of our late Soueraigne during those two yeares had more calme dayes, and a season of some more freedome, then many yeares before they inioyed. Whereby the mindes of Protestants became more free & vnpartiall, more erected to vnderstand the issue of the Controuerfyes betweene them and vs, and lesse vnwilling to see the Catholicke Truth, which now they might with lesse trouble & danger embrace. Wherefore the Ministers booke not daring to appeare in these sunneshine dayes of more sincere and vnpassionate iudgment, was by him reserued to be published, when the Skye should be darkened
with

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with the Cloudes of Persecution, and displeasure, without which protectiō of darkenes it would (perchance) neuer haue come to light.

Euen as deformed Birds the day-time lye

Hidden in barnes, in night abroad they flye.

For when former amity and peace with Catholicke Princes began to be shaken, when the Parliament was hoatin petitioning for a persecution of Catholics, with vttermost rigour, then presently went the Ministers booke to the presse, and not longe after (when the Decree for Persecution was enacted) came forth secure and ioyfull, chaunting (as Syrens

Answer to the Iesuits Preface. In fine.

*Qua ROMA PATET fera regnat Erynnis,
In facinus iurasse putes, dent OCIVS OMNES
Quas meruere pati (sic stat SENTENTIA) pœnas.*

And who shall with indifferency reuiew the booke, may find the same had good reason to fly the light, being euery where full of afflictiue Tearmes, and spitefull Inuectiues, which can giue no content, but only to mindes dimmed with the extremest passion of dislike, who take pleasure to read not what may conuince and conuert, but what may grieve and gall the Aduersaries. Wherein the Iesuit hath some cause to complayne, that his Answer being so moderate and temperate, without any sharpe tearmes agaynst Protestants, still excusing their Errours & Mistakings, by the forwardnes of their Zeale; he hath reason, I say, to grieve, that his Treatise written with such Charity, and Modesty, and this not vpon his owne pleasure, but enforced

by

THE PREFACE

by his Maiesties Command, could not find in England a proportionable Reply, tending towards a calme clearing of the truth, but was set vpon by fierce Reproaches, as if he had been vrged to write for no other end, but that a Minister might haue occasion to disgorge towards him, and his Religion, the bitternes of his gall.

It is true, that with these reproachful discourses, the Minister hath mingled matters of substance, that is, all the principall Shifts deuised by others, and which he could deuise himselfe, to giue a shew to his Religion, or to obscure the light and euidence of the Catholicke; which had he set downe learnedly and calmely, without the admixtion of so much ragefull Impertinency, his Booke had been of lesser bulke: Whereby also, one good peece of this *Reioynder* might haue beene spared, to wit, the Censure prefixed before the same.

My purpose indeed, was to haue passed ouer his bitter Inuectiues & large impertinencies with contempt, and only haue touched what is really of substance: but the request of friends wonne me to the contrary. For they cōsidering, that many be carryed away to their perdition, not by the Ministers learning, but by their opinion thereof, thought it necessary I should prefixe a Discouery of his In-side, in the beginning of this *Reioynder*, as he hath placed a faire Picture of his Out-side, with diuers glorious Emblems to his Honour, vpon the front of his Reply. In which prefixed *Censure*, in euery passage thereof matters of substance are handled; yet my principall drift is to make the same a *Picture*, wherein the Ministers Ignorance in all sorts of Sciences, & his

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& his falsifying of all kinds of Authours is set forth, not with the black Coale of bare verball Accusatiō, but with the lightsome and liuely Colours of euident Proofs: which that they may be more indeleble, are oyled with commiseration of his blindnes, and of his deceaued Credents, that on him for their Salvation rely.

In the *Reioynder*, which is collaterally ioyned with the Text of the Answer vnto the *Nine Poynts*, the matters of substance in the Ministers Reply, that indeed may breed doubt to men not perfectly learned, are refuted: The difficulty is not dissembled, nor shūned, the same is set downe commonly in the Ministers words, with the whole force & pith thereof summed togeather, the Refutation presently following, not by the sole contradiction of words, but by the oppositiō of reasons. These, as they be ordinarily still of number, so I hope the Reader will find them to be likewise of waight, that pondering them, and comparing them with the Ministers, in the ballance of vnpartiall iudgment, he will easily see towards whom the doctrine not only of Christian Traditiō, but also of the holy Scripture inclineth.

If any wonder that this Treatise came forth no sooner the tyme being more then an yeare and a halfe since the Ministers Reply was printed; let him consider, that it was a good while after the printing thereof, before the same came to my hands, in regard of my absence & great distance from London. The booke is huge and vast, that to read the same attentiuely tyme and disoccupation is required. The Vastnes thereof was likewise the cause the same could not be confuted *Verbatim* (which had been
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easy)

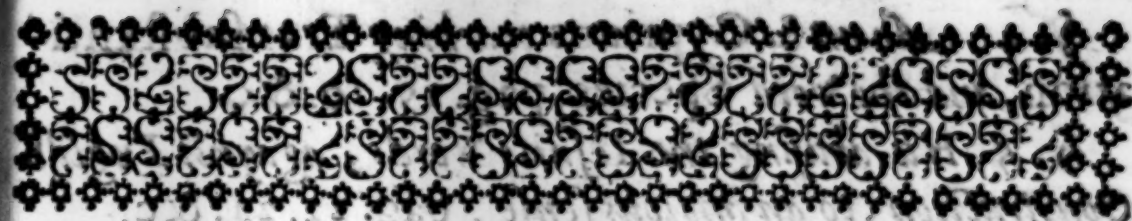
THE PREFACE

easy) without making a Booke as bigge as *Calepine*, with great and vnnecessary charges; which also being so bigge, would neuer haue found passage, and utterance in tymes of difficulty. Hence the Reioyner was forced not only to reade his huge Volume attentiuely, but also to choose and summe togeather what the Reply contrayneth of substance, seuering the same from the drosse of impertinent Reproach, which cost him both tyme and labour. Besides about the tyme this Worke should haue gone to the print aboue a yeare agoe, they that should haue concurred vnto the printing thereof, were called to another place by their necessary occasions, and stayd away more then halfe a yeare; in which case we haue not the choyce of Printers, that Protestants inioy.

Of thee (Gentle Reader) in requitall of my Labours I require no more, then that to the perusing of them thou wilt bring an vnpartiall minde, free from preiudicate opinion, raysed by Pulpit-inuectiues, and Popular Reports; free I say, from human regards, affected vnto the Truth of Saluation, resolved when the same appeares not to be kept from the imbracing therof through the feare of tēporall dangers. If thy mind be thus indifferētly & piously disposed, I do not doubt but after attētiue reading, thou wilt giue the same Censure of the Conferences and Disputations betwixt vs and our Aduersary, which *Marcellinus* pronounced of the Cōferences betwixt the Catholicks and Donatists, *Omnium Argumentorū manifestatione, à Catholicis Aduersarios confutatos esse*: That the Catholickes are proued superiour vnto their Aduersaryes, by the manifest truth of all kind of Arguments.

Augustin. in
Breviculo
Collat.

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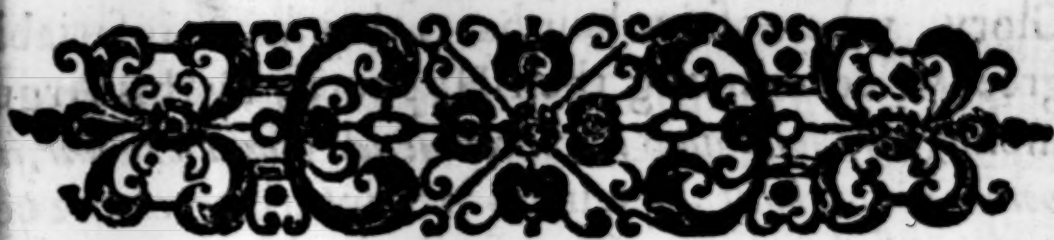
Faultes escaped in the printing.

In the Picture, and Censure.

Pag. 10. lin. 14. Christ read Christs. Pag. 12. lin. 17. in marg. Ministry read Minister. Pag. 13. l. 2. in marg. conferunt read conferant. Pag. 16. l. 20. place translated, read place truly translated. Pag. 25. l. 19. pleasure read pleasure. Pag. 37. l. 7. are read were. Pag. 86. l. 19. now read new. Pag. 44. l. 3. this read his. Pag. 104. l. 16. of read in. Pag. 121. lin. 32. an read be. Pag. 132. l. vlt. dirue read driue.

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THE
TRUE PICTURE
OF D. VVHITE
MINISTER.

Or, the Censure of his Reply
vnto M. Fisher.

The Reason of this Title.

THIS Short Censure is prefixed vnder the Name of your *Picture*, that the Reioynder may correspond in proportion vnto your Reply, the beginning whereof is consecrated by an Image of your (a) *Adored* Selfe, and with other glorious Giew-gawes in honour of your Booke and Religion. Touching which I will say a word, that hereby the Reader may giue a ghesse at the Truth, Learning, Discretion Modesty you shew in your booke, *A good house* (as sayth (*) S. Ambrose) *being knowne by the Frontispice thereof.* The Roman Oratour rebuketh some ancient Philosophers, who made shew to contemne human
(a) For he teacheth that Religious Adoratio is due to Ministers. See the Censure Sect. 3. §. 1.
(*) Bona domus ex limine debet agnosci. Ambros. De insistent, Virg.
Glory,

The true Picture of D. White Minister.

Glory, whereof in their harts they were insatiably greedy; conuincing their Hypocrisy by this Argument; (b) *Libris quos de contemnenda gloria scribunt, sua nomina inscribunt*, Their bookes inscribed of the contempt of glory, are superscribed with their names, that they may be *glorious*. What then may we thinke of you, who in the booke wherein you reiect the Image of your Lord and Saviour, as (c) *no good, nor effectuall means to breed godly memory, & heauenly desires*, in this very Booke, I say, euē in the first Page thereof next after the Blankes, you haue placed your owne Picture, in as *Liuely, Louely, & Venerable* manner as you could deuise, that people gazing thereon, might by the aspect thereof, be moued with Loue, with Veneration, with Deuotion towards you.

This sheweth, that through a Vayne glorious Humour you feele that Truth in your hart, which through want of Religious deuotion, you (d) deny in wordes; to wit, that *Honours done to the Image, are by the law and institution of Nature referred, and to be taken as done to the Person*. And if this be so in a Minister, why should not holy Images be good meanes of *pious Deuotion, and godly Memory, towards Christ Iesus*? Why should not me be moued to *Religious Deuotion* by the Image of our Saviour crucified, as well as by yours heere paynted, with all the Ornamentes of a Ministeriall Deane? By the Picture, I say, of the Sonne of God, suffering for man; not sitting in a curious wrought Chayre as you doe, but hanging on a Paynfull, and Ignominious Crosse; not with a Veluet Cap on his Head, as you weare to keepe in your Witts, but with a Crowne of Thornes, which piercing into his sacred Temples let out his blood; not

Or, A Censure of his Reply to M. Fisher.

not cloathed in Damaske as you be, but in the Purple of his pretious Bloud; not set forth with fine Ruffe-bands and Cuffs, wherwith your wrests and necke be trimmed, to make your face looke smugge, and gracious to the eye of flesh, but ful of rough blowes, & bleeding wounds, which represent the beauty of his Charity to the eye of the Soule.

But herein you are pardonable, in that this Irreligious Vanity comes to you by kind. You imitate herein the Grand propagatour of your Ministeriall Stocke *John Calvin*. He hauing reiected the images of Christ Iesus & his Saynts, not allowing them so much as to be fit Bookes to instruct the Ignorant

(g) checking *Saint Gregory* for so affirming, *As not brought vp in the Schoole of the Holy Ghost*; Neuertheless he did dote on his owne Image, and was most greedy of the tokens of Affection shewed him by the same. Hence when sundry persons, specially the Damfells of *Genewa* (i) to shew their deuoted Loue to this their Arch-Prophet, wore his Image about their necks, directly vpon their harts, he tooke therein singular Content; so farre, as vnto some zealous Ministers, and Godly Brethren that with shew of dislike warned him thereof, he made this charitable

Answer, *The thinge shall be continued in despite of you; if you like it not, turne away your eyes, otherwise let your harts breake with Enuy*. Whereby it is cleere that Ministers vnderstand, & feele by the instinct of Nature, that Images are fit instruments to kindle and conferue Affection towardes Persons Venerably represented; giuing vs iust cause to suspect, that their condemning the vse of Christs Image by way of Religious Deuotion towardes him, proceedes not in truth

(e) *Credentibus vbique Sponsus pulcher occurrit, pulcher ad dexteram Patris, pulcher in manibus Matris, pulcher in Caelo, pulcher in Ligno, pulcher in Miraculis, pulcher in Flagellis.* *Augustin. in Psal. 44.*

(f) The like was done by *Acacius* that Enemy of the Roman Sea, as writeth *Suidas*. And by the Bohemian Protestants. *Rebell Zisca*, who hauing destroyed all holy Images, caused his owne to be set vp in euery place.

Aeneas Sylvius Histor. Bohem.

(g) *Calvinus Instis. l. 4. c. 20.*

(i) *La via de Calvin. c. 12.*

The true Picture of D. White Minister.

truth (as is pretended) from their zeale agaynst
Idolatrous Worship , but because themselues alone by
the meanes of their Images would take possession of
mens Harts.

What is the reason that so many fond Images
are dayly inuented , and vented in *England* in lying
formes , no lesse Honorable to your Religion , then
Disgraceful to the Roman, but that you know, *that*
Images are the Bookes of the Ignorant , and weapons to
expugne the harts of the simple , eyther with loue &
affection , or by auersion and contempt? *A Candle*
signifying the Light of your Gospell , is paynted with a
generall Assembly of your Gospellers with great
shew of Piety about it, *Luther, Calvin, Zuinglius, Husse,*
Wickliffe, Melancthon, Knox, Bullinger, Beza, Zanchy, &
some other; A Diuell, a Pope, a Cardinall a Fryar in
Vggly shapes, puffing and blowing , & casting holy
water in vayne to put it out . A fabulous vanity to
delude Sortes, seing euery mā that is not a foole, may
most easily know euen by *Luthers Confession* , (k)
that his light came not from heauen but from Hell,
kindled by conference with the Diuell, whose (l) breath
made your dead coales to burne , so farre is he from
going about to quench the fire of your Gospell. As
for the generall meeting of your Gospellers, sitting
together in such a Concordious manner, they that
haue read their Writings know , that should they
meete in truth , as they are made in your fancy (if
their tongues be of the same temper as their pens)
they would not sit so demurely , and peaceably as
they are paynted by you , but fall together by the
eares , and to Cuffs, the one with the other, that
(as sayth your (m) Bishop *Bilson*) without doubt there
would

(k) *Luther*
Tom. 7. Wit-
temberg. An-
no. 1538 lib. de
Missapriuata
& Vnctione
Sacerdotum
fol. 228.
(l) *Halitus*
eius prunas
ardere facit.
Iob 41. 18.

(m) *Bilson de*
perpetua gu-
bernat, Eccles.
6.

would be need of more Iustices of peace to part the frayer, then of notaryes to write the decrees of that Councell. Hence the Painter not without mystery, and with great foresight hath made the Minister KNOX in the midst of this imagined Assembly, to signify, that if euer a Generall Councell of your Reformers happ to meete, KNOCKS will be sure not to be wanting amongst them.

I need not seeke farre for the like examples of your Vanity, the very next Page after your Picture is sufficiently stored with such kind of stufte. Two Women there stand opposite the one to the other. That of the right side for your Gospell, that on the left for the Roman Religion. Betweene whome you haue pictured foure or fve oppositions, which deserue to be noted being wise ones; in which shineth your skill in Mysticall, or Symbolicall Theology.

The first opposition. Your Protestant woman hath a Sunne of Glory about her head, to signify that she is (n) seated in the Sunne, euer in manifest sight, euer conspicuous to the world; so perpetually visible, that for more then 12. hundred yeares, to wit from the dayes of Constantine vnto Luther, she was neuer seene in the world, as (o) your Doctours confesse, and the Motto you haue set vnder her doth insinuate, *Veritatem aperit Dies*, Tyme discouers Truth; as who should say, the same was hidden vntill these later dayes of Luther. But seing the Conference with the Diuell whereby your Luther was illumined, happened at Mid-night, as (p) himselfe doth testify; me thinkes not, *Veritatem aperit Dies*, but, *Nox Nocti indicat Scientiam*, according to the verball sound, would haue byn the fitter Motto for your Gospell.

e. 16. Si linguæ eorū similiter se habent ac calamī, pluribus certe opus erit Pacis studibus ad pugnas proueniendas, quā Notarijs ad decreta eorū perscribenda.

(n) In SOLB posuit T ABERNACVLVM suum, id est, in manifestatione posuit Ecclesiam suam: Non est in occulto, nō est quæ lateat. Quid Hæretice fugis ad tenebras? quid latitare conaris? August. in Psal. 18.

(o) Napier vpon Reuelat. pag. 168.

(p) Vbi supra. Media nocte expergefactus sum qua mecum Diabolus disputationem orsus est &c.

On the other side, the Roman Religion (poore Woman) is by you paynted starke blind, with this Vndercription, *Error cecus*. Perchance, you thinke she must needes be blind in respect of *her old Age*, hauing liued in open profession to the world, euer since the Apostles. This I might suspect to be your reason, did I not see that you attribute the same Papisticall blindnes euen to the ancient and primitive

(q) Luther
Tom. 1. Wist-
emb. lib. de
seruo Arbitr.
p. 414.

(r) Cælius Se-
cundus Curio
de amplitud.

Reg. Christi
l. 1. pag. 41.

(s) Whitegift
defence pag.
471 & 473.

(t) Oslander
Epitom Hi-
stor. cetur. 16.
pag. 796. Hæc
regulam ha-
bent Calui-
nistæ, L'cere
pro gloria
Christi men-
tiri.

Church. Luther affirmes (q) that the Fathers of so many ages were *STARKE BLIND*. Another Protestant of great name doth professe, (r) That the *W H O L E W O R L D E V E R* almost since the Dayes of the *A P O - S T L E S*, untill this last Age, liued in darkenesse, *BLINDNES*, and Ignorance. Your Arch-Bishop of Canterbury doubteth not to pronounce, (s) *H O W G R E A T L Y S P O T T E D* were almost *A L L T H E F A T H E R S* of the Greeke Church, and of the Latin also, for the most part, with the doctrines of *Free will*, *Merit*, *Inuocation of Saynts* and the like; that *NEVER SINCE THE APOSTLES*, was there a Church so pure and perfect, as the Church of England is at this day. Wherefore we neede not be angry with your paynting our Religion starke blind seing she could not be the Christian Religion of the auncient Fathers euer since Christ, were she not blind, in the foolish imagination of your fantastical Ghospell.

The second opposition. Mistresse Protestancy is paynted with her breasts open, her paps displayed, naked downe to the girdle: You will say, this doth represent the naked *Simplicity* and *Candour* of Truth which your Religion loueth. No doubt that simple Truth is found in her, which holds *Men may lawfully lye in behalfe of her* (t) *Gospell*, and that they can neuer lye

Iye inough in so good a cause. Might not I say more truly that this more fitly represents, that the immodest Fashion of Women to go with their breasts naked, as now is the vse, was by your Gospel brought into England; a fashion so odious in Catholike tymes, as euen Strumpets durst not vse it in publike? Hēce some may suspect this Leuity & Lightnes characterized by her attyre, to be the cause of her great Belly, wherewith you seeme to set her forth: Whereby also you may signify, that she is the offspring not of the Gospell of Christ, but of *Vigilantius* his Gospell, which was so religious & deuoted vnto carnal Fecundity, that (as doth testify (*) *S. Hierome*) her Bishops would not order any Ministers, except first they saw their wines eyther to haue great bellies, or yonge babes hanging at their breasts. Though perchance your meaning was by this Embleme, to expresse the blessing of Fecundity, which your Gospell enioyeth in your Worships of the Ministry, who yearly fill the Parishes of the Realme with many nouell Branches of your Leuiticall Stocke.

On the other side, you haue done a deed of Charity towards the *Roman* Woman in clothing her with modest attyre from the crowne of the head; to the sole of the foote: the Feete of your Religion being bare, to signify, perchance, that she is a bare-footed Nunne, or a great Practicant of going Bare-foote in Pilgrimage, and of such Penitentiall works. And wheras you make the garmēt of our Church speackled with great variety of incised workes, this doth not displease vs, whatsoeuer your meaning may be. For this doth agree with the Embleme of the Christian Church, vsed by the Royall Prophet *psal.*

(*) Nisi pregnant
runt vxores
Clericorum,
infantesque
de vlnis ma-
trum vagien-
tes, Christi
Sacramenta
nō tribuunt.
*Hieron. lib.
aduers. Vigil.
cap. 1.*

The true Picture of D. White Minister.

4

where she is described a Queene standing on the right-hand of the Fayrest amongst the Sons of men,

(u) Psal. 44.
15.

Circumamicta varietatibus, cloathed about with varietyes; which varietyes wrought on her garment may signify the great variety of Holy Heroycall

(y) Lex Domini
ni immaculata
conuertens a-
nimas. Psal. 18.
8. Isa. 59. 6.

Works, practised by her Children, wherby she (y) cōuerts so great variety of Nations from Paganisme vnto Christ. Frō the attyre of which kind of works, your Religion is as naked & innocent, as the Child newly borne, that of your endeauours in this behalf

(x) Telæ e-
rum non e-
runt in vesti-
men ū: opera
eorum opera
inutilia.

we may pronouce that of the Prophet, (x) *The webbs they weaue will not serue for cloathing, their works are vnprofitable works*. For your doctrines haue no force to conuert Infidells vnto Christ, but only to peruert, & draw (z) vnstable Christians from his Church.

(z) Indocti &
instabiles
deprauant
Scripturas, in
quibus sunt
difficilia in-
tellectu. 2.
Pet. 3. 16.

The third Opposition. The Woman of your Religion is painted with a Royall Crowne in her right hand, holding the same towards her breast, to shew her affection vnto Kings, whome she hugs in her armes (as the Ape doth his young ones) till she presse them to death by extremity of loue. This happened

(a) Camden.
Elizab. p. 458.
Hunc lamē-
tabilem vitæ
finem ha-
buit Maria
Scotorum
Regina &c.

vnto his Maiestyes (a) mother, who falling into the hands of your Religion, you held her so fast, you gripped her so hard, as you droue the breath out of her body, & made her Sacred bloud run about her Anoynted Shoulders. The Roman Religion in oppo-

(b) See Ban-
croft Dan-
ger. Posit.
Vhit. l. 1. c.
4. & l. 2. c. 1.
& Protestants
Apolog. Tre-
face.

sitione, hath giuen her by your paynting a *Vizard*, and is made to stand treading vpon Crownes and Scepters, to signify that she is by doctrine and practise a Deposer & Contemner of Kings. This Fancy would indeed be a Truth, could you proue that *Wickliffe, Luther, Caluin, Beza, Knox, Buchanam, Wittingham, Goodman*, & the like (b) were Roman Catholikes. Or could

could you shew that they were Papists, of whom (c) Beza sayth, putting himselfe in the number, *What Churches should we now have in the world, had not this course been held, to wit, of erecting Churches by force of Armes, in despite (*) of Princes, and Magistrats?* So plainly doth he acknowledge your Churches to have been euery where planted, by treading vnder foote the Cōmands & Edicts, the Swords, & Governments, the Crownes, and Scepters of Kings.

The fourth opposition. The Protestant Gentlewoman holdeth a pillar vnder her left Arme, with a bough of palme in the same hand: whereas the Roman hath on her left hand a Camelion sitting. Your meaning is, that you (forsooth) are stronge & Constant in your Religion, but we weake & wauering ready to change for feare of persecution. Your Constancy indeed is knowne, that you are in your doctrines, as immutable as the Moone. *In what point of Religion (saith (d) an eminent Protestant) be they, that impugne the Roman Bishop, firme and constant? They COYNE MONETHLY FAITHS, they are carryed away with the wind of euery doctrine. What their Religio is to day one may know, but what it will be to morrow, neyther themselves, nor any mortall man can tell.* And whereas you make this your Gossippe to haue on her left side the pillar of Religion, & on her right the Crowne; could any thing be more fit to expresse your Church of England? For in her Religion Kings haue the better & vpper hand of God: the Apostolicall sentence, *We must rather obey God the men,* is turned backward, her Doctrine is mutable with the Princes pleasure; that she may be better resembled by a Weather-cocke, than by a Pillar. For what constancy can she haue, that pre-

(c) Beza Ep. Theolog. 68.
(*) Protestants haue murdered five Catholik Kings, or Princes: They haue deposed Nine from their Kingdomes wholly, or in part: They haue set vp their Religio at the least in forty towns by force of Armes, expelling the Magistrats, murdering Priests & Religious Persons, breaking downe Images, and burning Churches: They haue byn at the least twenty several times in the field against their Catholik Soueraynes, & six or seuen times against their soueraynes that were presēt in person: All which may

may be pro-
ued by the
testimony of
Protestants,
if the margēt
did permit.
Read Ban
crofts Dange-
rous positōs.
Oflanders Epi-
tom. Histor.
Centur. 16. &
the Protestants
Apolog. Pre-
face.

(d) Andreas
Dudicius. See
Epist. Theol.
Bez. a. epist. 1.
& 3.

(e) See the
Treatise ten-
ding to Miti-
gation.

(f) Gregor.
in exposit. l. v.
Reg. c. 16.
His verbis
ostenditur,
quod Tyran-
norum scui-
ria atque ver-
fusia quan-
doque est
PIA FRAV-
DE deluden-
da: sic tamen
tyranni de-
ludendi sunt,
vt caueatur
culpa men-
daci. Quod
tūc

ferrs a Temporall Crowne, before Christian Truth

The fifth Opposition betweene these two Wo-
men, is in respect of the Tytles that are set ouer their
heades; yours being tearmed, *Veritas Vniucca*, and
ours, *Mendacium Equiuocum*. *Veritas vniuoca*, being
in English, *Verity taught*, by the professours thereof,
with one voyce, with vniforme consent, I thinke the
Reader will smile at your good Inuention, that you
could find no truer Tytle for your Gospell. For what
more notorious to the world, then that your reformed
Professours are *Vniuccall* in the doctrine they
preach as diuine truth, euen as the builders of Babel
were *Vniuocall* in language, after the diuision of their
tōgues? Vnto the Roman Religiō, which doth detest
lying about any the least thing, which cōdemnes E-
quiuccall & Ambiguous speach in the affayre of Re-
ligion, in matters of Bargayne, in familiarity of (e)
Speach, why doe you tearme her *Mendacium Equi-
uocum*? Vpon no other ground, but in regard she tea-
cheth, that a Christian, to defend his life and goods
from the Tyranny of Oppressours, may sometymes
vse ambiguous and referued speach: A practise ex-
pressely allowed in Scripture, as (f) sayth S. Gregory.
*The Scripture sheweth, that the crafty cruelty of Tyrants
is sometymes to be deluded by PIOUS FRAVD; so sauing
our selues from their malice, that we tell not a Lye: which
then is well performed, whē what is done is affirmed, yet so
affirmed, as what is done is also cōcealed, the thing being vt-
tered in part, and in part not vttered, but retayned in mind.*

I hope I haue cleerly discovered the falshood & in-
anity of your Frontispiciall Emblemes and Pageants
which occasioned my setting this Picture before the
Reioynder, the rather also to make your Image per-
fect

fect, and complete in the Entrance of both our Bookes put together, that the Reader may behold in the one the Out-side, in the other the In-side of your Venerable Selfe. If Caluin (g) sayd true of Ministers, *Praclarum quidem zelum simulant*, they can make an excellent fayre shew of Zeale, I will not deny, but your Paynters curious hand hath elegantly set forth your Out-side. For he hath paynted in your Face a fayre shew of Zeale, of Modesty, of Wisdome, of Grauity, specially in your demure looke, Veluet cap, and gray Beard so combed and handsomely composed, as your Wife may seeme to haue had her finger in the trimming thereof, as well as in the setting of your Ruffe.

ut bene perficitur, cum illud quod fit asseritur, sed quod fit, sic dicitur ut celetur, quia ex parte dicitur, & ex parte reticetur.

(g) Caluin lib. de scandalo.

But, *quid si intus excutias?* What if we looke into the In-side? Heere your Paynters Pensill fayled him, which defect some body, (perchance your selfe) vndertooke to supply with his Poeticall Quill, setting these verses vnder your Picture, and the Picture of your Booke wearing a Crowne,

Wisdome & Grace see in that modest looke,

Truth's Triumph, Errours downfall in this Booke.

But this is not liuely paynting of your In-side to the eye, but only Verball Assertion of your hidden Worth to the eare, which if one will reiect as the fabulous conceyt of a Poet, what can be replied? Or if you be Author of the Verses your selfe, some perhaps will attribute these prayses not vnto Truth, but vnto your Fawning, with ouer-fauourable Fancies, vpon your owne Learning, *Triumphing* before the Victory, and vsurping a *Crowne* without right. What then shall I doe? how may I set forth the true & vndereniable figure of your In-side? Your (h) selfe say,

ἀνδρὶς χαρακτὴρ ἐκ λόγου γινώσκειται, Speech and Discourse

shew.

The true Picture of D. White Minister.

shew the true shape & figure of a man, according to the mind. This is true. Hence a Philosopher when a Lad was brought vnto him to be his Scholler sayde Speake Child, that I may see thee. If one desire to

(l) Similes estis sepulchris dealbatis, que a foris parent hominibus speciosa, intus vero plena sunt omni spurcitia. *Matth. 23.*

27.

(k) *Luc. 19.*

22.

know what stuffe a (i) Sepulcher WHITE & PAINTED without, contains within, the way is to marke what fauour comes out when the same is opened.

Wherefore, according to the (k) Gospel *ex ore tuorum iudico*, I wil iudge you by your own mouth, & by the words therof delineate the *Feature* of your mind. Qualities of mind may be reduced vnto two heads, *Learning* and *Honesty*; the one being the ornament of the *Vnderstanding*, the other of the *Will*. Hence this your Picture, or Censure of your Booke, containing five Sections, in the last of them your *Honesty*, in citing of all sorts of Authours, is discovered. The other foure are imploied to set forth the quality of your Learning in euery kind of Science that belongs to a Deuine. Whereby wil appeare what great reason you had to set this Inscription about your Picture,

(n) The title of *Doctissimus* was giuen to Luther by the Diuell in his night Conference with him, as Luther vbi supra, doth record.

Effigies (l) Doctissimi Viri D. ni Francisci White &c. The Picture of the most Learned man *M. Francis White*, taking to your selfe the Title of *Learned* in the superlatiue degree aboue other men. This Censure with the Reioynder will also make manifest, how iudiciously by way of preuention the Iesuit in his Answer conuincd your future Reply, & your rude quaxing therein agaynst the Catholike Truth; that whereas you haue made the Iesuits Arme *holding a net with a frogge in it*, if your Painter will in lieu of the Frogge paint a Minister, he shall not need to change the *Motto*, *Piscatoris rete habet Ranam*, the Fisher hath caught in his net a Frogge.

Igu

Ignorance of Latin, and Grammer; or els wilfull
going agaynst knowne Truth.

SECTION I.

IO begin with that kind of learning which
Children are taught in the first place, and
which is the key vnto all other knowledge,
I shall make manifest your grosse Ignorance therin,
by foure Examples.

The first Example. §. 1.

THERE is a controuersy betwixt you and your
Aduersary about the fact of S. Epiphanius, who
writes of himselfe: (a) *I found in the entry of a certain
Church in the Village of Anablatha, in the Countrey of
Bethel the image of a Man, pendentem quasi Christi,
aut alicuius Sancti, nescio enim cuius erat, hanging
as Christs, or some Saintes (for I know not whose it was:)
when then I saw the Image of a Man to hang in the Church
of Christ agaynst the authority of Scripture, I cut the same
in peeces &c.*

(a) Epiphan.
epist. ad Ioan.
Hierosolym.
quæ est 6. in-
ter Epistolas
Hieron.

The question is, whether this Image was Christs
or some Saints, and not rather some prophane mans,
hanging as Christs, or some Saints. The Iesuit (b)
maintaynes that it was a vulgar & prophane image
not any sacred Picture. This he prooues, first because
Epiphanius wrgeth the vnlawfulness of this fact be-

(b) Iesuit in
the Reply p.
1st. 6. 152.

cause it was the image of a man, *When* (sayth he) *gaynst the authority of the Scripture, I saw in the Church the image of a man.* But there was no reason, why should vrge the vnlawfulness of this fact, in respect the image was of a man, had he not vnderstood meere ordinary man. For otherwise it is so far from being against Scripture to set vp in Churches the image of a man, as by Gods expresse order (c) the Cherubims were figured in the Temple vnder the shape of Men.

(c) Exod. 25.
34.

Secondly, it is a principle in Philosophy, *Nullum simile est idem*, what is like to a thing, is not the same thing, without distinction. *Epiphanius* sayth, the image of this man did hang as Christ, or some Saint that is, in like manner as such sacred images did to hange, *Ergo*, that image was not Christs, or some Saints, but the image of some prophane man, hanging in the Church, as Christs, or some Saints.

You comming to answer your aduersary, first according to your custome, you enter into a common place, and rayle pag. 251. *No testimony can be cleere which Sophisters will not labour to peruert and elude otherwise what is cleerer agaynst Imageworship, then the words of Epiphanius. It is lost labour to contend with men*

(d) Semotis
N V G I Slo-
corum com-
muniū, causa
cum causa,
res cum re,
ratio cum ra-
tione confi-
gat. Augu-
stin. de vil.
cred. c. 1.

qui sola pertinacia pugnaces nervos contra perspicuam veritatem intendunt, which vpon sole pertinacibend their uttermost force to gainsay perspicuous verity

After this (d) childish declamation, comming to answer the Iesuites argumētts, you skip ouer the first, without any Reply at all. Vnto the second grounded vpon the word, *quasi Christi, aut aliorum Sancti*, you shape this solution.

Epiphanius writing *ὡς, or ὡς αὐτοῖς*, translated by *El*

ad verbum quasi, is to be construed not by a note of comparison, but of conjecture, or guessing in things we doe not perfectly remember, or know, as *vidi gregem ouium quasi mille*, or, I saw a troope of horse, put case an 100. Thus you shewing what an excellent Gramarian you are. For I beseech you in what Grammer, or Dictionary did you euer read that *quasi* doth signify *put case*? And your English example, *I saw a troope of horse, put case an 100*. if it be brought with reference vnto the Latin, *vidi gregem ouium quasi mille*, as a true translation thereof (as it ought to be, for otherwise why is it brought?) what Grammer-maister would endure a boy that should so interpret? I vrge not your translating *mille*, an hundred, nor *gregem ouium*, a troope of horse, for this I know doth not much import; but your translating *quasi*, put case, which *quasi* doth no more signify, then *mille* doth an hundred, or *ouis*, a horse. If a Gramer-boy hauing this English to be put into Latin: Behold a troope of twenty horse, put case they be an hundred, let vs set vpon them; should thus translate *Ecce turmam viginti equitum, quasi centum, irruiamus*, were not this senseles and ridiculous Latine? And yet the Latine were true, and *ad verbum*, if *quasi* did signify *put case*, as you say it doth.

Wherefore *quasi* is still a note of similitude, which sometymes doth togeather imply doubting or conjecturing when the similitude is so perfect as we can discern no distinction. As in your example *vidi gregem ouium quasi mille*, we signify, that the number of those sheepe is so neere a thousand, as we cannot discern whether they be more or lesse. And thus Epiphanius finding the image of a man hanging in the Church of Anablatha, with a lampe burning before it, sayth.

(*) That Images of Christ & his Saints were hanged vp in Churches in that age of S. Epiphanius, Hieronimus, & Augustin is evident, by

Euodius V^o 24. l. 1. de mirac. S. Stephani c. 4.

(e) Seing the Ministry grants this to be the clearest testimony that may be found in antiquity against the honouring of holy Images, the Reader may iudge how poore & defectuous of solide proofe Protestants are in this point.

(f) Matth. 26. vers. 39.

(g) Mar. 14. 23.

sayth, that it did hang as *Christs*, or *some Saintes*, that is, in such manner as he could not discerne any difference betwixt the reuerence giuen by that people vnto it, & the reuerence the (*) Church vsed towards the Images of Christ and his Saints. You may therefore rayle at your pleasure, but whiles you reply no better, euen Grammer-boyes may see your aduersary hath concluded you in a Cap-case, which quod doth signify, as much as, *put case*.

The second Example. §. 2.

YOUR aduersary pag. 487. doth defend that the words of Christ *drinke yee all of this*, were spoken to the twelue Apostles vpon a personall reason belonging to them only. This he proueth. First because when a word is ambiguous, the same is to be interpreted by another place speaking of the same matter where the same word is vsed without ambiguity. In this speech of S. (f) Matthew *drinke yee all of this*, it is ambiguous, whether the word *all*, concerne all men or only all the twelue there present. S. (g) Mark speaking of the same matter, & signifying how the precept *drinke yee all of this*, was accomplished, sayth *they dranke all thereof*, where *all* cannot be extended further then vnto all the twelue; Ergo, this place cannot with any reason, or by the rule of exposition be further extended.

Secondly, the words *Accipite, manducate, bibite* were certaynely spoken vnto the same persons, and they runne so together in ranke that no man with probability can make the one out-runne the other. But the command *Accipite*, (which signifyes take with your hand, for it is a precept distinct from *manducate*

Decate, which is take with your mouth) was giuen to the Apostles only, not vnto all the faythfull, else we must say, that al communicants are bound by diuine precept to take the consecrated cup, or bread with their hands. Who euer heard of such a precept in the Christian Church?

You being to make answere vnto this grounded discourse, first, you keepe your wont, and according to your (h) skill in Rhetorike *ad captandum beneuolentiam*, to win our good will, set vpon vs thus with a Prefatory peale of reproach: *That which S. Stephen spake to the unfaithfull Iewes; yee do alwaies resist the holy Ghost, Act. 7. 51. is verified in the Pharisees of Rome, for no light of heauenly verity is so illustrious which this generation, in fauour of their own impiety, will not endeavor to cloud. Is it possible for any thing to be more euident for communion in both kinds, then this precept of Christ, Drinke yee all of this: yet the sonnes of darknes, hauing renounced verity, and chosen the way of error, blunder and grope in the cleere light, and, verba recta ac veritatis luce fulgentia, tortuosis interpretationibus obscurare, & deprauare moliantur, as S. Augustine longe since spake of the Pelagians.* Thus (i) yow. So great a sinne it is for vs to expound the word of God against the fancy of a Minister, by conference of places, by consideration of antecedents and consequents, by the circumstances of the action, and by all other Christian allowed rules.

Hauing thus rayled, yow approach to the Iesuits arguments, & againe skip ouer the first without any syllable of reply. In your solution of the second, grounded on the word *accipite, take*, to shew both your Grammaticall and Scripturall erudition,

(h) Qui loquitur maledicta stultissimus est. Prou. c. 10. Et nullus acriter impoperat Eccles. 18. 18.

(i) You might haue here remembered the saying of S. Hierom. *Hæreticorum machinae sunt, de conuicti de perfidia, ad maledicta se conferunt, super quo viderint quomodo illud audiant, Maledici regnum Dei non possidebunt. 1. 3. aduers. Ruf. fin. c. 11. 6. lib. 2. c. 59*

yow write in this sorte: *The Iesuit imagineth that all taking is with the hand, and thus he proueth himselfe to be neither good Grammarian, nor Dewine.* Virgil saith, *illos porticibus Rex accipiebat in amplis, where accipio is to entertaine.* S. Paul saith, *per quem accepimus gratiam.* Rom. 1. 5. *By whome we haue receaued grace and Apostleship.* c. 8. 15. *Yee haue receaued (accepistis) the spirit of adoption.* The Angell said, *Ioseph thou sonne of David, feare not to take Mary thy wife,* Matt. 1. 20. *His Bishopricke let another man take,* Act. 1. 20. Thus yow, very learnedly as yow thinke; so that you dare accuse the Iesuite as neither good Grammarian nor Dewine. Giue Iesuits I pray you, leaue to examine your learning before they yield that you be their maister both in Grammer and Diuinity, as you challenge to be.

First, what blindnes is it in yow to say, that *the Iesuit imagineth that all taking is with the hand?* Doth he not in this place most expressely say, men may take meate out of the hand of another, with their hand immediatly, or with their mouth? He suppo-
 seth then, that there is other taking then with the hand; but proues in this text, *take, eate, drinke,* that *take* must needes command *taking* with the hand, not immediatly with the mouth. For (as he saith) in this text, *take, eate, drinke,* *take* commands such a kind of taking of meate offered, as is distinct from eating therof, and not inuolued therin: But to take with the mouth is inuolued in eating, and commanded therin. *Ergo,* in this text, *take, eate, drinke,* *take* cannot be vnderstood of taking immediatly with the mouth, but with the hand.

Secondly, If the Iesuit were so simple as yow make

make him seeme, as to imagine that all corporall taking is with the hand, haue yow not very learnedly instructed him of the contrary, both out of *Virgil*, and Scripture? *Virgil*, forsooth saith, *Illos porticibus Rex accipiebat in amplis*, the king entertained them in his ample Galleries, where *accipio* is to entertaine, *Ergo*, all corporall taking of a thing out of the hand of another, is not with the hand. The scripture saith, *Yee haue receaued grace, the Apostleship, the spirit of adoption*, therefore all corporall taking is not with the hand. The Angell said to S. Ioseph, *feare not to take Mary thy wife*, *ergo* all taking is not by the hand: yea which striketh the naile on the head, it is written of *Iudas*, *His Bishopricke, let another man take*. Might yow not without taking so much paines to shew your learning in *Virgil* & scripture, haue proued, that all corporall taking is not with the hand, because men many times be taken with agues, and with death, yea some with Ministers wines. Verily should Deane-ryes be giuen in England according to learning, this your discourse about taking, would deserue this verdict in the Iudgement of all learned men, *His Deane-ry let another man take*.

The third Example. §. 3.

WHAT shall I say of your grosse misprision in translating, which shewes your ignorance in Latine, or else your fraudulency & willfull impugnation of knowne truth.

To proue, that Generall Councells may erre in sayth, yow (k) cite this saying of (l) *Cusanus*. *Notandum est experimento rerum, uniuersale Concilium plenarium posse deficere*; The true English wherof is, It is

to be

(m) *Virgil*
(n) *Virgil*

(n) *Virgil*
(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(o) *Virgil*

(m) *deficere
potest in ex-
periendo. ibid.*

(n) *Docet
Augustinus
quomodo
plenaria cō-
cilia per sub-
sequentia
Cōcilia cor-
rigantur ob
FACTI
ERRO-
REM ibid.*

(o) *Si con-
cordanti sen-
tētia aliquid
definitum
fuerit, cense-
tur à Spiritu
sancto inspi-
ratum, & per
Christum in
medio con-
gregatorum
in eius no-
mine prae-
sidentem,
INFAL-
LIBILI-
TER iudi-
catum. ibid.
c. 4.*

(p) *Orthodox.
pag. 41. &
42.*

(q) *August.
lib. 7. in Gen.
c. 9.*

to be noted that a plenary Vniuersall Councell may faile in the experiment of things, or (m) matters of fact. You translate, Experience of things doth manifest, that a plenary Vniuersall Councell may be deficient. What grosse-nes is this? Doth *notandum* signify manifest? what more manifest, though not noted by you, then that *Cusanus* (n) by experiment of things, meanes matters of fact. For his drift is to shew, that former Councils may be corrected by the later *ob facti errorem*, in respect of errors in matter of fact: otherwise in mat- ters of fayth, that plenary vniuersall Councils are INFALLIBLE, *Cusanus* doth (o) hold, and proue in that very Booke.

To proue that all Heretiks pretend not scripture (p) you cite S. Augustine, as saying: All heretikes read not scriptures; (q) whose wordes in Latin be: *Neque enim non omnes haeretici scripturas Catholicas legunt, ne ob aliud haeretici sunt, nisi quod eas non recte intelligent, suas falsas opiniones contra earum veritatem pertinaciter asserunt.* Which place translated proueth the contra- ry: For it is this, All heretikes read scripture, nor are they heretikes for any other cause, but that vnderstanding the scriptures amisse, they pertinaciously maintaine their erroneous opinions against their truth. These words, *neque enim non omnes haeretici scripturas Catholicas legunt*, you translate, all Heretikes do not read scriptures against Grammar, against sense. Against Grammar, by the Rules wherof two negations affirme; so that *non omnes haeretici non legunt*, is the same as *omnes haeretici legunt*, all Heretikes read the scriptures. Against sense, for in this your translation, All heretikes do not read scriptures, nor are they heretikes for any other reason, but because they vnderstand them not aright.

aright, one part of the sentence destroyeth the other. For if all heretikes read not scriptures, as yow make *S. Augustine* say, in the first part, then the cause of their heresy is not onely pertinacious misprision of the sense of scripture, as he affirmeth in the second. No doubt if heretikes read not the sacred text, then not only misinterpretation of the sense, but also ignorance of the text may be the cause of their erring. This same Ignorance in Grammer makes you in this (r) your Reply, in prooffe that *Protestantes* acknowledge some places obscure in scripture, to cite these wordes of your fellow-Minister *Paræus*; *NON negamus scripturam NIHIL habere obscuritatis*. Is not this the playne contrary of what you intend? For what is *non negamus*, but we affirme, *scripturam nihil habere obscuritatis*, the scripture to be no where obscure.

(r) *Repl. pag. 35. in marginis lit. b.*

To proue that we make scriptures subiect to the Pope, yow cite the Dictates of Gregory the 7. set downe by *Baronius*, containing certaine priuiledges of the Popes authority, wherof one is, *Quod nullum Capitulum, nullusq. liber Canonicus habeatur sine autoritate ipsius*, yow (s) translate thus, *that no chapter, no booke of scripture be esteemed Canonically without his authority*. In which translation you shew both falshood and ignorance. Falshood in that yow ad to the text (t) in the same letter, as part thereof, *no chapter of scripture, no booke of scripture*, those words not being in the latine text, nor in the sense. for if it were granted that the Pope doth here speake of the chapter of bookes, it doth not follow that he meanes the bookes of scripture, but rather the bookes of Canon law, which lawes in that age (u) diuers did

(s) *Reply. pag. 92. in fine.*

(t) This you haue done, not only in this place, but also in your Orthodoxye three or foure tymes, as in the Epistle dedicatory pag. 10. & else where.

(u) *Burchardus, Isidorus Gratianus.*

beginne to compile, & gather together into volumes; and so he defineth, that no Chapters, that no bookes of Canon, or Church-law be held authenticall without his approbation.

Ignorance, because common sense might haue taught yow, that this Decree could not be vnderstood of Chapters, or Bookes. The reason is, because, to put chapter before booke, and to say no chapter of booke, nor any booke shall be held Canonically without the Pope, is idle and senselesse. For if no chapter can be Canonically without the Pope, much lesse a whole booke; so that hauing sayd, that not so much as a chapter be held Canonically without the Pope, it was senselesse to adde the same of whole bookes. This speach is as foolish as this, should one say, Not any person, nor any whole family came to Church; or as this, He read not one line, nor one chapter, nor one booke; whereas sense would say, not one booke, not one chapter, not one line.

Thirdly a little skill in latine, ioyned with iudgment would haue easely found out the true and coherent sense of this Dictate. For *Capitulum* signifyes not onely a chapter of a booke, but also a Chapter-house, or colledge of Chanons: *Liber* signifyes not onely a booke, but also free and exempt: *Canonically* also (as euery man knowes) signifyes not onely Canonically, but also a Chanon, or Prebend: So that the Popes priuilege, *quod nullum Capitulum, nullusque liber Canonicus habeatur absque illius auctoritate*, is thus in English, that no Chapter-house, or Colledge of Chanons, nor any single Canon or Prebend be free, & exempt from the authority of the Ordinary, but by the Popes authority.

the sole authority of Metropolitans, or Primates not being sufficient to make such exemptions. As for bookes of scriptures, we teach that they all be diuine and canonicall in themselves, and for the most part knowne to be such, by the perpetuall tradition of the Church, some very few excepted that haue been Canonized vnto vs by generall Councils, and not one by the sole and single authority of the pope. Behold how wide off the marke yow shoote, through your ignorance of latin, and through want of iudgement to make sensible construction of latin sentences.

The fourth Example. S. 4.

YOvv deuise many mysteries about the word *species*, in answere of S. Cyprian his words cited by the Iesuit for Transubstantiation: (y) *This bread changed not in shape but in nature, by the omnipotency of the Word is made flesh*, yow say, the Authour by the words *natura mutatus*, chaged in nature, vnderstood not a corporall or Physicall, but only a mysticall change. This yow proue, because in the same booke this Father saith, that (z) although the immortall food deliuered in the Eucharist differ from common meat, yet it retaineth in the kind of corporall substance: He saith not *species* in the plurall number, meaning, according to the new Popish sense, the externall shapes and accidents of bread (for let the Aduersary proue out of antiquity that S. Cyprian, or the Primitiue Church maintained the late Romane doctrine concerning shapes of bread and wine without the materiall substance, and we will freely grant that the doctrine of Transubstantiation is ancient) but he saith *specie* in the singular number, that is, the cor-

(y) *Iste panis non effigie se natura mutatus, omnipotentia verbi factus est caro.* Cyprian. serm. de Cæna.

(z) Cyprian ibid. *Corporalis substantie retinens speciem: sed virtutis diuine inuisibilis essentia probans adesse presentiam,*

The true Picture of D. White Minister,
porall forme and substance. Thus yow: shewing your
 selfe to haue no *species* of true learning, whether *spe-*
cies signify kind or shape. For heere yow discoue
 foure simplicities in matter of Grammer.

The first, is the mystery you make about the plu
 rall and singular number of *species*; as though S Cy
 prian, if he had sayd in the plurall, *Alimonia immorta*
litas, corporalis substantia retinens species, should haue
 fauoured Transubstantiation; wheras now that he
 sayth in the singular, *corporalis substantia retinens spe*
ciem, he doth ouerthrow it. He sayth not (say you) *spe*
cies in the plurall number, meaning the shapes and accidents
 of bread, but *speciem* in the singular, that is the kind or the
 corporall substance or forme. Now I pray you, what Gra
 mer doth teach, that *species* in the plurall number
 doth signify shapes and externall accidents, and in
 the singular, kind and substance? had S. Cyprian said
 plurally that the Eucharist *corporalis substantia retine*
species, why might you not haue interpreted *species*,
kinds, natures, and formes, aswell as now you interpret
speciem, the nature, kind, and forme? And though S.
 Cyprian say *speciem corporalis substantia* in the singu
 lar, yet why may not we expound shape and sem
 blant of corporall substance, aswell as we might
 haue expounded shapes and semblantes, had he sayd
 in the plurall *corporalis substantia species*? Verily you
 are by your aduersary, & by the force of truth driue
 into such straites, as you coyne new Grammati
 call mysteries agaynst all Grammer.

Your second simplicity, is the noting that *species*
 in the singular doth signify nature, and kind, as though
 we were ignorant thereof, or that you could heere
 by elude the testimonyes of the Fathers we bring, to
 shew

Now they taught the Eucharist to be the shape of bread and wine, containing the body and blood of our Lord. This I say, is a seely and miserable shift, for though *species* signify *nature & kind*, and this signification be much used, specially in Logicke, yet no man can deny but *species* doth also properly signify the outward semblant, shew, and shape, and that this signification is very vulgar. And to know when *species* doth signify shape, and not kind, this rule is infallible, that still it is taken for shape when it is opposed vnto *nature and inuisible Essence*. When S. Paul exhortes, that not only men haue their inward conscience pure towards God, but also that they abstain *ab omni specie mali*, who endued with common sense will interpret this otherwise, then *from any shew or semblant of euill*? By this rule we prooue that the Fathers when they say, that the *species* of bread remains, they meane the shapes, because they oppose the *species* of bread vnto the inward substance & true being of bread. Thus S. Cyrill: *Know and most certainly beleine that this bread which seemeth to vs, is not bread, though the taste esteeme it to be bread, but the body of Christ; and that the wine seeme of vs, though to the tast it seeme wine, is not wine, but the blood of our Lord: nam sub specie panis datur tibi corpus, sub specie vini datur tibi sanguis, vnder the species of bread is giuen thee the body, vnder the species of wine is giuen thee the blood of Christ*. What can be more cleere then that this Father doth distinguish the *species* and shape of bread and wine from their nature, kind, and substance, affirming the first to remayne, and not the second?

1. Thess. 5. 22.

Cyrillus Hierosol. orat. 4. mystagog.

Your third simplicity is, that to prooue that *species* in the singular doth signify kind, not shape,

(*) Cyprian.
serm. de cena.

you bring this place of Saint Cyprian: (*) *mortalitatis alimonia datur, à communibus cibis differens, corporalis substantia retinens speciem, sed Divina Virtutis invisibili essentia probans adesse presentiam.* For even in this testimony *species* doth not signify kind but shape, and so by this very text Transubstantiation is proved. This is cleere; because when the *species* of a thing is in speech opposed agayn the vertue of the same thinge, then *species* must needes signify shape and shew, not truth and substance. As when S. Paul sayth (a) *Habentes speciem pietatis, virtutem autem eius abnegantes*, no man that is sober, will translate, *Having piety in the nature & kind, yet denying the vertue thereof*, but, *Retayning the shew of piety, yet denying the vertue thereof*. Now S. Cyprian in this text by you cited, doth oppose the Eucharist, according to the *species*, vnto the Eucharist according to the *invisible Essence* thereof, affirming the same to be a common thing *specie*, but a diuine presentiall vertue *invisibili essentia*. Wherefore his words can bear no other sense but this, that the Eucharist is the substance of corporal Bread, according to the outward shape & shew of the accidēts, but the diuine presentiall vertue of Christs body & bloud, according to the inward nature, & invisible Essence of the thing.

Your fourth simplicity is, that this your Grammaticall speculation about the singular & plurall *Species* being of it selfe seely, is likewise altogether impertinent vnto your purpose. For you by this acceptance of *Species*, would cleere the text of S. Cyprian alleadged by the Answerer to prooue, that bread in the Eucharist remayneth only in shape, and not in substance. In which text the Father doth not

the word *species* but *effigies*, saying: *Panis non effigie, sed natura mutatus &c.* Bread changed not in the *effigies*, but in the nature, is by the omnipotency of his Word made his flesh. Now though we should graunt your idle conceyt, that *Species* in the singular doth signify the kind of the nature, and not the shape of outward accidents; yet I thinke you are not so deuoyd of all Latin, as you will affirme that *effigies* in the singular may signify *nature* and *kind*; nor will you be so senselesse as to translate *panis non effigie sed natura mutatus*, bread changed not according to the kind, but according to the nature. And if *effigies* signify *shape* & not *kind*, then we see this most auncient Father supposeth as a thing most certayne, that the sacred Eucharist is bread in shape and shew, not in the nature or inuisible essence: A mystery seemingly absurd to flesh & bloud, yet you might more wisely vpon the litterall sense of Gods word belieue it with simplicity of Fayth agaynst your carnall sense, then seeke to maintayne this was not the Fayth of the auncient Church, with so much Childish simplicity agaynst Grammer.

*A fifth Example of Ignorance, ioyned
with extreme Insolency. §. 5.*

HA V I N G made manifest your simplicity in Latin, I adde another conuiction of your Grammaticall Ignorance, euen about the Construction of an English sentēce, whereby most calumniouly you fasten vpon your Aduersary false and impious doctrine. I would not haue noted your grossenes in this point, were not the same ioyned with serious disputation against the supposed error, & most bitter Insultati-

sultation against the Iesuit, not only reuiling him but also his whole Order, yea, through their sides, the most Holy Aunciēt Fathers. Thus you write pag. 240

The latter branch of the Iesuits assumption, to wit, The Crosse, Nayles, & Lance were offered by Christ to his heauenly Father at his passion, is impiously false. For nothing was offered by Christ to his heauenly Father, at his passion, but himselfe, & part of himselfe. Hebr. 7. 27. αὐτὸν ἀνέειχε; he offered vp himselfe. Hebr. 9. 14. πνεύματος αἰωνίου αὐτὸν προσέειχε; through the eternal Spirit he offered vp himselfe without spot to God &c. Hebr. 10. 10. We are sanctified through the offering of the body of Iesus Christ once for all. Hebr. 9. 12. By his owne blood he entred once into the holy place. And if the Crosse, Nayles, and Lance were offered by Christ to his Father, then we were redeemed with corruptible things, which is a Iesuiticall, or rather Anti-Iesuiticall doctrine, that is, a doctrine ascribing to dead Creatures, Iron, wood, Steele, nayles &c. that which is most proper to the precious blood of Iesus. This Doctrine (mayntayned by Loyolists) is most sacrilegious, and more to be abhorred then Iudas his lyps: But it is fulfilled in these men which Clement Alexandrinus sayth of Heathen Idolaters, ἐχὼν τεράτῳ οἱ λίθους προσέτριπόμενοι, Are they not prodigious monsters, that adore stocks and stones?

(a) Crux ara
fuit sum-
mi Sacrificij.
Bellar. de l-
mag. c. 17.
(b) Crux
Christi non
Templi fuit
ara, sed Mun-
di. Leo serm.
10. de pass.

Thus seriously doe you dispute agaynst Iesuites, whom you name *Loyolists*, for holding doctrine they neuer dreamt of. They (a) teach with the (b) Fathers that the Crosse was the Altar whereon Christ offered vp himselfe; but that he offered vp to his Father the wood of the Crosse, or the Steele, & Iron of the Lance, & Nayles for our Redemption, certaine I am this neuer passed through their thoughts. And yet

For this supposed Errour, you are so walpish, as I should haue (*) suspected, that as *Omphale* brandished the Club of *Hercules*, so your *Xantippe* in your absence tooke your pen into her hand, and thence powred down vpon our heads this shameful shower of Reproach. I might (I say) haue intertayned this suspicion, were it not for the so frequent aspersion of so many Greeke words, according to the (c) fashion of Heretikes, agaynst which I may fitly in this place apply the words of the Satyre—*Omnia Græcè,*

(*) Not without cause, she hauing giuen out disgracefull words against M. Fisher.

et in bonis: Cum sit turpe magis nostris nescire Latine. Greeke words flowe from their mouth, whereas in men of our nation it is more shamefull to be ignorant of their owne Language, & to want wit & iudgment to construe the same. Vpon which Ignorance this your imputation of Errour vnto Iesuits is grounded, except you will acknowledge that herein you slander them maliciously, as I will now cleerly demonstrate.

(c) Si duo aut tria verba græca sonuerit, sapere sibi videtur.

First those wordes, *The Crosse, Nayles, and Lance* were offered by Christ to his heavenly Father at his passion, how are they set downe by you? As the very text of the Iesuite in so many wordes? Shew these formall wordes in his booke, & he (I know) will giue you leaue to rayle at him (wherin you take so great pleasure) till you haue eased your stomacke of all your gall. As your owne words, wherein you thinke to set downe not the text, but the sense of the Iesuities speech? why then are they put in a distinct letter, as different from yours, and as the Iesuities formall assercion? If the Iesuities wordes were ambiguous, & interpretable to that impious sense you set vpon them (as they are not) yet, as it had been Charity to haue construed them to the better sense, so is your falshood

intollerable, to substitute in lieu of his ambiguous speech, another that containes impiety, without ambiguity and doubt: Another (I say) of your own making, set in a distinct letter, as if it were formally and verbally his.

Secondly, if the true wordes of the Iesuit be downe, it will presently appeare, that his proposition is not, *That the Crosse, and Nayles were offered to the Father at Christs passion*, but that they were instruments of his passion; not as the same proceeded from the hearts of the wicked, but as by him intertayned in his owne heart, and offered to his Father; & this so clearly, as it may seeme prodigious, that you could ignorantly, or that you would wittingly mistake his sentence. For the Iesuit answering a Protestant vulgar obiection the Kings maiesty vrged in the Conference *If the Crosse & Nayles be worshipped, because they touch the body of our Lord, why not also the lypps of Iudas who touched our Saviours lypps when he gave him that traitorous kisse?* The Iesuit (I say) deliuiers a threefold manifest disparity between the lyps of Iudas, and the holy Crosse, and about the third disparity he thus wreateth.

The Passion may be considered two wayes: First, as proceeding from the will of wicked men that tormented him in which consideration it is not gratefull unto God, but detestable action in the doers therof. Secondly as it was conceived in the body of Christ, admitted into his heart, and OFFERED to his Father; and by this consideration is sacred and venerable. The lips of Iudas betraying Christ were instruments of his Passion, as it proceeded from his heart, and consequently as it was a detestable action; but the Crosse, the Nayles, the Lance that stayed in, and was

ingred to the body of Christ, were instruments of his passion, as lodged in his sacred person, and as offered to his heavenly Father, and consequently, as of a thing most highly venerable.

What can be more cleere, then that in this discourse, not the wood of the Crosse, but the payne and passion therof is sayd to haue been admitted into Christs hart, and offered to his Father? In prooffe hereof I omit, that your sense is both false and senselesse. False, because the wood of the Crosse did not enter into the hart of Christ, nor the yron of the nayles, but only the payne and passion caused by the same: and the Steele of the Lance though it went into his hart, yet this was after his death, when he could not offer it to his Father. Senselesse, because though the Crosse and nayles had been offered vnto God the Father, yet could they not be sayd to haue been instruments of his Passion, as they were offered. For in that case Christs offering of them vnto his Father, should haue been an action consequent vpon the Cresses instrumentall operation in paying and tormenting his body, whence the Crosse should not haue been the instrument to torment his body, as offered to his Father, but contrariwise the Crosse as the instrument tormenting his body, should haue been offered to his Father.

Nor will I urge the drift of the whole discourse, which doth most cleerly declare the last clause thereof. For the Iesuit by the whole discourse doth intend to shew, how the suffering of our Lord, as it was an *actio* proceeding from the hart of the wicked, is distinct from the same, as a *passion* receaued in his body, and intertayned in his heart, and offered to

his Father; for this opposition, and the saying, *It was receaved, It was offered*, doth most evidently shew that *offered to the Father*, is spoken of the *Passion*, not of the *Crosse and Nayles*. These arguments I pretermitt and remit vnto our Aduersary, and only will stand precisely vpon the Construction of this last clause. *The Crosse, Nayles, and lance were instruments of Christs Passion, as lodged in his sacred Person, and offered to his heavenly Father, and therefore as of a thing most highly Venerable*. The wordes, *as lodged, and as offered to his heavenly Father*, cannot possibly be referred, & construed with the *Crosse & Nayles*, but only with the *Passion*. This I proue, because *to be lodged in Christs sacred Person, & offered to the heavenly Father*, is referred in this speech, to that thing which herein is concluded to be *a thinge most highly venerable*, as the Text doth declare, *as lodged in his sacred Person, and offered to his Father, and therefore as a thing most highly venerable*. Hence *lodged, and offered*, being *Participles, Adiectiues*, must in this speech be of the same Number, and Case, as is the thing thence concluded to be *most highly Venerable*. Now the thing *most highly Venerable*, is in this speech put in the Genetiue Case singular, *of a thing most highly Venerable*, therefore, *lodged in his person, and offered to his Father*, must likewise the Genetiue Case singular. How then can they be construed in speech with *Crosse, Nayles and Lance*, that are the Nominatiue Plurall? Had the Text said, *the Crosse, the Nayles, & lance were instruments of Christs Passion, as lodged in his person, and offered to his father, & consequently as most Venerable*, this speech taken precisely by it selfe, had been ambiguous, and the former Epiphets *lodged, offered, most Venerable* might

might haue been referred vnto the Crosse & Nayles, as well as vnto the Passiō. But now saying as he doth *Instruments of Christ's Passion, as lodged in his Person, offered to his Father, and therefore as of a thing most Venerable*, it is your grosse ignorance, or vnadvised rashnes (if not willfull peruerfnesse) to referre *lodged in his Person, and offered to his Father*, vnto the Crosse & Nayles.

The reproaches you loade on Loyolists (so you please to nick-name Iesuits) do moue them to take Compassion of you, these being tokens of great passion that distempers your Iudgment, which the learning of your Aduersary hath put you into. For were you not blind with passion, would you reuile Iesuits as you doe, for *Adorers of Stocks and Stones*, for *prodigious Monsters, most sacrilegious*, more to be detested *then Indas his Lips*, in respect of their worshipping our Sauours Crosse? Do you not marke that reuiling them, in this regard, you reuile togeather with them, all Christians that haue worshipped that most sacred Wood, to wit, all the Fathers of the six Primitive Ages? For heare what a learned Father and Famous Antagonist of the *Acephali* then liuing, doth write and witnesse of the Church in those ages: (g) *Clauos quibus crucifixus est, & Lignum Venerabilis Crucis, omnis per mundum Ecclesia, sine vlla contradictione, adorat*: The vniuersall Church of Christ spread ouer the world, doth adore the Nayles wherewith he was crucified, and the Wood of the Venerable Crosse, without any contradiction: because as then *Mahomet* was not borne, by whome (h) vnfortunate Christians were first taught to maligne the worship of their Sauours Crosse, and Image.

(g) *Rusticus Diaconus contra Acephalos.*

(b) See *Zonaras and Cedrenus in Vita Leonis Isaurici, and Paulus Diaconus in Miscella, lib. 13.*

(i) Hormisd.
epist. 27. ad
Euphem.
Augustam.

Another Father (i) more auncient, and of greater authority sayth: *Helena salutis humana LIGNVM & Crucem quam totus veneratur mundus inuenit*. Helena found out the Wood of human Salvation, which the whole Christian world doth Worshipp. What will you say of the Fathers, who taught the Deuotes of their tyme, (k) *to prostrate themselves before the Crosse & adore, as if they saw their Lord hanging thereon?* Who euen in the tyme of persecution before Constantine, did plant the Image of Christ Crucified in the Entry of Churches, informing Christians that did enter, how to behaue themselves towardes it, by this verse. (l)

(k) Hieron.
epist. 17. in Epitaph. Paulæ
Prostrata ante crucem,
quasi pendentem Dominum cerneret, adorabat.

(l) Lacten. in Carm. de pas. wholiued in the tyme of persecution, & died in the beginning of the Empire of Constantine.

(m) Matth. 24. 3.

(n) Alligate ea in fasciculos ad comburendum.

Matth. 23. 30.

{ *Flecte Genu, Lignumq; Crucis Venerabile adora.* }
{ Bow knee, adore the Crosse sacred Wood. }

The day will come, when (m) *the signe of the Sonne of Man shall shine in the skye*, and then the lips of Verity it selfe shall declare, who be more to be detested then Judas his lips, Nouell-Gospellers, or Auncient Fathers, the Enemies, or Honourers of his Crosse, when (except the Fathers be *Prodigious monsters*) you must be bound vp together (n) with Judas, to kisse each others lips for euer, and eternally.

Grosse and incredible Ignorance in Logicke.

S E C T. II.



AFTER Grammer and Latin, Children are commonly taught Logicke, or the Art of Reasoning, without which no man can be grounded eyther in Philosophy, or Theology. Your ignorance in this kind, spreads it selfe ouer euery
page

Or, *A Censure of his Reply to M. Fisher,* 31

page of your booke, and it is such, as an Aduersary desiring your disgrace, could not haue wished you should comit grosser faults. This I shall make cleere by three Examples, wherof ech inuolueth many arguments, not only of your Ignorance, but also of your Boldnes in talking about things, of which you are totally ignorant.

The first Example. §. 1.

THE (a) Iesuit to prooue against protestants, *argumento ad hominem*, that the Roman is the true Church, argueth in this sort: *That Church from which Protestants receaued the Scripture, is the one, holy, Catholik Apostolike Church. The Church from which Protestants receaued, is no other then the Roman: Ergo, The Roman is the one, holy, Catholike & Apostolike Church.* (a) Reply. pag. 116.

To this argument you reply pag. 116. *This syllogisme is peccant in forme, and both the propositions are affirmatiue in the second figure: which I note the rather, because the Aduersary at the end of this Argument, cryeth victoria, saying; An argument conuincing and vnanswerable: I must therefore reduce the same to a lawfull forme and then answer.* Thus you. Now vouchsafe to take a view of your manifold ignorance.

I pretermit your falshood in charging the Iesuit of saying, that this Argument is conuictiue, & vnanswerable. For the Iesuite doth not so affirme of this argument, but of another, to wit of this: If it be possible, that the Church can deliuer, by full and vnanimous consent, a false sense; then it is possible that in like manner she may deliuer a false text. But protestants cannot say that the Church, by full and vnanimous consent of Tradition, can deliuer a false text:

text: *Ergo*, they may not say, it is possible that the Church should deliuer by ful & vnanimous cōsent a false sence. This argument the Iesuit tearmeth *answerable*, not the other which you challenge *peccant* in forme. But this your falshood I pretermine and only prosecute your faultes in Logicke. There are foure, and so grosse as they shew cleerly that you neuer learned, or else haue vtterly forgot the Summula's or Rudiments of this Arte, which children customarily are taught.

The first fault is, not to distinguish betwixt the Second & Third Figure, which is as childish in Logike, as in Grammer not to know the third Declension from the second. You say, the Iesuits argument is in the second figure, and *therefore peccant in forme* both propositions being affirmatiue: Whereas truth the same is in the third figure, in which it is lawful to argue both propositions being affirmatiue. The third figure is, wherein the *Medium*, or mean of prooffe is subiected in both propositions, that is, the thing wherof another terme is predicated, that is, is affirmed or denied. In the Iesuites Argument the *medium* to prooue the Roman to be the holy, Catholike Church, is the Church from which Protestants receaued Scriptures: This Church from which Protestants receaue the Scripture is predicated in neither of his propositions, but in both is subiected, that is, is the terme wherof another thing is affirmed or sayd. In the *maior* proposition of the Church the gaue protestants the scripture, One, Holy, Catholike, Apostolike is affirmed: The Church from which Protestants receaued the scripture, is the one, holy, Apostolike Church. In the *minor* likewise of the same Church

Church from which Protestants receive Scripture, the Roman is predicated. The Church from which Protestants receive the Scripture is the Roman. Hence in lawfull forme in the third figure, followes this conclusion, *Ergo*, the Roman is the one, holy, Catholike, & Apostolike Church.

Your second fault is grosser then the first. For you know not the quality of Propositions, nor can discern a negative from an affirmative, which is as great simplicity in Logicke, yea greater then in Grammar not to know the termination of the second Declension from the first. You say, in the Jesuits Argument both propositions are pure affirmative, whereas his *Minor* is in part negative, to wit, Protestants received the Scripture from no other but the Roman. Who feels not this proposition to be partly negative, wherein is denied, that any Church besides the Roman, is that Church from which Protestants can pretend the Scriptures, to wit, authentically, or by assured perpetuall Tradition, hand to hand from the Apostles? For *Exceptive* and *Exclusive* Enuntiations, be *compound* Enuntiations, partly *Affirmative*, partly *Negative*, and as Logicians teach, the (b) *Exposition* of them is to be made into two (b) Enuntiations *exponibiles*, single propositions, whereof the one is negative, the other affirmative. So the Jesuites proposition *Protestants received Scripture by no other Church but the Roman*, being exceptive, is to be expounded by a Negative, *No Church not Roman, is the Church from which Protestants received Scripture*; and also by an affirmative, *The Church from which Protestants received Scripture, is the Roman*. Hence the Jesuit, as he did conclude in a forme of the third figure called *Disamis*, his

E

minor

minor being partly affirmatiue, so might he haue concluded in a forme of the second termed *Camestres*, the same *minor* being also negatiue in the manner: The Holy Catholike Church is that from which Protestants receaued the Scripture: No Church but the Roman, is that Church from which Protestants receaued the Scripture: *Ergo*, No Church but the Roman is the holy, Catholike, Apostolike Church.

Your third fault is, not to know the forme of Expository Syllogismes from the common. An Expository syllogisme is that, wherein the meanes of prooffe is a singular and indiuiduall thing, in which kind it is good forme to argue affirmatiuely in any figure euen in the second. For example this syllogisme. The Minister grossely ignorant in Logicke, replyed agaynst *M. Fisher*. The Deane of Carlile is he who replyed against *M. Fisher*. *Ergo*, the Deane of Carlile is the Minister grossely ignorant of Logicke. This syllogisme is in the second figure, and both propositions are affirmatiue; yet if you deny the forme of arguing to be good, you will but confirme the truth of the conclusion. Hence the Iesuit might in good forme haue argued affirmatiuely in the second figure, in this manner. The One, Holy, Catholike & Apostolicall Church, is that Church from which Protestants pretend to haue the Scriptures authentically: The Roman is that Church from which Protestants pretend to haue the Scriptures authentically: *Ergo*, the Roman is the One, Holy, Catholike, Apostolicall Church.

Your fourth fault is, that yow play the Reformer of Arguments, as *Luther* did of Churches, that

Or, *A Censure of his Reply to M. Fisher.* 35

is, you reiect lawfull and good formes, and in lieu
of them bring in vicious and damnable. The Iesuits
argument as by yow (c) *reformed* is this: *The Church* (c) *Reply*
from which Protestants receaued the scriptures, is the One, pag. 117.
Holy, Catholike, and Apostolicall Church: Protestants re-
ceaued the scripture from the Roman: Ergo, the Roman is
the One, Holy, Catholike, Apostolicall Church. In this re-
formed argument both propositions are particuler,
and consequently the forme of arguing vicious in
any figure, as euery Logitian knowes. The Iesuit to
preuent this fault made his *minor* an vniuersall Pro-
position: For this proposition, *Protestants receaued*
the Scriptures from no other Church but the Roman, is
equivalent, or equipollent vnto this, Euery Church
deliuering scriptures vnto Protestants is Roman. Where-
fore to reduce the Iesuits argument in true forme
vnto the first Figure, you should haue made the
maior (d) *Vniuersall* in this sort: *Euery Church that de-*
liuered vnto Protestants the scriptures is the Catholike:
The Roman deliuered the Scriptures vnto Protestants:
Ergo, the Roman Church is the Catholike Church. If
you say the Meanes of prooffe in the Iesuits argumēt
is Indiuiduall, and so the Syllogisme Expository, &
not according to the ordinary forme; why then do
you reprehend his argument, as being affirmatiue
in the second figure, seing Expository Syllogismes
may be affirmatiue in any figure? Are yow a Do-
ctour, a Deane, a Maister in Israell, and know not
these things? Being so ignorant of Logicke, were
yow so destitute likewise of discretiō, as yow could
not keepe your selfe from carping at the Iesuit, as
peccant in Logicke? Could you not at least haue been
silent about figures and formes of arguing, concer-
ning

(d) For as
Logicke tea-
ches, In pri-
ma Figura
maior semper
est vniuersa-
lis.

minor being partly affirmatiue, so might he haue concluded in a forme of the second termed *Camestres*, the same *minor* being also negatiue in this manner: The Holy Catholike Church is that from which Protestants receaued the Scripture: No Church but the Roman, is that Church from which Protestants receaued the Scripture: *Ergo*, No Church but the Roman is the holy, Catholike, Apostolike Church.

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is, you reiect lawfull and good formes, and in lieu of them bring in vicious and damnable. The Iesuits argument as by yow (c) *reformed* is this: *The Church (c) Reply from which Protestants receaued the scriptures, is the One, pag. 117. Holy, Catholike, and Apostolicall Church: Protestants receaued the scripture from the Roman: Ergo, the Roman is the One, Holy, Catholike, Apostolicall Church.* In this reformed argument both propositions are particuler, and consequently the forme of arguing vicious in any figure, as euery Logitian knowes. The Iesuit to preuent this fault made his *minor* an vniuersall Proposition: For this proposition, *Protestants receaued the Scriptures from no other Church but the Roman, is* equiualent, or equipollent vnto this, *Euery Church deliuering scriptures vnto Protestants is Roman.* Wherefore to reduce the Iesuits argument in true forme vnto the first Figure, you should haue made the *maior* (d) *Vniuersall* in this sort: *Euery Church that deliuered vnto Protestants the scriptures is the Catholike: The Roman deliuered the Scriptures vnto Protestants: Ergo, the Roman Church is the Catholike Church.* If you say the Meanes of prooffe in the Iesuits argument is Indiuiduall, and so the Syllogisme Expository, & not according to the ordinary forme; why then do you reprehend his argument, as being affirmatiue in the second figure, seing Expository Syllogismes may be affirmatiue in any figure? Are yow a Doctor, a Deane, a Maister in Israell, and know not these things? Being so ignorant of Logicke, were yow so destitute likewise of discretiō, as yow could not keepe your selfe from carping at the Iesuit, as *peccant in Logicke*? Could you not at least haue been silent about figures and formes of arguing, concerning

(d) For as
Logicke teaches, In prima Figura maior semper est vniuersalis.

ning which, yow speake no more assuredly, then a blind man of colours?

Some may say, that though yow be ignorant of Logicke, yow do not greatly care, because this your Ignorance howsoever euident vnto the learned, cannot be made palpable vnto the Ladyes who esteeme yow, and are lead away by yow. I answere: Although your Ignorance in Logicke cannot by this discourse be made palpable vnto Ladyes; yet the fallhood of your Religion, euen about your ground and rule of fayth, may be made palpable vnto them. Yow make the rule of Fayth to be not expresse scripture, affirming a thing in so many words (for then the Ladyes that can read, might straight discover the fallhood of your Religion, wherof not one article against vs is expressely deliuered in scripture:) You therefore (I say) make the rule of Fayth to be not only Scripture, but also (e) what doctrine soever is by Principles of reason, and Rules of Logicke deduced from the Scripture. Now whe a thing is deduced from scripture, by good consequence, by true art, and not by Sophistry, Ladyes, except they haue diligently studyed Logicke, cannot possibly know. This is euident. For nothing is deduced by good consequence from scripture, which is not deduced by discourse in lawfull figure & forme, & not by Sophistry, or a fallacious shew: But the Ladyes cannot possibly know, when an argument is in true moode and figure, nor consequently discerne Syllogismes from Sophismes, which their insufficiency they must needs feele in themselves, if they be in their senses: Therefore they cannot possibly be assured, by the ground and rule of Fayth you prescribe them,

(e) The doctrine of fayth is either expressely or derivatiuely contained in Scripture. *Fran. White* page 300. What is deduced by necessary consequence according to the rules of Logicke. *VVotton. Triall. pag. 88.*

them, nor consequētly can they groundedly belieue Christian Religion, nor be saued. They must trust ignorant Ministers, who crye Sophistry, Sophistry agaynst argumētts in lawfull forme, as now you haue done, not so much out of malice, but as I am persua- ded, out of meere Ignorance of such Rudiments of discourse, as men are taught in their childhood.

The second Example. §. 2.

YOW not only accuse the Iesuits Arguments of Sophistry when they are lawfull, but also pre- tende to bring inuincible Demonstrations when your Arguments be childish, & knowne Sophismes. Behold hereof notorious Examples. Your aduer- sary to proue the traditiō of the Church to be more Prime and Originall then the scripture, bringes 4. Arguments. Yow on the contrary side to requite him in the same number, haue set downe other 4. to proue, *that a Christian is built originally and funda- mentally on the word of God, not as deliuered by tradition, but as written.* In these Arguments yow glory, (f) (f) Reply pag. 47. and 48. saying, That the Iesuits *are but funiculus vanitatis, a bundle of vanity, and a potsheard couered ouer with the drosse of siluer.* Now these your arguments, in compa- rison of which you so debase the Iesuits, are all and euery one of them idle & triuiall fallacyes, as I will particulerly and cleerely demonstrate.

The first (g) is, *That which is most excellent in* (g) Reply pag. 48. *euery kind, is the modell of the rest; but I trow yow will grant the Scripture to be the most excellent part of Gods Word. (2. Pet. 19. August. l. 17. cont. Faust. c. 5.) Ergo the scripture is the modell, and patterne of the rest.*

This Argument is *constans ex quatuor terminis,*

that is, hath foure different termes, whereas all true forme of arguing ought to haue only three. *Scripture* is one terme, *Modell and patterne of the rest*, a second, *Most excellent in euery kind*, a third, *the most excellent part*, a fourth: for it is not all one to say the excellent thing in euery kind, & the most excellent part of many partes. Amongst whole and totall things, the most excellēt in euery kind may in some sort be said to be the patterne of the rest, but amongst parts, the most excellent is not the ground of the rest.

In substantiall Compounds, the substantiall forme is more excellent then the substantiall matter, yet the substantiall forme is not the ground of the matter; yea rather the matter is the ground of the forme, being the fundamentall & radicall cause out of which materiall formes are produced. Who sees not that Walles, Chambers, and Galleryes are more excellents parts of the house, and more beautifull then the foundations? Yet the foundations are more prime, originall, and wheron the Walls, and Chambers depend, and are kept in being. In this manner the word of God as written, is more excellent, in respect of deep and profound learning, then Tradition, yet the word as deliuered by Tradition is more prime, originall, fundamentall; because it is the sole ground and foundation, by which wee know which is the word of God the Apostles deliuered in writing. Hence yow are such a Bungler in Logicke, as yow vndertake to proue one thing, and conclude another. Yow vndertake (h) to proue, *that the foundation of Christian Religion is the word of God, not as deliuered by tradition, but as written: yow*

(h) Reply 47.
lin. 28.

con-

conclude, that the *Written Word* is the *patterne*, and *modell* of all other kinds of *Diuine Reuelations*. Now to be the *ground* of the rest, is different from to be the *patterne* of the rest; yea the *ground* of thinges is seldome or neuer the *patterne* of them. The grape by common consent is held the most excellent of all kind of fruite, and so by your rule, the *modell* and *patterne* of the rest; yet the grape is not the *ground*, the *roote*, and *seed* of all other fruite; nor do all other fruite spring and proceed from it.

Your second Argument: (i) *A Christian is built* (i) *Ibid. pag. fundamentally on the Rocke, but the scripture is the rocke, 48.*
(*Cardinalis Cameracensis quæst. vespert. recom. Sacra scripturæ.*) Ergo, *A Christian is built fundamentally on Scripture.*

I wish that this my *Discouery* may make you wise vnto your eternall *Saluation*, as is doth lay open your shamefull *Ignorance* vnto your temporall disgrace: for here you are so grossely, and together vnluckily ignorant, as you are fallen into the very same fault in *Logicke*, wherof without cause you charged your *Aduersary*, *as peccant*, to wit, of making *Syllogismes*, whereof both propositions were affirmatiue in the second figure. An argument is affirmatiue in the second figure, when the *Meanes* of prooffe is affirmed in both propositions. Your *Meanes* to prooue that a *Christian* is fundamentally built on *Scripture*, is this terme, *Built on the rocke*, and this is the very thing affirmed in both your propositions. In your *maior*, *Built on the rocke*, is affirmed of the *Christian*: *The Christian*, or he that is fundamētally built, is built on the rocke, In the *minor* the same is affirmed of him that

that is built on Scripture. *The Scripture is the rocke,* that is, he that is built on the Scripture, is built on the rocke. Hence your conclusion, *Ergo,* The Christian, or he that is fundamentally built, is built on the Scripture, is affirmatiue, in the second figure. How fond, & inconsequent this forme of arguing is, you may feele by this of the same tenour, with change of matter.

He that is borne in *Sicily*, is borne in an Iland.

He that is borne in *England*, is borne in an Iland. *Ergo,*

He that is borne in *England*, is borne in *Sicily*.

This is a foolish Sophisme, because concluding affirmatiuely in the second figure, & so is yours. For as it is not consequent, if a man be borne in an Iland, that he is borne in *Sicily*, because there be other Ilands besides *Sicily*; so this is no good consequence, A Christian is built on the Rocke, *Ergo*, on the Scripture, because Scripture is not the only Rocke, the word of God, as deliuered by Tradition, being a rock and ground of Fayth no lesse sure & infallible then Scripture, or Gods Word as written. *Abraham, Isaac, Iacob, Ioseph*, and innumerable other holy persons were fundamentally built in fayth, & yet not built on Scripture, the word of God not being then extant in writing. *S. Irenaeus l. 3. c. 4.* doth write, that in his dayes many Nations were Christian, and did diligently obserue the true Christian Religion printed in their harts, and yet had not any Scripture, nor the word of God as written. False then is this negatiue which your argument put into true forme, doth imply; No man is built fundamentally on the Rocke, that is not built on the word of God, as written.

Your

Your third argument: (k) *The seed of fayth is the* (k) Reply
roote and foundation of enery Christian: But the Scripture pag. 48.
is the seed of fayth, (Ioan. 20. 41.) for it is the word of
God. (Luc. 8. 11. Ioan. 1. 18. 1. Cor. 4. 15.)

This argument is also an idle fallacy, and sophisticall sillogisme, for both the propositions thereof are particuler; which forme (as hath been said) is vicious, and not lawfull in any figure. This you may perceauē by this argument formed punctually according to the shape of yours, with chāge of matter.

The seed of Fayth is the roote and foundation of euery Christian.

But the bloud of Martyrs is the seed of Fayth, for it is the seed of the Christian Church. *Ergo,*

The bloud of Martyrs is the roote and foundation of euery Christian.

This argument is like yours, and both are vaine, because the Argument being in the first figure, the *Maior* proposition is particuler, which ought to be vniuersall in this sort.

Euery seed of fayth, is the roote of euery Christian.

The Scripture, or word of God as written, is the seed of Fayth. *Ergo.*

The Scripture, or word of God as written, is the roote of euery Christian.

This argument is in lawfull forme, but the *maior* therof is false, for euery seed of Fayth is not the roote of a Christian, but only that seed which first breedeth fayth in him, and whereon all other seedes depend. Now the seed which first breedeth Fayth in Christians, is not the word of God as written, but the word of God as deliuered by tradition. For vpon
F the

the credit of Tradition, we know the written word, and without this (ordinarily speaking, and without new immediate Revelation) we cannot know the Scripture, or written word to be from the Apostles, and by them of God. *Ergo*, the word of God not as writtē, but as deliuered by tradition, is that seed of fayth which is the roote of euery Christian.

(1) Reply. pag.
48.

The fourth Argument. (1) The Scripture giuen by diuine inspiration, is simply, *and without exception to be receaued, and all tradition repugnant to Scripture is to be refused. Hence it followes, that Scripture is a rule of Tradition, and not Tradition of Scripture.* This argument proceedeth vpon the supposal of an impossibility, & so is idle, sophisticall, inept. Logicians are taught by their Mayster *Aristotle*, if one impossibility be admitted, a thousand other impossibilities, and absurdities will be thence concuded. You suppose in this argument, that the word of God as deliuered by full tradition, may be repugnant vnto the word of God as written. Hence you inferre, that Tradition is not simply to be receaued, but only so far forth, as it agrees with the Scripture. Your supposition is blasphemous: for the word of God vnwritten cannot be repugnant vnto truth, being the words of the Prime VERITY that cannot deceaue, nor be deceaued. This impossibility supposed, your cōsequence is not good: *Ergo*, Tradition repugnant to Scripture, is to be reiectēd, and Scripture to be held only, & simply as the rule of Fayth. For if Gods vnwritten word could be repugnant vnto the written, it would not follow, that the vnwritten word were to be reiectēd, and the written simply to be receaued; but that neyther the written nor vnwritten were to be credited.

This

This is cleere, because if God may lye, and deceyue vs by his word of liuely voyce, deliuered by Tradition, why not also in his writings, deliuered by Tradition? What authority doth writing adde to Gods word, that God cannot lye in writing, if he may lye in speaking?

I hope I haue shewed apparently these your Arguments, wherein you so much glory, to be not only false in respect of matter, but also fallacious in respect of forme. The same I could shew of almost all the rest of your Arguments of this your Reply. Is not then the case of your ignorant Profelites most deplorable and desperate, whome you persuade to trust these your halting consequences, rather then the perpetuall Traditions of the Church? You will haue them to make themselves Iudges, not only of what is contayned expressely in Scripture, but also of what is thence deriued by Arguments, according to the rules of Logicke, wherein if they chance to mistake, they erre, and are damned.

The third Example. §. 3.

A Third Example of Logicall Ignorance, is your heaping togeather of many fond Inferences, in a matter where you pretend to be very cōfident that you can bringe most inuincible proofes. A Controuerfy there is betwene yow and vs, Whether it be a Diuine inuiolable Ordinance, that all Lay men read Scriptures, so that the Church be bound, by Diuine Precept, to translate Scriptures into all vulgar tongues, & not to take Translations from such persons as abuse them, or vse them to
F 2 their

(n) Reply pag.
278.

(o) Calvin in
caput 10. Ioh.
circa vers. 10.
sayth; The
auncient Fa-
thers abused
this text, I &
my Father
are one, to
proue Christ
not consub-
stantiall
with his
father. For
Christ doth
not speake
of vnity of
substance,
but of vnity
of consent
betwixt him
and his Fa-
ther.

(p) Reply pag.
378.

(q) Defence of
my Brother.
pag. 42.

(r) Orthodoxe
pag. 41.

their perdition. In which question, We (say yow)
(n) affirme with great confidence, that the reading of holy
Scripture by lay people, which must needes imply transla-
tion of them, is a Diuine Ordinance. And because the
Iesuit said, that he could neuer heare, nor read in
Protestant substantiall prooffe out of Scripture, of
this pretended diuine Ordinance, the commonly
vrge text, *Search the scriptures*, being insufficient;
You say, that you not onely vrge the text *Iohn 3. 39.*
Which the Iesuit thinketh he can elude by subtile distin-
ctions, as the Arrians eluded the text of S. Iohn 10. 30.
(that is solidely answered, as (o) Calvin auerreth)
but other texts of Scripture, which you lay togea-
ther on a heape in this (p) sort.

The Eunuch is commended for reading holy Scripture
Act. 8. 28. The Bereans are called Noble by the holy
Ghost, for searching the holy Scripture. Act. 17. 11. He is
called blessed that readeth and heareth. Apocalip. 1. 3.
The Galatians read the Scripture. Gal. 4. 22. The Ephe-
sians. c. 3. 4. The Colossians. c. 4. 16. the Thessalo-
nians. 1. Thes. 5. 27. The Fathers are so plentifull in this
Argument, as I haue (q) elsewhere shewed, that it would
astonish any man who hath read them, to behold such impu-
dency in Papists, as to deny the practise to haue beene Pri-
mitiue and Catholike; But necessity hath no law. For if the
Scriptures may be suffered to speake, Papistry must fall like
Dagon before the Arke.

Thus you; giuing vs great cause to commiserate
your blindnes, that disputing so ignorantly you should
conclude so arrogantly. You haue in the place by
you quoted, (r) according to the custome of Heresy,
brought many testimonyes of Fathers to proue
what no man denyes, to wit, these two things.

First

First, that it is Pious and Godly to read Scriptures with deuotion, with humility, with submission of iudgement vnto the teaching of the Church, and common Exposition of Catholike Doctours. Secondly, that the practise of reading by Lay people was common & frequent in the Primitiue Church, for the time that the learned Languages were vulgarly knowne, in which tongues the Church neither now doth, nor euer did prohibit the reading of Scriptures vnto any person. These two things we approue; so that you are vnaduised (might I not say impudent?) in your affirming that, *The Papiſts impudently deny this to haue been a Primitiue practise.* No, we deny not the reading of Scripture with due humility, to be pious, or to haue been a primitiue practise, but onely two proud Noueltyes brought in by your Religion. First, that it (s) is lawfull, yea necessary for euery particular man, by the Scripture to EXAMINE, and IUDGE of the things the Church teacheth him. And when A PRIVATE MAN by Scripture reiects and condemnes the teaching of the GREATEST, and BEST CHURCH that is, his IUDGEMENT is not to be taken as PRIVATE, but as SPIRITVALL, and the PVBLIKE Censure of THE SPIRIT. Secondly, that all, euen Laymen, by diuine Pretext and Ordinance, are bound to read the Scriptures, & to haue them in their vulgar languages.

(s) The very wordes of your brother Iohn in His VVay pag. 126.

This your doctrine; This your practise we dislike, as dangerous, as impious, as the fountaine of Discord, of Heresy, and of manifold most damnable errours. A doctrine, which were it euery where established, not *Dagon* before the *Arke*, but Christianity would fall before, and yield vnto the Diuell: as

(t) Hooker
Ecclesiast. Po-
licy pag. 119.

some of your side, taught by lamentable experience,
acknowledge and complaine: *This opinion*, say they,
(t) *being once inserted into the minds of the vulgar, what*
it may grow vnto, God onely knoweth. Thus much we see,
it hath already made THOVSANDS so HEADSTRONGE
euē in GROSSE and PALPABLE ERRORS, *as that a*
mā whose capacity will scarce serue him to vtter fīue words
in sensible manner, BLVSHETH not for MATTER of
SCRIPTVRE to thinke his owne bare Yea, as good as the
Nay of all the wise, graue, and learned men that are in the
World: which insolency must be repress, or it will the VERY
BANE of Christian Religion. Behold open Confes-
sion extorted vpon the racke of Truth, by which
we may perceauē, how fully and handsomely your
Doctrīne (that it is necessary, and Diuine Ordinan-
ce, that euery particular man read Scripture, and by
it examine and iudge the Churches teaching) hath
made Dagon to fall before the Arke.

(u) See the
Reply pag.
278.

But leauing the vanity of your bitter vāting,
let vs examine what demonstrations out of Scriptu-
re you bring for your pretended Diuine Ordinance,
which with so much confidence you auerre. If your
arguing be idle and ridiculous in this point, wherein
yow professe to be so confident, what may be ex-
pected of you in other articles? Especially being
challenged to shew your vttermost force by your
aduersary, affirming (u) that he could neuer find any
solide prooffe out of Scripture, of this Protestant
pretended Diuine ordinance.

Your arguments be seauen, drawne from 7. texts
of Scripture, in which your Antecedent common-
ly is eyther false or vncertayne, and your inference
ridiculous.

The

The first : *The (y) Eunuch is commended for reading holy Scripture; Ergo it is a diuine Ordinance that ignorant Laymen read Scripture in their vulgar tongue : Your Antecedent is more the the Scripture doth expresse. I read not any direct prayse of him in this respect. The Text only (x) sayth, he was sitting in his Chariot, & reading the Prophet Esay. But suppose he be commended for his reading (as it was indeed commendable) is it consequent, that therefore euery Christian, by Diuine order and precept, do the like ? Is euery man bound by diuine precept, to doe euery thing for which any person is praysed in Scripture ? Dauid is commended in Scripture for rising at midnight to prayse God ; is this Argument good, Ergo, Euery Christian is bound by diuine precept to rise at midnight ? Verily this consequence is as good, yea better both in respect of forme and matter, then is this of yours: The Eunuch is commended for reading holy Scripture; Ergo, euery man is bound to read Scripture, by diuine ordinance.*

(y) A. 8. 28.

(x) A. 8. 28.

The second is : *The (z) Beræans are called Noble by the holy Ghost for searching the Scriptures. Ergo, we may with great confidence auouch, that it is a diuine ordinance, that all ignorant Laymen read Scripture in the vulgar. A strong argument. The Scripture doth not say the Beræans read the Scripture in their vulgar tongue, nor doth it tearme them Noble for their reading of Scripture, but for their receauing the word of Paul with alacrity and ioy. Yea the tearme of *The more noble*, is not giuen them in prayse of their Religion, but to declare the quality of their Gentry: and so Fulke his Bible hath *the Noblest* for byrth. But suppose the Beræans read in their vulgar, and be therefore*

(z) A. 17. 11.

fore called Noble, is not this inference ridiculous: *Ergo*, it is a diuine Precept that euery man read Scripture? Doth not this arguing deserue rather to be laughed at, then answered?

(a) *Apoc. 1. 3.*

(b) *Nec Apostolicum nec Propheti-
cum esse puto:
hunc libellū
similem re-
puto Quarto
Esdra: nec
ullo modo
deprendere
possum quod
a Spiritu San-
cto confectus
sit. Lutherus
præfat. in A-
pocalip.*

(c) *1. Cor. 7.
Bonum est
homini mu-
lierem non
tangere. vers.
1. Bonum est
illis si sic per-
maneant.
vers. 7. Beati
erunt si sic
permanerint.
vers. 40.*

The third: (a) *Blessed is he that readeth and heareth:* *Ergo* it is a diuine ordinance, that all mē read the Scripture, & that the Church giue thē the Scripture translated into all vulgar tongues: Here you not only argue impertinently, but also detruncate & curtall the text of Gods Word, leauing out words without which the text hath a false and foolish sense. *For if all be blessed that read and heare*, without mention or care of what, then they be blessed who read or heare Tully & Virgill, or the bookes of Knighthood. Why doe you not let the Scripture expresse the thing, which being read or heard maketh men blessed? The Scripture fully and truly cited sayth, *Blessed is he that heareth and readeth the wordes of this Prophecy*, to wit of the Apocalyps; Which place eyther proueth nothing for your purpose, or else proueth a necessity, that euery man read the Apocalyps, vnder penalty of otherwise not to be blessed. This perchance for very shame you dare not auerre. If you do; what shall we, or may we thinke of Luther, who did neyther read, nor heare, nor belieue the Apocalyps as a Prophecy, or as the word of (b) God? And what an idle inference is this, He is blessed who readeth the Apocalyps, *Ergo*, it is a diuine ordinance that euery man read Scriptures? S. Paul sayth, (c) he is blessed that doth not marry: Is it consequent, *Ergo*, euery man is bound not to marry? or, *Ergo*, men cannot be blessed but only such as do not marry? Surely your wife wil see this inference to be foolish: & yet it is as good as yours, Blessed

Blessed is he that readeth, or heareth the Apocalyps:
Ergo, it is a diuine ordinance that none be blessed but
such as read Scripture.

The fourth argument; *The Galathians read the
Scripture*; *Ergo*, it is a diuine ordinance that ignorant
laymen read them, and that they be translated into e-
uery vulgar Dialect. That the Galathians read the
Scriptures you prooue by the cypher of Galat. 4. 24.
where the Apostle sayth, *you that will be vnder the Law,*
haue you not read the Law? For it is written, Abraham had
two Sonnes. This prooue is very poore. For the Apo-
stle doth not affirme they read, but doubtingly de-
maunds whether they had not read one particle of
Scripture? Also, the question was mooued without
doubt only to the learned Galathians But suppose
they read the Scripture; is it lawfull thence to con-
clude; *Ergo* they read it in their vulgar? If they read
it in their vulgar, is it thence consequent; *Ergo*, euery
man is bound by diuine ordinance to read, and this
so strictly as the Church may not forbid translations
vnto such as abuse them?

The fifth place; *The Ephesians read the Scripture*; *Ergo*,
it is a diuine precept that ignorant Laymen read the
Scripture in their vulgar tongue. The antecedent you
shew by the cypher *Ephes. 3:4.* where the Apostle
sayth, *Reading, you may vnderstand my wisdom in the*
Mystery of Christ. A feely prooue. Saint Paul doth not
say, that the *Ephesians* read, but only, that by reading
his Epistle, they might vnderstand his wisdom, a-
bout the mysteries of grace and Christian Religion.
But suppose they read S Pauls Epistle sent vnto the;
doth it follow, *Ergo*, it is a diuine ordinance that
Laymen promiscuously read Scripture? and that the

G Church

Church must translate Scripture to that end? This inference as euen as good as this: By reading the Epistles of Saint Peter, one may vnderstand the great knowledge he had of Christ; *Ergo*, Euery man is bound to read S. Peters Epistles.

The sixt; *The Colossians read the Scripture*; *Ergo*, it is a diuine ordinance that all ignorant Laymen read the Scripture. The antecedent is by you proued by the cypher *Coloss. 4. 16.* which sayth, *When this Epistle hath been read amongst you, cause it also to be read in the Church of Loadicea.* This place doth not proue your intent, that they read so much as that Epistle priuately by theselues, but only that the same was publickly read in the Church by the Bishop, or the Priest, or some Church-officer in the same language wherein it was written originally. But suppose the Colossians read this Epistle priuately by theselues, what a wooden inference is this, *Ergo*, euery Christian is bound by diuine ordinance to read Scripture? Or, *Ergo*, the Church is obliged by diuine precept to prouide, that the Scripture be translated into vulgar tongues?

The seauenth Argument; *The Thessalonians read the Scripture*; *Ergo*, the reading thereof by ignorant Laymen is a diuine ordinance. The antecedent you prooue by the cypher 1. *Thess. 5. 25.* which sayth, *I adiure you, that this Epistle be read vnto all holy brethren.* Neyther doth this text prooue priuate reading of Scripture by Laymen, but only publick reading thereof in the Church. But suppose they priuately read this Epistle sent them by the Apostle, is it consequēt, *Ergo*, all Laymen are bound to read Scripture, and the Church to translate the same into euery tongue? Truly this argument is euen as good as this, God

created heaven and earth of nothing: *Ergo* Ministers may make arguments of nothing, or make arguments good that haue nothing in them. Or, as this: In the beginning was the word, & the word was with God, *Ergo* euery godly person is bound to read the Scripture word by word from the beginning of *Genesis*, to the end of the *Apocalyps*: Or, *Ergo*, Godly persons do nothing els but read Scripture.

Grosse Ignorance of Theology.

SECTION III.

BE S I D E S the manifold Errours which you maintaine in cōmon with other Ministers, you haue diuers proper & peculiar to your selfe, and exceeding grosse, wherby you declare how ignorant how are of Theology. I will only discouer some few of them, but those fundamentall, by which you to shake the fabrike of your Reply, as no piece thereof remayneth lound.

The first, That vnto Ministers Religious Adoration is due. §. 1.

TH I S you affirme pag. 224. Where you vnder-
take to range in order the kinds of vnion with
God, vnto which Religious adoration is due. **R E L I -**
G I O V S A D O R A T I O N (say you) *primary or se-*
condary is not founded vpon enery kind of vnion, as appea-
reth in mentall images, but vpon certaine kinds of vnion; to
wit; first Personall, as when the Humanity of Christ is cou-
pled with the Deity. Secondly Substantiall, as when the
parts are coupled with the whole. Thirdly Causall, Re-

G 2latiue,

latiue or Accidentall, to wit, when by diuine Ordination things created are made instruments, messengers, figures, & receptacles of diuine grace, as the holy Sacraments, and the Word and Gospell, and the MINISTERS of the Church &c.

Behold, amongst the obiects that haue such vnion with God, as is a sufficient ground to yield them Religious Adoratiō, you number Ministers, with an *Et cetera* in the end, perchance leauing roome for your wiues to enter, to be likewise your Consorts in Religious Adoration, as good reason they should. How grosse this Errour is, specially in you, hence may appeare, in that hereby you ouerthrow a great part of your Reply. First you cleerly cōtradict that Principle which so many tymes you set downe, and very earnestly vrge, to wit, that Religious Worship, is due to God only. How can this be true, if Religious Worship is due vnto Ministers? Be not Ministers Creatures? Be they not other things, and persons, besides God?

Nor can you say, that when you affirme Religious Worship to be due to God only, you meane primary Religious Adoration, and that consequently you doe not contradict your selfe in saying, that secondary Religious Adoration is due vnto Ministers. This euasion (I say) will not serue your turne, because you declare in expresse tearmes, that all Religious adoration, primary or secondary, is due to God only. Thus you write pag. 322. Whereas the Iesuite doth distinguish two kinds of Religious Worship, the one Primary and simply Diuine, founded vpon the increate and infinite Excellency, which is due to God only: the other Secondary, founded vpon the created Excellency of grace and glory, which is yielded vnto Saints and Angells. To this we reply, that there be no other

other kinds of worship, then there be Tables of the morall law; but there are only two tables of the morall Law, the former whereof teacheth diuine worship, and the second humane, ciuill, and of speciall obseruance. And if there be a mixt worship partly human, partly diuine, so much thereof as is diuine, is proper to God, and may not be imparted vnto any creature, Isa. 42. 8. Where God sayth, My glory I will not giue to another. Thus you. How grossely doe you contradict your selfe, and implicate in your sayings? Be not Ministers others from God, as much as Angells? If then *Adoration*, and *Religious Adoration* be giuen vnto Ministers, how is it not *Adoration* giuen to others besides God, as much as when Angells are Religiously adored?

Secondly, you haue destroyed all you say in the first point agaynst the Worship of Images, specially pag. 246. where you thus speake vnto vs: *If you adore Images outwardly and relatively, then you make Images a partial obiect of adoration: but God himselfe who sayth, I will not giue my glory to another, Isa. 24. 8. hath excluded Images from companionship with himselfe in Adoration.* Thus you. All which is proued idle by your doctrine, that Ministers are religiously to be adored. For if no Creature can be compartner with God himselfe in adoration how may Ministers be his partners therein, and challenge Religious adoration as due to themselves? If they may be religiously adored, & yet not be his partners in adoration against his diuine Edict, *My glory I will not giue to another*; why not Angells? Why not holy Images? What say you of the holy Sacraments? Be they not creaturs as well as Images? specially in your opinion, who hold that they be bread, and wine, and Elements vchanged in substance,

stance, and yet you say, *that vnto the Sacraments, and Word of the Gospell Religious adoration is due, because they haue a relative vnion with God*. How the is *Religious adoration* due to God only? If *Religious Adoration* may redound from Christ vnto his Sacraments, why not from Christ vnto his Images, which haue a relative Vnion with him, as being resemblances, & representations of him?

Reply pag.
348.

Thirdly, you haue ouerthrowne and contradicted all you said about the second of the *Nine points*, to wit, against Oblations vnto the Virgin Mary. *In the old Law* (say you) *not onely Sacrifices, but also Vowes and Oblations were made to God onely*, Deut. 23. 21. Leuit. c. 24. 5. 6. *This law in respect of the substance is morall, and obligeth Christian people as well in case of Oblations, as of Sacrifices*. Now, by what authority, and right can the Roman Church abrogate this law in whole, or parte, and appropriating Sacrifice vnto God, make Oblations common to God and Saints? Thus you very vainely; not onely in regard that the Text of Deuteronomy doth not say, that Vowes and Promises are to be made vnto God onely, but no more, then that if one make a Vow vnto God, he must be carefull to keepe it; whence to inferre that Vowes and Promises may not be made vnto men or Saints, but to God onely, is ridiculous. The text also of *Leuiticus* saith, that Oblations and giifts are to be made vnto God, but that *to God onely*, not a word. And to say, giuing of gifts to be proper vnto *God onely*, is foolish, except you meane gifts and oblations by way of Sacrifice, as vnto the authour of all gifts & fountaine of Being. For what more daily and quotidian then for men to make presents, and oblations the one to the other,

spe.

especially vnto Kings and Princes in testimony of their duty? But as I say, your discourse is vaine, not onely in respect of your idle cyphering of Scripture, but also because your selfe demolish this your Doctrine, by saying, or supposing the contrary, to wit, that Oblations by way of Religion, may be made vnto Ministers. That this is by yow supposed, I proue.

To shew that Ministers are Religiously to be adored, you cypher 2. Cor. 8. 5. where S. Paul saith of the Church of Macedonia: *They gaue themselves first vnto God, & then by the will of God, vnto vs.* By which text you cannot conclude *Religious Adoration* to be due vnto Ministers, but by arguing in this manner: They vnto whom men by way of Religion and deuotion giue & offer themselves, are Religiously adored, because oblations be Diuine & Religious worship: The Church of Macedonia did by way of Religion and deuotion, offer themselves vnto S. Paul, because he was a Minister: Ergo, Vnto Ministers Religious adoration is to be giuen. This I say must be the force of your argument. For if the *Macedonians* did not by way of Religion, & deuotion offer themselves vnto S. Paul, how can you shew that by giuing themselves vnto him, they did Religiously adore him, because he was a Minister? Now, if it be granted, that gifts and oblations by way of Religion may be made vnto Ministers, your discourse against Oblations vnto Saints is eueruated, and falleth to the ground. For thus I argue. If oblations may be made to God onely, why are they made vnto Ministers? If they may be made vnto creatures, why not vnto Saints and Angells, as well as vnto Ministers?

If

Reply p. 224.
lin. 26.

56. *The true Picture of D. White Minister.*

If oblations be proper vnto God, how dare Ministers make themselves fellowes with God in this point of his Honour? If they be not proper vnto God, why do you reprove vs for offering gifts, and vowes vnto the blessed Virgin his Mother? Heere you are so taken, that you cannot shift away, nor euade.

Fourthly and principally, by this doctrine that *Religious Adoration is due vnto Ministers*, you overthrowe all you say in the *Third point* against giuing worship, specially *Religious* vnto blessed Saints and Angells. For if Ministers may be religiously adored with reference vnto God, why not Saints, why not Angells? You alleadge (d) Scriptures that affirme Ministers to be the messengers of God, and threaten punishment vnto such as will not admit of them. But I pray you, be not Angells Gods Messengers as much as Ministers, yea in a more high, holy, & excellent sort, being all ministring Spirits sent in seruice for them, that partake the inheritance of saluation? *Hebr. 1. 23.*

You bring *Matth. 10. 42.* *He that shall giue to one of these little ones a cuppe of cold water only in the name of a disciple, verily I say he shall not loose his reward.* How can you hence inforce, that diuine and Religious worshippe is due vnto Ministers, rather then vnto any poore Christian, Lazar, or Beggar, of whome Christ sayth, (e) *Whatsoeuer you doe to one of my least ones, you doe vnto me?* If Saints liuing vpon earth, that be the liuely images of Christ may not be honoured with Religious adoration, though what is done to them Christ taketh as done to himselfe; what little colour and pretext can you Ministers alleadge, why

(d) *Matth.*
10. 14.

(e) *Matth.*
25. 40.

we

we should honour you with Religious Adoration?

You produce *Galat. 4. 14.* where the Apostle saith vnto the *Galathians*: *You receyued me as an Angell of God, eue as Christ Iesus.* Who seeth not that this maks rather for adoration of Angells then of Mynisters? *S. Paul* thought the *Galathians* did much, in that they receyued him as an Angell: But you say, we must worship Ministers, more then Angells, to wit, with Religious Adoration, which is due to God only.

To the same purpose, you cite two Fathers *S. Ambrose*, and *S. Gregory*. *S. Ambrose epist. 26.* sayth: *Domino defertur, cum seruulus honoratur*; the Lord is reuerenced, when the seruant is honoured. *S. (f) Gregory* writes, that good Pastours who serue God faythfully are so conioyned with him in the bond of loue, as what is done against them is taken as iniury offered vnto God. How do these texts conclude Religious adoration to be due to your Ministeriall worships rather the vnto Angels? I pray you Syr, be not Saints & Angells the faythfull seruants of God, his friends? Be they not conioyned with him in loue as much as any Minister? Why then should Religious worship be due to Ministers, & their *Et cetera's*, and not to Saints, their Reliques & Images?

That Saints and Angells be the friends and faythfull seruants of God, we certainly know; that you Ministers be such, how can you make it apparent or certaine? And if you cannot, why may not we argue agaynst your worships as you argue agaynst Images pag. 233. *I am taught by learned Vasquez that the Diuell may lurke in Images, and our Aduersary cannot proue that Christ is present, or assistant vnto them. Now it seemes unreasonable to wor(hip that which may receyue the Diuell,*

H

When

(f, Super Reg.
lib. 5. cap. 1.
Quam reue-
rendi sunt
optimi Pasto-
res Ecclesie
Sante liquet.
Dum enim
Deo fideliter
seruiunt, tan-
to ei amoris
vinculo con-
iunguntur, vt
quidquid eis
ingeritur, Di-
uinæ iniuriæ
ascribatur.

(g) Luther
som. 2. tenen-
fi. fol. 63.

sayth of Ca-
rolostadtus:

Puto non v-
no Diabolo
obscuro fu-
isse miserabi-
lem illum ho-
minem. And
of Zwinglian
Ministers he
sayth, That
the Diuell
now & ever
dwelleth in
them, & that
they haue a
blasphemous
breast insa-
tanized, su-
perfatanzed
and persata-
nized. See the
place in the
book of the Ti-
gurine Deuines
confess. Tigur.
An. 1544.
fol. 3.

(h) The Tig-
urine Deuines
in the place al-
leadged say:

Lutherus
cum suis Dia-
bolis. And
Zwinglius:
En ut hunc
hominē Sa-
tan totus oc-
cupare con-

When on the other side one cannot be certayne that it haue a-
ny fellowship with Christ. This your argument agaynst
Images is stronger agaynst Religious Adoration of
Ministers. For of the Images we are certayne, that
they represent Christ Crucified vnto vs, & we feele
this their force and efficacy in our harts, when we
worship Christ in them. But that Ministers may re-
ceyue the Diuell, that the Diuell may lurke in them,
we are (g) taught by Luther who affirmeth so much
of diuers Ministers, and by other Ministers that (h)
auerre no lesse of him. That Ministers be Christs fel-
lowes, or haue fellowship with Christ, that Christ is
present by sanctity and grace with any of them, you
cannot make certayne; yea according to your Tenet,
Christ doth not certainly, and infallibly assist the
whole Church, much lesse is it certayne and infal-
lible, that he is present and assistant vnto euery Mi-
nister. Wherefore seeing it is certayne that the Diuell
may lurke in Ministers, and it is not certayne & in-
fallible, that Christ is assistant vnto them, we may
conclude by your principles, that it is vnreasonable
they should be worshipped, specially with Reli-
gious adoration, which yet you do require that men
yield vnto you, in regard of your vnion with God.

The second Errour. That that cannot be the true Church
which hath wicked Visible Pastours. §. 2.

ANOTHER errour no lesse absurd and sottish
thē this you maintaine, to wit, that that cannot
be the true Church whose visible Rulers are, or haue
been wicked or impious. Thus you write pag. 100.
Wicked persons according to S. Augustine, are not indeed
and verily the body of Christ: And agayne, they are not in
the

the body of Christ which is the Church, because Christ cannot have damnable members. And Bernard sayth, that it is evident, that Christ is not the head of an Hypocrite: but the visible Rulers of the popish Church haue many tymes been, as our Aduersaries themselves report, not only Hypocrites, but also apparently monstrous and damnable sinners. Therefore the Popish Church cannot be the Catholike Church out of which no saluation is to be had. And agayne. pag. 54. you argue in this manner. They which are not of the body of Christ, nor of the house of God, really and in truth, do not constantly preserve, or faithfully deliuer Apostolicall traditions, nor are they such as the spirit of God infallibly & alwayes directeth in their publike doctrine. But wicked persons sayth S. Augustine, retayne the figure or outward shape of a member, but they are not in truth the body of Christ, Non sunt de compage domus Dei, they are not of the frame of the house of Christ. Ergo. Thus you.

cur. Tom. 2.
respons. ad
Confess. Luthe-
ri. fol. 478.

How false and absurd this your Doctrine is, I will not stand to shew by Scriptures, and Fathers, which are cleere and plentiful in this point. For though Christ as he is the head and fountaine of sanctifying Grace cannot haue wicked and damnable members that receiue influence from him, yet as he is the head and fountaine of all spirituall gouernement and authority, he may haue damnable subjects and members, and from him power and authority may flow vnto them. But omitting this, I will make your Folly and Ignorance apparent, by proving that this your argument is inept, in respect of forme; & in the matter so absurd, as you contradict your selfe, you ouerthrow your owne Church, you crosse the maine streame of Protestant Doctrine.

First your argumēt euē in respect of form is fond,

(i) Reply pag.
200. in fine.

for you change the *medium* or means of prooffe, arguing from the time preterite, to the present: (i) *Wolues hypocrites, & impious Persons B E NOT the true Church. Romish Prelats HAVE BEEN Hypocrites, Wolues, and impious Persons. Ergo.*

The Romish Prelates be not the true Church.

Who doth not feele this manner of arguing to be inept, as good, & no better then this?

A sucking Child is not a Preacher and Minister of the word.

Francis White hath been a sucking Child. Ergo.

He is not a Preacher or Minister of the word.

Hence, though your paradoxe, that the Church which hath a wicked man for Pastor cannot be the true Church, were true, & your tale, that some Popes haue been wicked, were also graunted; yet it is not hence consequent, that the Romane Church is not now the true Church, but at the most that it was not the true Church for the tyme that it had some wicked Pope for supreme Pastour.

Secondly you contradict your selfe about the doctrine, that wicked Pastours cannot faithfully preserve and deliuer the true word of saluation: for pag. 52. you thus write to the contrary. *The promises of Christ made to the Church concerning his presence & assistance to his Sacraments, preached and administred according to his commandement are fulfilled, when WICKED Persons execute the office, and performe the worke of outward Ministry. For although the wicked, like the Carpenters of Noahs arke, reape no benefit to theselues, yet God almighty CONCVRETH with their ministry, being his owne Ordinance, for the saluation of all deuout Communicants. Thus you. If this be true, as it is most certaine,*

taine, then may wicked persons faythfully and constantly deliuer Apostolicall Traditions about matter of Saluation. This sequele I proue. They with whose ministry God doth *concurre for the saluation of all deuout & worthy communicants*, being bound so to do, *by his promise*, doe constantly and faithfully deliuer Apostolicall Traditions concerning the doctrine of saluation, and are infallibly directed so to do. This is euident, because when God concurrereth with his Ministers to teach the truth, they neuer erre, nor deliuer in matter of fayth and saluation false doctrine: But God doth still and infallibly concurre with them, with whom to concurre he hath bound himselfe by promise euer and alwayes, euen to the consummation of the world. Wherefore if God hath bound himselfe to his Church, that he will concurre euen with the wicked Ministers of his word, in their teaching for the saluation of all deuout & worthy communicants, as you affirme pag 52 lin. 18. then wicked persons may deliuer faithfully & constantly Apostolicall traditions concerning fayth and saluation, and are infallibly directed so to do; which you deny pag. 54 lin. 6. manifestly contradicting your selfe within lesse then a lease.

Thirdly, you ouerthrow your owne protestant Church. For if that cannot be the true Church directed by God, according to his infallible promise, wherein wicked men haue sitten as visible rulers & gouernours, then Protestants and all of their communion cannot be the true Church out of which saluation is not had. For I hope they will not be so impudent as to deny, but they haue had some wicked men for their rulers and Pastours. Was not King Henry the eight

ruler & Gouvernour of the Protestant Church, and yet their owne Historyes paint him forth as a monster for beastlines, cruelty, and impiety? Was not Cranmer a most wicked persecutour, and murderer of diuers Saints, not only of Catholikes, but of sundry Foxian martyrs who were by him sent to the fire? And yet he was a ruler & gouvernour in the Protestant Church. Wherefore the argument which you set in distinct letters, & lines as of speciall weight, may be with the same force & forme applied against your Protestant Church in so many words, only by placing the words Protestant in lieu of Romish.

Wolues, Hypocrites, & impious Persons are not the holy Catholike Church.

Protestant Prelates and Visible Rulers haue been

Wolues, Hypocrites, & impious persons. *Ergo.*

Protestants are not the Holy Catholike Church, out of which there is no saluation.

Fourthly, what more opposite to the common streame, euen of the Protestant Doctrine, then that that Church cannot be the temple & house of God, in which wicked and impious men sit, or haue sitten as visible rulers? Commonly all Ministers (foolishly (I confesse) yet earnestly) endeauour to proue that the Pope is *Antichrist*, because he sitteth in the Temple and Church of God, as Christs Vicar, and as her supreme Visible Head & Ruler vnder Christ: which Doctrine you your selfe suppose as certaine pag. 588. were you make this Exclamation: *What a misery will it be, if it fall out (as it is certaine it will) that at the Day of Iudgement, the greatest part of English Romistes be found to haue followed the man of sinne, the sonne of perdition, who exalteth himselfe aboue all that is called God, so that*

that he sit in the temple of God, shewing himselfe as if he were God. Thus you. I vrge not the folly of this your Exclamation, in that it is a fond supposition of the Question, yea a taking of that, as certaine, which not onely Catholiks, but also learned Protestants deny.

Your selfe, haue you not lately since the writing of this *Reply*, approued (k) a Booke by Order of his Majesty? in which that Authour doth often, and earnestly (l) professe, not to beleue the Pope to be that Antichrist; further affirming that Protestants, out of affection haue been to violently forward to pronounce the Pope is that man of sinne & sonne of perdition: yea that some, out of violent and transported passion no doubt, make it an Article of their Creed; wheras their arguments be so far from the force of demonstratiue, as they are not perswasive.

Thus this Authour in that Booke which you haue subscribed vnto, as containing (m) nothing but what is agreeable to the publike Faith, and Doctrine established in the Church of England. And yet heere yow say, It is certaine, that the Pope is the man of sinne, & sonne of perdition; so shewing your selfe to be of their number whome the said Authour in that very place, doth rebuke as *Omnium horarum homines*, Halters in opinions for priuate ends.

I omit also your folly in exclaiming at the misery of English Romists, for that they adhere vnto your supposed Antichrist, not marking that to cleaue to the Antichrist of your forming, must euen according to your owne principles be singular happines. For Antichrist according to your *Tenet*, doth sit & gouerne in the House and Temple of God, and so by the same breath wherewith you make men vassals of Antichrist, you make them Gods Domesticks, his
House

(k) The Ap-
peale vnto
Caesar of Ri-
chard Mon-
tague.

(l) Second
part. c. 5. pag.
141.

(m) See the
Approbation
I Francis
White &c.

House, his Temple. Will it be misery to be found such at the day of Iudgement? Yea rather the Church of Christ, the Temple of God being onely one, out of which no saluation is had, what a misery will it be at the day of Iudgement, whē by your owne mouth, you shall be conuincd to haue forsaken that company which you confesse to be the *Church and Temple of God*, through feare of your owne shaddow, and fancy? For what can be more foolish, then to fasten the name of Antichrist vpon the Gouvernour of the Christiā Church, who doth dayly professe to *believe in Christ Iesus the sonne of God and Sauieur of the world*? who by his Adherents doth more then all the world besides defend, and propagate amongst Pagans his most holy Name & Religion? But to let these things passe, marke how you cōtradiēt your selfe in saying on the one side that, that cānot be the House & Temple of God which now hath, or in former times hath had wicked Pastours: On the other side that, that is the House and Temple of God, in which the *Man of sinne*, that is, a succession of wicked Pastours, hath a long while for many ages gouerned, and doth rule and gouerne. So hard is it for men blinded with passion agaynst Christian Doctrine, deriued by succession from the Apostles, to run in their passionate conceits, without falling into the pit of open contradiction, whereby their folly comes to be manifest vnto all men.

The third Errour. You professe Infidelity about the Blessed Sacrament. §. 3.

THVS you write pag. 179. *To that part of the Iesuits speech, that we deny the Reall Presence, or else*
the

the mayne Article of the Creed, that Christ is still in heaven, because we will not allow a body in two places at once: I answere, We cannot graunt, that one individuall body may be in many distant places at one, and the same instant of time, untill the Papalls DEMONSTRATE THE POSSIBILITY THEREOF, by testimony of Scripture, or the ancient Tradition of the Church, or by apparent reason. Thus you. This is playne dealing, and open profession of Infidelity. For what is heretical obstinacy, but to reiect the word of God, about the mysteries of our Fayth, in the playne, expresse, and literall sense, untill the possibility of that sense be first demonstrated? No Heretike was euer so barbarous as to prefer his reason beyond Gods word so farre, as to affirme, that the word of God, contrary to his reason, was false. Their impiety was to reiect Gods word about some mystery of fayth in the literall sense, flying to morall and mysticall interpretation, because they could not comprehend, and therefore would not belieue the possibility of the playne, and litterall sense. The Arrians did not deny the word of Scripture, saying (n) of the Father, Word; and Holy Ghost, *these three are one*; nor the Word of Christ, (o) *I, and my Father are one*, to be true morally, and mystically in respect of vnity by singular affection and consent betwixt these three persons. They were Heretikes for denying the truth of these wordes in the proper and substantiall sense, because the same seemed to them impossible. For feing that we might not expound the Scriptures about mysteries of fayth to an easy figuratiue sense, when the same according to the letter goeth beyond the capacity of our vnderstanding, God doth so of-

(n) 1. Ioan. 9.

7.

(o) Ioan. 10.

30.

(p) Gen. 18.

17. Numquid

Deo quid est

difficile. Hie-

em. 32. 17.

Non est diffi-

cile tibi omne

verbum. Et

y. 27. Num-

quid mihi

difficile erit

omne verbū?

Luc. 2. 37.

Non erit im-

possibile a-

pud Deum

omne verbū.

Et, Deo om-

nia possibilia

sunt Matt. 19.

26. Luc. 18.

27. Omnia

possibilia

sunt credenti

Mar. 9. 22.

(q) Job. 9. 10.

(r) Reply pag.

397.

ten in holy Writ (p) assure vs, that nothing is impossible or difficile vnto him; and (q) *That he can do things incomprehensible without number*: What greater obstinacy then for Christian men to professe, that they will neuer belieue his word about the mysteries of fayth, in the literall sense, vntill the possibility of the sense be demonstrated vnto them, that is brought within the compasse, and comprehension of their wit?

You may perchance excuse your selfe by saying, the words of Christs institution, *This is my body*, taken in the literall sense, do not inforce, that Christ according to his corporall substance, is in two places at once. I answer, this you cannot say without contradicting not only the word of Scripture (as is prooued in the Reioynder) but also your selfe. For you do plainly affirme, that this our doctrine, yea euen Transubstantiation is contayned in the literall sense of the words of the Institution. *If (say you) the substance of bread and wine be deliuered in the Eucharist, then the wordes are figuratiue, and cannot be true in the proper sense, because one indiuiduall substance cannot be predicated of another properly*. Thus you (r): whereupon I thus argue. That without which the word of Christ cannot be true in the proper and literall sense, is inforced, and prooued by the word of Christ taken in the literall sense: But except the substance of bread be absent, and Christ in lieu thereof present, according to his corporall substance, the word of Christ, *This is my body*, cannot be true in the literall and proper sense, as you affirme: *Ergo*, Transubstantiation, and the presence of Christ on earth, according to his bodily substance in lieu of bread, is infor-

enforced, & proued by the literall sense of the word of Christs institution. Wherefore to professe (as you do) neuer to belieue Christs body to be in two places at once, vntill it be demonstrated vnto you to be possible, is to professe you will not belieue the word of God in the literall sense, about mysteries of fayth further then the possibility thereof can be made euident vnto you. Is not this to professe Infidelity?

Secondly, you may say, that when you require that we demonstrate by testimony of Scripture, that a body may be in two places at once, you meane not that we bring texts of Scripture that demonstrate by reasō how this is possible, but only that we bring places that expressely say that, *This is possible vnto God.* For as you say pag. 438. *In the wordes of our Sauiour, This is my body, there is not a syllable concerning accidēt without a subiect, or of a bodyes being in two places at once, or concerning any miracle wrought by Gods omnipotency.* I answere, that likewise in this text of Scripture, (f) (f) *Ioan. 1. 14* *The Word was made flesh*, there is not a syllable, that a perfect substantiall nature can exist without proper personality, or that two complete natures can subsist togeather in the same *Hypostasis*, nor of any miracle done by the diuine omnipotency; yet because this text of Scripture about the mystery of the incarnation cannot be true in the literall sense, except those hard & incomprehensible things be graunted to be possible by diuine omnipotency, we must togeather with the mystery implicitly belieue, that God can separate proper substance from complete substantiall natures, that two natures infinitely distant in perfection, can subsist in the same *Hypostasis*, though the Scripture doth not expressely so affirme. In like

manner though the words of Christ, *This is my body*, do not expressely say, that his body may be in many places at once, nor that accidents can exist without a subiect by diuine omnipotency, yet because this his word whereon we ground our fayth concerning this mystery, cannot (as your selfe graunt) be true in the proper and literall sense, except Transubstantiation, and the Presence of his body in many places at once be believed; hence we must together with the reall presence and litterall sense of Gods word, implicitly believe these miracles to be done. Wherefore in saying, you will neuer believe them, except their possibility be first demonstrated vnto you, through ignorace of Theology you professe Infidelity. For to resolute not to believe seeming implicacies inuolued in the mysteries of faith, except they be eyther seuerally expressed, as possible in Gods word, or els demonstrable by reason, is the right way to believe iust nothing; there being no mystery of faith which doth not imply some difficultyes, the possibility of which is neyther expresly auerred in scripture, nor can be demonstrated by reason.

A fourth Example of your Ignorance in Theology. §. 4.

I Adde another Example about the Blessed Eucharist, wherein you discouer grosse Ignorance, not only against Theology but euen common sense. And this Example may serue, as a patterne how insufficiently and impertinently you answered the Iesuities argument. The Iesuit pag. 406. argueth in this sort: *Christ doth affirme that the Sacrament is truly, really, substantially (not the figure, and effect of his body, but) his*
very

every body: but how can consecrated bread be termed truly, really, and substantially the body of Christ, if his body be not so much as in the same place with it? Thus you answered pag. 406. To the effecting hereof, locall & corporall presence is not necessary. A Father and his Sonne may be absent by distance of place one from the other, yet the Sonne is TRULY AND REALLY VNITED with his Father, so as his Fathers nature is in him, and he hath right in his Fathers person and state. A mans goods may be at Constantinople, and yet he living in England is a true possessor and owner of them, and he may communicate and use them, and distance of place hindreth not his right and propriety. Now, although there be a difference betwene things temporall and spirituall, yet thus farre there is agreement, that euen as we possesse temporall things being locally absent, so likewise we may receyue and partake Christs body and bloud by the power of Fayth, and donation of the Holy Ghost, according to a celestiall and spirituall manner. Thus you. Now behold how many wayes yow discouer grosse Ignorance in this answer.

First, were all that you say true, yet is it impertinent and ineptly brought in answer of the Iesuits argument. For the question is not, whether men may receiue by the vertue of Fayth and donation of the holy Ghost, sanctity and grace through the merits of Christs body and bloud that are absent (for this al acknowledge to happen in Baptisme, and to be possible in the Eucharist, if Christ had so ordained:) The question is about the truth of Gods word whether consecrated bread may be truly and really called the body of Christ, being (as you say) a thing not only indiuidually distinct, but also locally distant from

his body. A man being in *London* may possesse iuridically an Horse that is in the Countrey, is it therefore true to say, that this man in *London* is truly & really the Horse in the Countrey? A Merchant in *London* may haue great treasures of money in *Constantinople*, and a right to lay them vp in his Coffers at *London*, may one therefore shewing his empty coffers at *London* say truly, this is a treasure of money? In like manner, suppose (which is false) that a man hath iuridicall authority ouer Christs body absent, and existing in heauen, to dispose therof at his pleasure, may he therefore be sayd to be truly and really Christs body? May one therefore shewing the Sacrament, being in your *Tenet* an empty thing in respect of containing Christs bodily substance, say truly therof, This is really Christs body and corporall substance? who will maintaine such absurdities that is sober? Wherefore your discourse that a man may truly possesse a thing absent, serues nothing to satisfy the Iesuites question, how can consecrated bread be truly, verily, & really the body of Christ, if he be not so much as present in place with it?

Secondly, what more absurd then what you affirme, that a man may not only in right possesse, but really and truly vse his things that be absent? Can a man in *London* vse, and ride on his horse that is at *Yorke*? Or a Merchant in *Bristow* feed on his grapes that are growing in his vineyard in *Spayne*? If they cannot (and it is ridiculous to say, they can) how can a man existing on earth, receaue truly and really Christ distant from him, as farre as the highest heauen? Receaue him (I say) not in a signe only, & according to gracious Effects, but euen according to his

his body and corporall substance, with their mouth of flesh. For Christ did not say, *This is a figure of my body*, or, *this is soule-feeding grace giuen by the merit of my body and bloud*; but, *This is my body*, euen to your corporall mouth, wherewith I bid you, *to take, and eate it*.

Thirdly, who cā forbear laughing to heare you so soberly affirme, that the Son that is absent from his Father, as far as *Constantinople* is from *London*, is not only morally by Loue and Affection, but TRULY and REALLY VNITED with his Father? For Vnion is the way vnto Vnity; so that whensoever two indiuiduall things are truly & really vnited, by this vnion is made a third indiuiduall thing distinct frō ech of them a part, & from all other indiuiduall things. When soule and body come to be vnited, by this vnion is produced a third substance, to wit, a mā composed of soule and body. When two waters that were seuered come to ioyne togeather, there ariseth one third water, wherein the two lesser waters are included as parts. But Father and Sonne, the one in London, the other at Constantinople, do not compose a third indiuiduall nature constant of the both, wherein they both are contayned, as is most euident. Ergo, It is ridiculous to affirme, that the Father in London, is truly and really vnited with his Sonne in Constantinople.

Finally, put case there were true and reall vnity betwixt Father and Sonne, so that the sonne might be said to be one with his father, truly and properly, in respect of kind, or specificall Identity; what can this serue to shew that consecrated bread, remaining bread in nature & kind, may be said to be the body of

of Christ, or the same with it? Had Christ said of another mans body, This is my Body, you might haue cōstrued it thus, This is my body, that is, a body of the same kind and nature with mine; but Christ saying of that which was bread, this is my Body, how can you vnderstand this to be true in respect of specificall Vnity? Is bread of the same kind and nature as Christs body? I am sure, being afore warned of this absurdity, you will not dare so to teach. What then, doth specificall Identity or vnity in nature and kind serue to shew, that cōsecrated bread remaining bread in kind, nature, & essence, may be truly & really Christs body? Certainly Christ did affirme that the thing contained within the shape of bread, was his indiuiduall body, not another indiuiduall body of the same kind. This cannot be true verily, and according to propriety of speach, as you grant, if the substāce of bread remaine, much lesse if also the substance of Christs body be locally absent. The Iesuits argument then doth conuince, that the Sacrament cannot be truly, really, substantially Christs body, if the body of Christ be not locally indistant from the same.

A fifth Example, About Satisfaction. §. 5.

I will produce yet another Example of your Ignorance, by which you contradict Protestants, yea your selfe in the very same page, and establish our Catholike doctrine of Satisfaction and Purgatory, against which in that place you earnestly dispute. Thus you wite pag. 540. *The difference betweene the Pontificiās & vs in this doctrin is, THAT WE BELEEVE A REMAINDER OF TEMPORALL Affliction, AFTER* the

the REMISSION of the GVILTE of Sinne, in this life onely, for Chastisement, ERVDITION, and PROBATION. They maintaine a Remainder of Temporall Punishment, not onely in this life, but after the same in Purgatory. Further, we beleue, that the Paine of Chastisement inflicted vpon penitent sinners, may by prayers of fayth, exercise of vertue, humiliation and mortification be REMOVED, MITIGATED, or conuerted to the increase of grace and glory in them, that with patience & holines endure the same in this life. But we deny, that eyther any paine followeth iust persons after their decease, or that they can in this life by any good workes, merit release of any temporall punishment, or satisfy the Diuine Iustice for the fault, or guilt of any sinnes on their behalfe, much lesse for others.

Thus you: On the one side denying, against Catholikes, Temporall Paine in the next life, and on the other, granting against Protestants a Remaynder of Temporall Chastisement, for sinne remitted after the remission of the guilt. Wherby you contradict your selfe, yea establish the possibillity of superabundant Satisfaction. Yow lay Principles which vnanswerably inforce temporall paine for remisse Penitents in the next world; Which three thinges I will in order demonstrate, that so it may appeare, that through Ignorance you haue your selfe dissolued & broken in peeces the whole frame of your Voluminous Reply, in euery poynt of Controuerfy proposed by his Maiesty, and handled therein.

First, you contradict your selfe; for in this very pag. 540. against the Remainder of temporall paine thus you write: *That which is so forgiven that after pardon it is not mentioned or remembred, and which is cast*
K *behind*

74 *The true Picture of D. White Minister.*
behind Gods backe, & throwne into the bottome of the sea,
and which can no where be found, and which is blotted out
of the Debt-booke of the Almighty, is not taken away by
commutation of a greater punishment into a lesser, but by a
free and full condonation of all vindictive punishment.
But the holy Scripture, and the Fathers teach such a remis-
sion of sinne on Gods part to the penitent. Thus you: what
cleerer contradiction can be deuised then is betwee-
ne these two sentences, Remission of sinne is made
not by commutation of a greater punishment into a
lesse, but by free and full condonation of all vindi-
ctiue punishment: & There is a remainder of temporall
paine after the remission of guilt of sinne, not onely for
the triall and erudition of the penitent, but also for
Chastisement, which may be removed, or mitigated by
mortification and penitentiall workes? What clea-
rer contradiction, I say, can be deuised? For temporall
paine inflicted vpon penitent sinners by way of cha-
stisement after the remission of the guilt of their sin-
ne, is vindictiue Punishment. You professe in the end
of this page to belieue Temporall paine to remaine, not
onely by way of Probation and Erudition, but euen by way
of chastisement, after the remission of the guilt of their
sinne: Therefore you contradict what you say in the
beginning of this page, That remission of sinne is free,
and full condonation of all vindictiue punishment.

Agayne; Condonation of sinne, wherby eter-
nall punishment is changed into temporall, is remis-
sion of sinne, by commutation of a greater chastise-
ment into a lesse, to wit, of eternall into temporall, as
is most euident. But in the end of this page, you
teach, that sinne is so remitted, as the guilt of sinne,
and eternall Damnation is changed into a remainder of
tempo-

temporall affliction for chastisement of the penitent sinner.
Wherefore, if the changing of Eternall punishment into Temporall be commutation of greater punishment into lesse; then by granting, in the end of the cited page, a Remaynder of Temporall Affliction, after the remission of the Eternall, you ouerthrow what you taught in the beginning of the same, *that remission of sinne is not made by commutation of greater punishment into lesse.*

Secondly, this your doctrine of the *remainder of temporall paine, after the remission of the guilt of sinne,* proueth that penitent saints may make compesant, yea superabundant satisfaction, in manner as Catholikes teach; for in the remainder of temporall affliction we may consider, and distinguish two things; the greatnes of the paine reserued, and the greatnes of Gods remaining anger against sinne remitted, which he doth yet temporally punish. If we regard the greatnes of Gods iust anger and offence, we hold (t) that no compensant, or equall satisfaction is made in this respect, the offence hauing a kind of infinity from the infinite maiesty of the person offended. But if we regard the greatnes of the penalty reserued, a man may remoue the same by satisfaction compensant, yea superabundant. This may be made euident by examples. Let vs suppose the remainder of Temporall affliction reserued, be equall vnto the paine of forty dayes fast in bread & water in one whole yeare, why may not a iust man fast in this manner forty dayes in a yeare, & so offer vnto God satisfaction iust & equall? Also why may he not fast fifty dayes in a yeare with onely bread and water, & so offer satisfaction superabundant?

(t) Si ad ipsam offensam Diuinæ Maiestatis respiciamus, quatenus Deus videlicet sic homini manet infensus, ut merito velit illum subire malum Pœnæ Temporalis; non potest pro eiusmodi offensa fieri iusta & prorsus æqualis compensatio à nobis. Nam illa offensa habet ex parte Diuinæ Maiestatis quandam infinitatem. Gregor. de Valent. Tom. 4. in D. Tbo. disput. 7. q. 14. punct. 1. col. 1756.

Superabundant, I say, not in respect of the Maiesty of God offended, but in respect of the temporall reserved punishment: So that granting, as you do, a temporall remainder of chastisement after the remission of sinne, to be remoued or mitigated by penitentiall workes, if you be in your right iudgment, and ponder the matter, you cannot deny (as you do) that compensant and superabundant satisfaction may be made for the same.

(u) Iob. 34.
30. 11.

Thirdly, this your doctrine doth euidently inforce Temporall and Purgatory paines in the next life. This I proue. Vnto sinnes of equall offence and heynousnes against God, remitted by the same measure of faith and contrition, the same punishment is due in iustice, after the remission of the guilt. For God being iust, doth neuer punish sinne remitted with more or longer affliction then it deserues: *God forbid (sayth(u) Iob) that there should be impiety in God, or iniquity in the Almighty. For he will repay vnto man his owne worke, and render vnto euery one according to their wayes:* nor in punishing the remitted sinnes of his seruants is he an acceptour of persons. Hence vnto euery sinne, as great as *Dauids*, remitted vpon no greater contrition then had *David*, as great temporall punishment is in iustice due, & shall be inflicted, as was inflicted vpon *David* for his remitted sinne. This being euident, I assume: But we see innumerable penitent men who haue committed greater sinnes then *David*, and yet haue not had greater, nor so great measure of faith, nor of sorrow and contrition for their sinnes as had *David*, that dye presently after their repentance, without enduring eyther by Diuine infliction, or by voluntary assumption, such grie-

grievous temporall afflictions, as *David* did: Therefore innumerable penitent Saints depart this life, being obnoxious vnto as great, or greater punishment, after the remission of their sinns, as *David* did endure after the remission of his. This supposed what shall become of these men? They cannot go to hell, the guilt of sin, & of eternall damnation being graciously remitted vnto them. They (x) cannot go presently to heaven, for no stained thing, that is, no person vnto whome punishment is due in iustice, can enter into that seate of pure Reward, Ioy & Felicity. Wherefore, seing you say, that vnto sinne remitted a certaine measure of temporall paine is due, to be removed or mitigated by workes of mortification, it is forcible, that you also admit temporall Purgatory-paines in the next life, for them that dy before this debt of temporall chastisement be satisfied in this world.

(x) Non introibit in ea aliquid coinquinatum
Apoc. 21. 17.

Your Ignorance about the holy Crosse, and the Water of Iordan. §. 6.

CONCERNING the Holynes and Honour of our Sauours Crosse, you shew want of iudgement in Theology. That the liuelesse & insensible Crosse, (say you, pag. 235.) whereupon Christ suffered, was sanctified by his Passion, must be believed when Diuine Ordinance is produced to make the same manifest. And agayne, pag. 236. Those things which at the instant tyme of Christs Passion had a residence in his body, and were ioyned thereunto (per contactum physicum,) as instruments of his passion, were not thereby made most highly Venerable, because there is no Diuine Authority, or any other sufficient reason to prooue this assertion. In these

(a) See the
Appeale vnto
Caesar, which
our Doctour
warrants, as
contayning
nothing, but
Catholike En-
glish doctrine.
pag. 281.
The Crosse is
as much vilify-
ed by furious
Puritans in
these dayes, as
ouer it was by
Pagans in the
dayes of the
Fathers.

words you shew great Ignorance of Christian Theo-
logy, yet such as is common to those of the Puritan
stampe, A Malignant Generation (a) agaynst the
Crosse of our Redeemer. Wherefore I should not
account to deny Sanctity vnto the Crosse notable in
you, did you not presently in the very same page at-
tribute Holynes and Sanctification vnto the ground
wheron Moyse stood, & vnto the water of Iordan.
Thus you write. *While God appeared to Moyse in the
Bramble bush, the ground wheron Moyse stood is called ho-
ly. Exod. 3. 6. But this Holynes being, only relative, transito-
ry, and denominatiue, and not inherent and durable, the for-
mer vision and apparition being finished, the ground wher-
on Moyse stood returned to his old condition. The like
may be sayd of the water of Iordan, considered when Christ
was Baptized with it, and agayne considered when his bap-
tisme was finished, and out of the vse.* Thus you.

Now I pray you, what reason can you assigne
why the Land whereon Moyse stood, was Sanctify-
ed, and made Relatiuely Holy, during the tyme of
the Diuine apparition, & not the Crosse, at the least,
for the instant tyme of our Lords Passion thereon? You
wil say that no Scripture doth warrant the tearming
of the Crosse Holy, whereas the land wheron Moyse
stood, is called Holy, *Exod. 3. 6.* But what want of vn-
derstanding is this, not to see how the Scripture tear-
ming the ground wheron Moyse stood Holy, & co-
manding him to put off his shooes out of reuerence
vnto it, because confining on the Bush wherein God
appeared, or rather an Angell bearing his person?
What blindnes (I say) is it not to see, that this very
Text doth *à fortiori*, more strongly & forcibly war-
rant the tearming the Crosse holy and venerable, &
the

the doing reuerēce vnto it, at the least, whiles Christ
 hanged thereon? As the law commanding the Iewes
 to be gratefull vnto God for his deliuering them out
 of the Land of seruitude, by killing the First-begottē
 of *Ægypt*, doth *à fortiori*, charge Christians to be
 thankefull for their redemption from sinne by the
 death of Gods only Sonne: Euen so, the Scripture
 calling the land wheron Moyſes stood *holy* and *vener-
 able*, in regard of a Diuine apparition, nigh vnto
 the same, doth *à fortiori* charge men to respect the
 Crosse as Holy and Venerable, which God euen in
 person corporally & substantially vnited vnto man,
 did touch with his sacred body, & imbrue with his
 pretious blood, in offering the sacrifice for our Re-
 demption.

But what will you say of the Water of *Iordan*?
 What *Diuine manifest Ordinance* can you bring to say
 the same was *Relatiuely Holy*, and Venerable during
 our Sauours Baptisme, more then to ascribe the like
 Sanctity and Venerability vnto the Crosse, *for the
 Instant tyme of our Sauours suffering thereon*? And
 whereas you say the Crosse was liuelesse and insen-
 sible, seeming to assigne this as a reason why the same
 could not be made Holy and Venerable, what more
 wayne? Was not the ground wheron Moyſes stood,
 was not the water of Iordan as liuelesse & insensible
 as the wood of the Crosse? Verily I cannot imagine
 what heere you may reply, & am perswaded that God
 in his prouidēce would haue you vtter in print this
 truth about the water of Iordan, that thereby you
 might be conuincēd, that no reason but only passion
 leades you to deny the Holynes, and Venerabi-
 lity of our Sauours Crosse. And seeing, when the
 blind

blind lead the blind both fall into the pit, what wonder that you following the blindnes of passion, agaynst the Churches Tradition, be fallen into so open a pit of folly, as to make the Land wherō Moyses stood, and the water of Iordan more holy and venerable, then the wood of the Altar of our Redemption?

If any demand, why the Crosse is stil worshipped after it ceased to touch our Sauours body, and not the water of Iordan? the reason of disparity is euident. For things sanctified by the presence, & touch of some sacred person, still remaine holy and venerable vntill the same be lawfully applyed vnto prophane & vulgar vse. Thus the Chayre of State being ciuilly sanctified, that is, apated from cōmon & ordinary seruice, remaynes so perpetually, vntill the same be lawfully applyed vnto vulgar imployment. I say lawfully, for if the same be vulgarly vsed vnlawfully, and in contempt, it looseth not sanctity, but is still holy *de iure*, and hath a right to be venerably vsed. Now the ground whereon Moyses stood, the apparition being finished; the water of Iordan, our Sauours baptisme being ended, were presently and lawfully applyed to prophane vse, no custome or law forbidding the same, and so they presently ceased to be holy.

But the Crosse whereon our Sauour suffered, & which he imbrued with his blood in the sacrifice of the worlds redemption, was hereby made so holy & venerable to Christian imagination, as by Christian custome the same is vnapplicable to vulgar and prophane vse: which reuerence to the Crosse, is so ingraffed in Christian harts, as I am perswaded that

then the Protestāt would abhorre the Puritan as prophane, that should vse the wood of the Crosse, in vulgar manner, as for example to make a pegge therof. Wherefore the Crosse being by Christian custome & deuotion for euer vnapplicable to prophane vse, the same is durably holy, and venerable, & shall be worshipped, so long as Christianity shall last in the world.

And seing in this place you vse the tearmes of Relatiue, Transitory, & Denominatiue holynes, let me request of you, what reason you haue to rayle, as you doe, at the Iesuit for vsing the tearmes of outward, relatiue, and transitory worship? The Iesuit hauing proued by *Scripture, and the Principles of fayth*, that Christ his Image is to be honoured, sayth pag. 243. that *this honour is giuen outwardly, relatiuely, and transitorily to the image; inwardly, affectuouly, absolutely, finally vnto Christ*: for this you come vpon him, in this sort pag. 244. *How proue you by diuine reuelation & testimony, that adoration is to be performed according to your distinction of outwardly, relatiuely, transitorily vnto Images? Agaynst such loose, and voluntary presumption wee say with S. Chrysostome Diuinæ scripturæ testimonia sequamur, neque feramus eos qui temerè quiduis blaterant: We are to follow κατακολουθεῖς, testimony of Diuine Scripture, and not to regard them which as Rouers, & without ground blatter out what they please.*

Behold how bitter you are agaynst the Iesuit: And why? Is it for his vsing distinctions that are not verbally, and expressely found in Scripture? Then you are blind not to see your selfe to be guilty of the same fault: for where do you find in Scripture the tearmes of relatiue, transitory, & denominatiue

*Matth. 4. 10.**Psal. 98. 5.*

holines? Is it, because his distinction of *Absolute* and *Relative* worshipp is not to be proved by Scripture, as yours may? The you are so shallow in your thoughts as not to perceave a thing, not only cleere in Scripture, but also neere to your selfe. When the Scripture sayth, *Adore thy Lord God*, what is this, but absolute, and inward affectuous worshipp? When the same Scripture sayth, *Bow thy selfe to the footestole of his feete, for he is holy*, what is this, but relative worshipp, that is outward bowing before Gods footestole, inwardly referred vnto his person?

Yea the Iesuits *Relative* worshipp of inanimate thinges that haue outward reference to God, is proved by the very text by which you proue the relative holines of the same, *Exod. 3. 6. Put off the shooes of thy feete, because the ground whereon thou standest is holy.* The land whereon thou standest is holy; Behold relative holines: *Put off thy shooes*, & presume not to touch the same but barefote; Behold relative worshipp, that is outward respect to the land, inwardly referred to worshipp God there appearing. What shall I say more? the Iesuits distinction is so cleere and neere vnto you, as it is not only thus to be proved by your very text of Scripture, but also intrinsically inuolued in your distinction, as by this argument I demonstrate.

Vnto thinges that be holy, Honour and Veneration is due, and this of higher or lower kind, according to the state and degree of their holynes. This proposition no man that knoweth what he sayth, will deny.

But (as you distinguish) there be two kinds of states of holy thinges, some being absolutely & in-
herent

herently holy, other only relatively and outwardly.

Ergo, There are two kinds of worships due vnto holy thinges, the one inward and absolute, the other only relative and outward.

And, that the image of Christ is Relatiuely holy, as hauing an outward visible reference vnto a person, inwardly and infinitely holy, you can not deny, except you want eyther notice of the Gospell, or eyes in your head. You may then see, how wrongfully you vp brayd the Iesuit with loose and voluntary presumption, with blattering out at Rouers what he pleaseth, and how iustly he might turne the dynt of this sharpe Reproach vpon your selfe, for your denying that sanctification vnto the wood of the Crosse at *Christs passion*, which you grant to the *water of Iordan in his Baptisme*.

A seauenth Example, about Traditions. §. 7.

I will conclude this section with an example or two of your simplicity in vsing of distinctions. For your distinctions are eyther senselesse, or else you establish that doctrine which most of all you impugne. Take this example hereof. The Iesuits principle that, *there is Tradition unwritten, & that this is the prime ground of sayth, more fundamentall then Scripture*, you most largely labour to refell, and tearme it pag. 91. *an Anti-christian, and impudent assertion, to depresse the written word of God, & exalt the prophane, bastardly, Apocriphal traditions of the Pope*. This is bitter inough, & yet certainly you teach that there be traditions maintayning and vpholding the Scripture in authority, or else you speake ineptly, not knowing what you affirm. For some two pages before this your reproch-

full words, to wit pag. 89. you thus distinguish about Traditions: *The Church hath no perpetuall Traditions but such, as are EYther containd in Scripture, Or which are subseruient to MAINTAINE the Fayth, Verity and AUTHORITY of the Scripture, & the doctrine thereof.* Thus you.

I demand of you; These *subseruient Traditions* about *fayth and doctrine*, be they containd in Scripture or not? If they be your distinction is senselesse, one member thereof not being condistinct agaynst the other: for if subseruient traditions be traditions cōtayned in Scripture, what more inept then to say, traditions eyther containd in Scripture, or subseruient? If they be not containd in Scripture, but condistinct from them, then according to your distinction there be some traditions, not containd in Scripture, which maintayne and vphold the authority of Scripture, and the verity and doctrine thereof. If you grant this (as you must, vnlesse you will grant your distinction be voyd of iudgment) then must you also grant tradition to be more fundamentall then Scripture. For thus I argue: That which is the ground of the authority of Scripture, is more fundamentall then Scripture: That which doth mantayne, and vphold the authority of Scripture, is the ground and foundation of the authority of Scripture: *Ergo*, That which doth vphold and mantayne the authority of Scripture, is more fundamentall then Scripture. Now your selfe ascribe vnto Tradition subseruient, condistinct agaynst written Tradition, the office of mantayning the authority of Scripture. So that, eyther you know not what you doe write, or else by your owne distinctions you are conuincd

to establish that very doctrine which elsewhere you so sharply censure, as *Antichristian, impudēt, prophane, bastardly*. Certainly you are a seely Disputant about matters of Theodogy.

No more sense or iudgement is there in the distinction you make of holy Believers into triumphant & militant pag. 49. *The tearme (Church) (say you) is taken in the holy Scripture for the universall number of holy believers in all ages: and more strictly for the whole number of holy believers under the new Testament, Hebr.*

12. 23. Apoc. 5. 9 Ephes. 5. 25. 27. And thus it comprehendeth both the Church militant & triumphant. Thus you: distinguishing the Church of believers into militant and Triumphant; whence it is consequent that the Triumphant Saynts in heauen are believers. What more ridiculous, and agaynst the prime and knowne Notion of Triumphant Saynts? It may be God permitted you to stumble vpon this grosse simplicity, through want of reflexion, that you might thereby be warned to reflect vpon the foulness of another doctrine, which wittingly & willfully you mantayne, though being no lesse exorbitant then this. The doctrine is, that your Protestant Militant Church is a multitude, who

(a) by diuine illumination see manifestly the truth of thinges beliened of the Blessed Trinity, and other mysteryes; & that, you are like not vnto men (b) which see a farre off a certayne obscure glimmering of the light, but vnto men that coming to the place where the light is, behold the sayd light in it selfe. Verily to tearme the Church militant, a multitude of B E- H O L D E R S resolved of truth, by manifest light & euidence, is as Exoticall, and as idle Gibberish in Christian Theology, as to call the Church triumphant

(a) Iohn
White in his
Defence pag.
309.

(b) Francis
White Or-
thodoxe pag.
108.

Ioan. 2. 9.

a multitude of BELIEVERS, that warre and walke by Fayth. As for your Protestant triūphant Church, if they did not formerly belieue in this life the word of God, without seing the light, lustre, and resplendant verity of the doctrine thereof (as you pretend they did not,) I do not doubt but they are believers in the next world, to wit, in the number of them, of whom the Apostle writeth, *credunt & contremiscunt.*

Ignorance in Scripture.

SECT. IV.

CONCERNING Holy Scripture you brag intollerably in euery page of your Reply, how the same standeth cleerly on your side, and that the Iesuit hath not been able to proue any of the Nine Poynts by Scripture. How vaine this your vant is, doth appear by *the Reioynder* wherein you are proued almost in euery controuersy to forsake the litterall and plaine sense of Scripture, and to deuise now figuratiue, typicall, and mysticall interpretations. How idly also you dispute out of Scriptures for matters of greatest moment, which *you most confidently* maintayne in your Religion, is made eident by what hath been shewed, concerning your arguing for the pretended *Diuine Ordinance*, binding *ignorant Laymen* to read the Scripture. Notwithstanding that your ignorance herin may more indeniably appeare, I will add here some other arguments and tokens of the same, to wit, vnto what shamefull shifts you are forced to answere Scriptu-

res

Or, *A Censure of his Reply to M. Fisher.* 87
res brought by your Aduersary in the behalfe of Ca-
tholicke doctrine.

You deny the Text, and Context of Scripture. §. 1.

FIRST, many times you are enforced by your ad-
uersary, when you cannot answere, to deny the
text & context of Scripture, wherof I alleadge two
examples. The Iesuit pag. 480. to proue, that Christ
promised eternall life vnto the worthy participant
of the sacrament, vnder the forme of bread, bringeth
the words of our Sauour, Iohn. 6. *Qui manducat hunc
panem, viuet in aeternum: he that eateth this bread shall
liue for euer.* You in the place quoted, answere, *The
Scripture Iohn. 6. 51. saith not, whosoever eateth sacra-
mentall bread without wine, shall liue for euer; but if any
eate this bread which came downe from heauē, to wit, Christ
Iesus incarnate, shall liue for euer. And then it followeth,
vnlesse you eate the flesh of the sonne of man, and drinke
his blood you shall not haue life in you, Iohn. 5. 53.* Thus
you. Now marke vnto what straytes, maugre your
bragging, you are brought by the Iesuite. First you
dare not acknowledge these words cited by the Ie-
suite, *he that eateth this bread, liueth for euer*, to be our
Sauours, but onely those, *If any shall eate &c.* Where-
as they be our Sauours, & the expresse text of Scrip-
ture in so many words & syllables, Iohn. 6. 59. which
sayth, *He that eateth this bread, liueth for euer.* Se-
condly, you are compelled to answere, that Christ
after he had said, *he that eateth this bread liueth for
euer*, said, *Vnlesse you eate the flesh and drinke the
bloud of the sonne of man, you shall not haue life in
you.* By which ensuing sentēce he did, as you thinke,
declare the former, If any eate this bread &c. that it
must

must not be vnderstood of Sacramentall bread, without wine. This is against the context and order of the sentences of Gods word; this sentence, *He that eateth this bread shall liue for euer*, being fīue sentences or verses after this other, *Vnlesse you eate the flesh and drinke the bloud*. Yea these words, *he that eateth this bread liueth for euer*, are absolutely the very last, wherewith Christ shutteth vp his discourse about Sacramentall taking his flesh and bloud. Wherefore not to be forced to grant, that Christ promised as much to the eating of Sacramentall bread onely, as to eating and drinking both, you are forced to deny the text, and context of Gods word. If you say, our Sauour indeed spake the wordes, *He that eateth this bread, shall liue for euer*, but that he spake not of Sacramentall bread, nor of Sacramentall eating; I reply: First, why then did you not acknowledge this text aswell as this other; If any eate this bread, he shall liue for euer? Secondly you contradict your selfe, for that the seauēth Chap. of S. Iohn speaketh of Sacramentall eating & drinking, your selfe affirme many tymes in this Reply, as pag. 395. lin. 8. pag. 406. lin. 13. & pag. 466. lin. 20.

A second example of your being forced to deny, or not to acknowledge the text of Gods word, is found pag. 75. There the Iesuit saith, that euen in the dayes of Antichrist, the Church shall be visibly vniuersall, referring himselfe for prooffe to the Apocalips 20. v. 8. You in lieu of the eight verse, cite the seauenth, *Then shall Satan be let loose, & shall goe forth, and seduce nations which are vpon the foure corners of the earth, Gog and Magog, & shall gather them into a battail, the number of who shall be as the sands of the sea*. Which

text is impertinent. For it proueth that the army of Antichrist, shall be for multitude of men innumerable; Not the vniuersall diffusion of the Christian Church in his raigne. Why stopped you at the *seuenth verse*? Why would you not proceed to set downe the words of the *eight*, that were vnder your eyes, vnto which the Iesuits marginall quotation referred you? Verily you saw that they proued the Iesuits intent so cleerly, as you knew not what to reply. For the text saith (a) of Antichrists Purseuants, (a) *Apo. 8. 10.* *They went ouer the breadth of the earth, and compassed about the campe of Saints, and the beloued Citty.* By which place it is euident that *the campe of Saints and the beloued Citty*, to wit, the Church persecuted by Antichrist in his raigne, shall be spread ouer the face of the earth.

You are forced to goe agaynst Christs expresse word. §. 2.

THE Iesuit pag. 409. argueth in this sort: *If God can put a whole Camell in the eye of a neede, is he not able to put the whole body of Christ in a consecrated Host?* But, God can put a Camell in a needles eye, witnesse our Saviour Matth. 19. v. 24. 25. 26. where hauing sayd, *It is more easy for a Camell to passe through a needles eye, then for a rich man to enter into the Kingdome of heauen:* whē his disciples did much wonder therat, demanding who then can be saued? He answered, *With men this is impossible, but all thinges are possible vnto God.*

Our Answer (say you, pag 412.) is, that these words all things are possible to God, are referred to the latter part of Christs speech, touching the rich mans entring into heauen, and not to the Camells passing through the needles eye. All things agreable to truth, and which God will haue

done, are possible: but that it is agreeable to truth for a Camell, retayning his quantity, with the whole body to passe through a needles eye, or that God will haue this to be done, deserueth to be credited, when the Aduersaryes prooue it by diuine Reuelation, or by other demonstration. Thus you are forced by your aduersary to deny the expresse word of God, as I demonstrate by three arguments.

First, if our Sauour hauing named many things as difficile, hard, and impossible with men, conclude that not one of these things only, but all are possible with God; then to say, that one of the things only, & not all are possible to God, is directly to contradict our Sauour, & to giue him the lye. Our Sauour hauing named many things as hard, difficile, and impossible vnto men, to wit, that Camells passe through a needles eye, and that richmen enter into the Kingdome of heauen, concludeth, that not one of these things only, but all are possible vnto God, *apud Deum omnia possibilia sunt*, (b) all these hard, and difficile things are possible with God. *Ergo*, you in saying that one sort of these things by him named as hard & difficile, are impossible vnto God, to wit, that Camells passe through a needles eye, do directly contradict the words of our Sauour, & giue him the lye.

Secondly, to affirme that a Camells passage through the eye of a needle is impossible vnto God, is more directly agaynst this speach of our Sauour, then to say, that a rich mans entrance into heauen is impossible. This I prooue. If our Sauour say, that of the two, the Camells passing through a needles eye is more easy, that is lesse difficile, then to deny the Camells passing through a needles eye to be possible vnto God, is more directly agaynst our Sauours

(b) Matthe.
19. 16.
Mar. 10. 27.

word, then so to affirme of a rich mans entring into the Kingdome of heauen. For if things more easy & lesse difficile be impossible, how much more things lesse easy and more difficile? If we may with truth affirme, that God cannot do what by the truth of his word we know to be more easy, much rather may we affirme, God cannot doe what by the truth of his word we belieue to be more difficile. This is cleere. But our Sauior saith most expresly, that it is more easy, that is lesse difficile for a Camell to passe through a needles eye, then for a richman to enter into the Kingdome of heauen. *Ergo*, Your saying the passing of a Camell through a needles eye to be impossible vnto God, is more against this place of his word, then had you so affirmed of a rich mans entring into heauen.

Thirdly, if this word of our Lord, *All is possible vnto God*, be referred directly, properly, and specially vnto a Camells passing through a needles eye, & not vnto a rich mans entring into heauen, then you do directly oppose the truth of Gods word: But that this speech, *All is possible vnto God*, is in this manner referred vnto the Camels passing through a needles eye, & not vnto the rich mans entring into heauen, is euident by the drift of this place: For our Lord by this discourse, doth directly intend to shew not a rich mans saluation to be possible, but the Apostles argument which moued them to dispayre of the saluation of richmen, not to be good. They hearing our Sauior say, *it is more easy for a Camell to passe through a needles eye, then that a rich man enter in the Kingdome of heauen*, supposing in their thought as most certayne, that a Camells passing through a needles eye,

was altogether impossible, concluding, What rich man then can be saved? Our Saviour answering vnto the argument that so perplexed them sayth, *though these things be impossible with men, yet all is possible vnto God.* As if he had sayd: What you suppose in your thoughts as certayne, that a Camell cannot passe through a needles eye, is false; because God is omnipotent, and so though such things be impossible with men, yet all is possible vnto him. Now your supposition being false, your argument that rich men cannot be saved, is not solid. For from my words, *it is more easy for a Camell &c.* you can only inforce, that as the Camell cannot passe through a needles eye, but by the omnipotency of the diuine hand; so the rich man cannot be saved, but by the omnipotency of diuine grace. Hence it is euident that our Saviour did directly intēd to teach the possibility of a Camells passing through a needles eye; so destroying the ground on which the Apostles did build their false persuasion, that rich men could not be saved. But this you auouch not to be possible vnto God. Therefore you are forced by the Iesuit to deny Gods expresse word, howsoeuer you bragge, that the Iesuits arguing from Scripture, is wonderous weake.

You are forced to deny the Creed. §. 3.

TH E Iesuite pag. 409. thus argueth: *If the body of Christ being mortall and passible, could penetrate with the body of his blessed Mother, and come out of her wombe, the same still remaining entyre, as we confesse in the Creed, Natum de MARIA Virgine; why then may not the same body being now glorious, & immortall, and (as the Apostle speakes) spirituall, penetrate the quantity of*

the bread, and inclose it selfe wholly and entierly within the small compasse thereof?

You answered pag. 411. *The blessed Virgin in her TRAVE L L in puerperio, bore not Christ in a different manner from other women. Luc. 2. 23. And what a Sophistical inference is this, the Creed hath, Borne of the Virgin M A R Y, meaning according to conception, and generations, and cleernesse from the company of man. Ergo, the body of the blessed Virgin was not opened at the tyme of his birth.* Thus you: whose assertion that the Creed only saith, that according to cōception, the blessed Virgin was cleere from the company of man, is open denyall of a principall part therof. For the Creed doth not only say, our Lord *was conceived by the Holy Ghost*, which doth import his Mothers purity & cleernes from the company of man in his generation; but the purity of his conception being declared, the Creed addeth, as a new point of fayth, *borne of the Virgin Mary*, requiring that we believe she was a Virgin, that is, incorrupt and entyre in her child-birth. So that your interpretation whereby you confound her virginity in generation, with her virginity in child-birth, which the Creed doth so exactly distinguish, is plaine denial of the text of the creed. And your tearing this our simple sincere believe of the words of the creed, a sophistical inference, is first ridiculous. For the believing of the text of Gods word, as it stands, cannot be tearmed an inference, much lesse a Sophistical inference.

Secōdly, it is not only foolish, but also impious, being a reproach to the perpetuall Fayth of the whole Christian Church, as (d) S. Aug. doth testify. It was (sayth he) necessary, that he whome the fayth, not the lust

(d) Augustin. Enchyrid. cap. 34. De Virginitate nasci oportebat quem Matris fides non libido conceperat. Quod si vel per nascentē corrumpetur eius integritas, non iam ille de virgine nasceretur, eumque falsū (quod absit) de Virgine Maria natū tota confiteretur Ecclesia.

M 3 of

of his mother had conceived, should also be borne of a Virgin. For if the integrity of his mother had been broke in this being borne of her, then had he not been borne of a Virgin, and then (which God forbid) false were the belief of the whole Church professing in the Creed, *Natum de Maria Virgine*, borne of the Virgin Mary. The same is taught by the rest of the Fathers, namely by S. (e) *Ambrose*, who tearmes it *wicked & perverse* to say, as you do, that in her generation, the blessed Mother was incorrupt and entyre, not in her childbirth. *She* (sayth S. Ambrose) *that could conceive him being a Virgin incorrupt, could she not bring him forth remayning a Virgin incorrupt? If they will not believe the tradition of Priests, let them believe the oracles of the Pro-*

(e) *Ambros.*
Epist. 81.
De via ini-
quitate po-
duntur dice-
re, Virgo cō-
cepit, sed non
Virgo gene-
ravit.

(f) *Non con-*
cepturam
tantummodo
Virginem,
sed & pa-
rituram Vir-
ginem Pro-
pheta dixit.

phets: (f) A Virgin shall bring forth a Son: Let the believe the creed of the Apostles, which the Romā Church doth purely & inuiolatly keep, to wit, which sayth, not only conceived by the holy Ghost, but also borne of the virgin Mary,

What you obiect out of S. *Luke*, vers. 23. *Every Male-child that openeth the wombe shall be holy unto our Lord*, hath been answered longe agoe, and declared by the anciēt Fathers. For the Scripture by the child opening the wombe, vnderstands the Child that comes first out of the wombe, because that Child commonly doth, & by course of nature must, needes open the wombe. Hence he is tearmed, *the Child opening the wombe*, though it happen that he do not open the wōbe. As the fire of the Babilonian fornace may be tearmed a thing which cōsumeth what is cast into it, because commonly it doth so, and by course of nature it must needes do so, though there by diuine Miracle the contrary did happen; which manner of speech is so vulgar, as it is by you vsed euen in this place

place perchace without reflexion. For you tearming
the Blessed Virgins bringing forth of our Lord,
TRAVELL, I thinke you are not impiously persua-
ded with the Iew, that she brought him forth with
labour and payne as other woemen doe; but you
call her Childbyrth TRAVELL, because common-
ly and naturally the same is still ioyned with labour
and trauell. *In this sort* (say the (g) Fathers) *the Scrip-
ture saying of our Saviour, the male-child opening the
wombe, consuetudo natiuitatis more loquitur, speaketh
according to that which commonly doth happen in the birth
of such children, not that we should thinke that our Lord in
his going forth, did breake the integrity of the Virgins Clo-
set, which by his entrace he had sanctified, as HERETIKS
teach, that Blessed Mary was an entyre Virgin only untill
her Childbirth; But according to the CATHOLICKE
FAYTH he came forth of the Virgins Wombe, the same still
resting entyre, and as a Bride-grome out of his Bride-
Chamber. Now you may crow, and crake, & crowne
your Booke, as you do in your Picture, when you are
so pressed by your Aduersary, that you are forced to
defend your Errour by holding ancient Heresyes,
and by laying the tearme of Sophisticall Inference
vpon the Catholicke Fayth of the Creed, and of the
whole Christian Church.*

*In answering Scriptures, you contradict your selfe,
and grant the Iesuit the Question. §. 4.*

THE vanity of your former brag, that the Iesuit
hath proued nothing by Scripture, is further
made apparent in that he doth so vrge you with
Scripture, as you are sometimes forced to contradict
your selfe, sometimes to grant as much as he doth
require

(g) Quod ait
ad aperiens
vuluam, cō-
suetudo natiui-
tatis more
loquitur, non
quod Domi-
nus noster
sacri ventris
hospitium,
quod ingres-
sus sanctifi-
cat, egres-
sus deuirgi-
nasse creden-
dus sit iuxta
HÆRETI-
COS qui di-
cunt Beatam
Mariam Vir-
ginem fuisse
vsque ad pa-
ritum; sed
iuxta FI-
DEM Ca-
tholicam,
clauso Virgi-
nis vtero,
quasi spon-
sus suo po-
cessit ex
Thalamo.
*Ven. Beda in
cap. 2. Luc,*

require against your selfe. The Iesuit pag. 98. proueth that the Church of Christian pastours succeeding the Apostles, is infallible in her Tradition, because our Sauour saith, *Matth. 28. Behold I am with you all dayes untill the consummation of the world.* You answered pag. 100. *That which is promised vpon condition is not absolute untill the condition be fulfilled. The presence of Christ is promised to the Apostles successors conditionally, and as they were one with the Apostles by imitation & subordinatio: that is, so farre as they walked in their stepps, & conformed their doctrine and ministry to the patterne receiued from them.* Thus you in this place. But pag. 174. lin. 21. speaking of the absolute perpetuity and duration of the Church you say, that the place *Matth. 28. 20. Behold I am with you all dayes untill the end of the world,* proueth, *that the Church is vniuersall in respect of time, and that it continueth successiue in all ages.*

This your saying ouerthrowes what you said, that the presence of Christ is promised vpon condition, wherein the successors of the Apostles might faile. For this place, *Behold I am with you all dayes untill the worlds end,* doth shew the Church to be alwaies in the world; no other wayes, then because Christ according to his promise, is alwaies, and all dayes to the worlds end with his Church, & he cā not be still in the world with his Church, except his Church haue still a being in the world. So that according to the truth of this place, we may aswell, or better say, the Church shall not be alwaies in the world, then that it shall be in the world without Christ, or his Diuine assistance to teach men infallibly the truth. Wherefore if by this place we cannot, as you say we cannot, proue, that the Church shall be euer absolutely

cutely assisted of Christ, much lesse doth this place conuince that the Church shall be alwaies in the world, or further then conditionally if it walke in the Apostles doctrine. Contrariwise, if this place proue, that the Church is absolutely alwaies in the world vntill the consummation therof, then *a fortiori* more strongly and more directly doth it proue that Christ is absolutely, & not onely conditionally presēt with his Church all dayes to the worlds end: so that to answere the Iesuits proofes of his Religion by Scripture, you cōtradict your selfe, yea sometimes grant agaynst your selfe as much as he would proue.

For to proue the same infallibility of the Church he bringeth pag. 3. the place of *S. Paul*, (g) *that the Church is the ground & pillar of truth*, but the ground of certaine & infallible Truth, such as the Christian is, must be certaine & infallible. You answered pag. 4. lin.

4. *If by the Church wee vnderstand the Church of Christ liuing after the Apostles, the same is by office and calling the pillar and ground of truth in all ages.* This your answer alloweth vnto the Iesuit as much as he desires, or can desire to shew the Church to be alwaies infallible. For that which is *by office and diuine vocation the pillar, and ground of infallible truth*, hath by diuine ordination and assistance sufficiency for the performance of that office, as is most euident. The Church which is fallible & may erre is not a sufficient pillar or ground, that is, hath not sufficiency to be the ground of Christian truth which is infallible. For how can a building sure & immouable stand, founded vpon an vncertaine, ruinous, and tottering foundation? Therefore seing you grant the Church succeeding the Apostles to be in all ages the ground of truth by di-

uine vocation vnto that office, you do consequently allow vnto the Iesuit as much as he would proue, to wit, that the Church succeeding the Apostles, is in all ages vntill the worlds end certaine, and infallible in her teaching.

In lieu of answering, you confirme the Iesuits Arguments. §. 5.

“ **T**HE Iesuit pag. 38. accuseth Ministers of abusing
 “ the word of God, who to proue the sole suffi-
 “ ciency of Scripture in respect of all men, cite the
 “ text of S. Paul 2. Tim. 3. 15. *The Scriptures are able to*
 “ *make vs wise vnto saluation.* For the words of the A-
 “ postle are directed particulerly to Timothy, saying,
 “ *they are able to make THEE wise vnto saluation.* whence
 “ it is consequent, that the Scriptures were sufficient
 “ for Timothy, and are sufficient for such men as Tymo-
 “ thy was, to wit, for men learned and aforehand in-
 “ structed by word of mouth, and therupon firmly
 “ beleeuing all the most maine and necessary points
 “ of Christian doctrine and discipline. That the Scrip-
 “ tures for men in this manner taught and grounded
 “ in fayth, are abundantly sufficient, who will deny?
 Thus the Iesuit. Vnto whom you shape this answer
 pag. 39. *Although sentences of holy Scripture are some-*
times restrayned to the personall and particular subiect of
which they are first spoken; yet this is not generall, and
when the same hapneth it must be proued by better argu-
ments then by the bare Emphasis of a word. For God said to
 Iosuah (a man qualified aboue the ordinary ranke) I will
 not leaue, nor forsake thee, Iosuah 1. 5. Yet the promise
 implied in this text is generall, and common to all
 persons, Hebr. 13. 5. Thus you, confirming the Iesuits
 solu-

Resolution in lieu of confuting therof. For as the promise, *I will not leaue thee*, made particularly vnto *Iosue* in regard he was a iust man, doth not agree vnto all men, but onely vnto such as *Iosue* was, to wit, vnto iust men, and such as seeke God as he did. So the text of *S. Paul*, *they are able to make THEE wise vnto saluation*, spoken particularly vnto *Timothy*, in regard he was learned, iudicious, aforehand instructed & grounded in Christian tradition, doth agree onely to *Timothy*, and such men as *Timothy* was, to wit, men aforehand taught, and grounded in the fayth of tradition. On the other side, as the promise made to *Iosue* in regard he was a Iust man, cannot be challenged of other men, that be not iust as he was, & if they rely thereon they deceaue themselves; so the promise, *the Scriptures are able to make THEE wise vnto saluation*, made vnto *Timothy* in regard he was aforehand taught and grounded in the fayth of Tradition, cannot be challenged of them that are of a differrent stampe from *Timothy*, to wit, men that were neuer taught the fayth of Tradition, or else so vngrounded therein, as vpon a seeming euidence of Scripture they be ready to chage their first receiued fayth. Hence it is manifest, that the Iesuit had reason to say, Ministers abuse Gods word when they cite it, *the Scriptures are able to make vs wise vnto saluation*, making that common to all men, which was spoken onely to *Timothy*, and vnto such as he was.

Will you haue another example of the same kind? The Iesuit saith, the words of Christ, *Do this in remembrance of mee, was spoken of the Sacrament, in the forme of bread, not vnder the forme of wine. For our*

(B) 1. Cor. 11.

Sauour speaking of the Sacramēt vnder the forme of wine
 saith (h) not absolutely, doe this, as he did of bread, but
 conditionally, do this as oftē as you drinke in memorie
 of me, that the Aduersary of the Church might not haue
 much as a plausible shew to condēne cōmunion in one kind
 against Gods word. You after much bitter rayling, call-
 ling the Iesuit infatuated Romanist, & vermine, for har-
 yrting you beyond your learning, answered thus in
 the end. Touching the fancy of this obiection, I further
 say, that euen as when S. Paul said 1. Cor. 10. 31. whether
 yee eat or drinke, or whatsoeuer else you do, do all
 to the glory of God; If these words should be resolved in
 this manner: As often as yee eate or drinke, or do any
 thing else, do all to the glory of God, the placing of
 this word, as often, restrayneth not the speech frō being
 a precept: so likewise when S. Paul saith: As often as ye
 drinke, do this in remembrance of me, this manner
 altereth not his words from being a commandment. Thus
 you, confirming the Iesuits answer. For no example
 could haue been deuised, or imagined more fit to
 shew, that Christs words, as oftē as you drinke, import
 not an absolute, but onely a conditionall precept.
 Which thus I demōstrate. You grant that the words
 of Christ, Do this as often as you drinke in remem-
 brance of me, be preceptiue in the same manner, as
 & no more then these of S. Paul, as often as yee eate or
 drinke, or walke abroad, or do any thing else, do all to the
 glory of God. But no man that hath his right senses
 will say, that this speech doth absolutely command
 Christians to eate, or drinke, or sleepe, or ride, or
 walke, or to do any of the like actiōs of human life,
 but onely doth conditionally command, or direct
 men, that when they will eate or drinke, or sleepe, or
 ride,

le, or walke, that they do all to Gods glory. Ergo, the words of Christ, saying, *do this as oft as yee drinke in remembrance of me*, do not imply an absolute precept of *drinking of the cup*, but onely a conditionall direction, that when men drinke, they do that Sacramentall action in memory of his Passion. So that in lieu of solving the knot of the Iesuits argumēt, you intangle your selfe, and tie the same more fast.

You send the Iesuite to God for an Answer, §. 6.

THE Iesuit (i) chargeth the Protestant doctrine, that holy Images may be lawfully made, & not lawfully honored, to be destitute of all shew of Scripture. For the (k) text of the Law is no lesse cleer against the making of such Images, then against their being adored, *Thou shalt not make to thy selfe any image, thou shalt not worship nor adore them*. Hecce he argueth, The images which by this precept we are forbidden to adore, be such as by the same we are forbidden to make: But the Images of Christ be not such Images as we are forbidden by this precept to make: Ergo, they are not the Images we are forbidden by this precept to adore. And wheras Protestants expound the first part of the precept, *Thou shalt not make them*, to wit, with purpose and intention to adore, This exposition (saith the Iesuit) is not onely violent against the text, but also incongruous against sense. For Gods (l) prohibition of things, doth likewise forbid the

(i) See the Reply pag. 256.

(k) Exod. 20. 4. 5. 6. Deuter. 5. 6. 7.

(l) Some may object that God doth forbid Adultery in the 6. Commandment *Non Mœchaberis*, and yet in the ninth he forbids by speciall commandment, the purpose and intention of adultery, *Non concupisces uxorem proximi tui*. I Answer, that the ninth Precept doth not forbid

the doing of things with purpose and intention of Adultery (for this was sufficiently forbidden in the six precept,) but this supposed, forbiddeth inward desires & lusts of Adultery, though without doing any thing with purpose and intention thereof. And so our Saviours Precept *Matth. 5. 28. Not to looke vpon a woman to lust after her*, supposeth the doing of things with intention of Adultery to be unlawful, and forbiddeth the looking vpon a woman with lustfull delight, & desire, though without intention of doing the act of Adultery.

doing thinges with intention to doe agaynst the Precept.
 Hence I argue. The Precept, *thou shalt not adore Images*, doth forbid the making of them with intention to adore, as much as the precept, *Thou shalt not kill*, doth forbid the making of weapons with intention to kill. But the precept, *thou shalt not kill*, doth so fully and sufficiently forbid the doing of any thing with intention of murther, that it had been superfluous to haue set downe that precept in this forme, *Thou shalt not make, or weare weapons with intention to kill, thou shalt not kill*. Therefore without sense were the precept, *Thou shalt not make any Images, Thou shalt not adore them*, had the first part no more sense then you giue it, to wit, *Thou shalt not make Images with intention to adore*.

Besides, as to make an image to adore, is *Idolatry*, to take it in hand, to looke on it to that purpose; where the was not such looking on, or taking in hand with purpose of adoratiō forbidden as well as making? or if looking on the with intention to adore them is clearly forbiddē in the precept, *Thou shalt not adore the*, as there needed not further expression; what need was there, or reason that making of images with intention to adore, should be more largely or fully expressed? You answered: *As for the Iesuites interrogations*, Why then? What need was there? We refer him to the *Laogiu* to challenge or demand reasons of him. And as for our selues we rest vpon the reuealed Will of God, not daring to question, or demand reason of his actions. Thus you. Whereby it is manifest that you grant the Iesuites arguments against your expositiō of Scripture to be so cleere, as you cannot answer them, but must send him to God to aske an answer of him.

indeed if, *Thou shalt not make to thy selfe any images with intention to adore them, thou shalt not adore them*, were the text, and very letter of Gods word, you might with lesse shame haue confessed your ignorance, that you can say nothing in defence of the text. In which case, the Iesuit (I presume) would willingly haue had recourse vnto God by prayer, entreating him to enlighten his vnderstanding with some sufficient reason, & would haue hoped to haue obtained his suite. If not, yet would he haue believed Gods word to haue had some congruous sense, though he saw not the same, this being reuerence due to the word of Supreme Verity.

But now this laying, *Thou shalt not make any Images, with purpose to adore them*, is not the text of Gods word, but a Ministers addition vnto his word, pretended by way of exposition. Hence the Iesuits arguments, for which you send him vnto God to haue them answered, tend not agaynst the text of Gods word, but agaynst a Ministers explication thereof. This being so, why should the Iesuit finding your interpretation to be sottish, and senselesse to his seeming, goe vnto God, and not vnto you for a solution of his questions agaynst it? What Law bindeth him to adore your additions to Gods word, as diuine Oracles, such as he must belieue, though he cannot comprehend? Why should he goe vnto God, & pray him to vnfold the high mysteryes of your Ministeri- all wisdom, which you confesse you do not vnderstand your selfe? Why may he not without more ado, thinke your doctrine to be incomprehensible through want of reason, as are the fooleries of fantasy, not through height of wisdom, as the mysteryes of

of sayth? Shew (I say) some reason that obligeth Iesuits to accept of your interpretations of Scripture, which they can proue to be sottish and senselesse, so cleerly, as you cannot answer; or else confesse that the Iesuit by conference of texts, by consideration of Antecedents & Consequents, by the drift of the place, hath so conuincd your expositiō of falshood, as you haue not a word to reply in good sence, but to be rid of his vrging, you send him vnto God for an Answer.

Your innumerable grosse Impertinencies in cyphering, and scoring of Scriptures. §. 7.

YOU haue a manner of arguing proper to your selfe, at least which I find by none of your ranke more frequently vsed, then by your selfe. This is to set downe a conceit of your owne wordes, suting with your owne humour, and then to score Bookes, chapters, and verses of Scripture on heapes, without relating the words, as if your conceit were in those places recorded in so many syllables. And because in this kind of cyphering, consists the strength of your whole booke, I will by some store of examples decypher the grosse vanity thereof, and consequently of your whole Booke.

First, you often cite texts and chapters of Scripture that are not, so making your selfe like vnto God *qui vocat ea, quæ non sunt*. Pag. 10. lin. 24. to prooue that Protestants acknowledge the lawfull authority of the Church, you cite 2. *Thessal. cap. 5*. Whereas the second to the Thessalonians, hath only three chapters. Pag. 106. lin. 17. to prooue that Christians may depart from the Christian Church, wherof they are mem-

members, without ioyning vnto any other Christian Church, you cite *Hos. 10. 17.* whereas that chapter hath only 15. verses, & not one to the purpose you alleage it. *Pag. 45. lin. 17.* for this your saying, *the Scripture is the seed of faith* you cite *Iohn. 20. 41.* whereas that twentieth chapter hath verses only thirty one, & not one of them hath this sentence, *The Scripture is the seed of Faith.* Had you cited the wordes, though you had erred in the booke, chapter, or verse, we might haue holpen your mistaking, now God only knoweth the texts you intended.

Secondly, the places you cypher, not only do not contayne the sayings, for which you cypher them expressely, and in so many words; but also they are commonly so infinitely impertinent, and so farre from the matter you intend to proue, as being cited and applyed to your purpose, they are most ridiculous. *Pag. 224. lin. 26.* to proue that you Ministers haue such Vnion with God, as Religious Adoration is due vnto you, you cypher *Act. 10. 34.* which sayth, *Then Peter opened his mouth, and sayd of a truth, I perceiue that God hatk no respect of persons.* *Pag. 30. lin. 25.* to proue Scripture is the voyce of God, you cypher *Luc. 1. 7.* which sayth, *Saluation from our enemies, and from the hands of all them that hate vs.* *Pag. 105. lin. 13.* to proue that right Fayth may be preserved in persons liuing in a corrupt visible Church, as Wheate among Tares, you cypher *1. King. 19. 11.* *And he sayd, go forth and stand vpon the mountayne before the Lord, and behold the Lord passed by.* *Pag. 106. lin. 16.* to proue that Christians may separate from all Christian Churches, and beginne a new Christian Church of themselves, you cypher *2. Cor. 6. 14.*
O which

which saith, *Be not yoked together in marriage with Infidells.* Pag. 223. lin. 4. to proue that in adoration, Christ & his Image haue no agreement, you cypher 2. Cor. 6. 16. which sayth, *What agreement betweene the Temple of God and Idolls?* Pag. 30. lin. 23. to proue that the Scripture is a diuine light shewing it selfe to be heauenly, you cypher 2. Cor 4. 6. *God hath shined in our harts, to giue the light of knowledge of the glory of God in the face of Christ Iesus.*

Pag. 558. lin. 3. to proue that liuing Saints haue not Communion with the Saints defunct, by partaking their superabundant satisfactions, you cypher Ephes. 4. 15. *But speaking the truth in loue, you may grow up to him in all thinges, who is the head, euen Christ.* To the same intent in the same place you cypher 1. Iohn. 1. 3. *That which we haue scene and heard, we declare vnto you, that you may haue fellowship with vs, and truly our fellowship is with the Father, and with his Sonne Christ Iesus.* Pag. 546. lin. 1. to proue that the reward of works may be giuen of free bounty, and not of debt, you cite Psalm. 127. v. 2. *It is vayne for you to rise vpearly, or to sit vp late, to eate the bread of sorrow, for so he giueth his beloued sleep.* Also to the same purpose, you cypher Ezech. 29. v. 18. *Euery head was bald, and euery shoulder was pealed, yet had he no wages, nor his army, for Tyrus.* Pag. 551. lin. vlt. to proue that the B. Virgin said the Lords Prayer, or *Pater Noster*, whereof one petition is, *Forgiue vs our trespasses*, you cite Act. 1. 14. *They continued in prayer and supplication together with the women, and Mary the Mother of Iesus.* Which text proueth the Virgin prayed; but that her prayer was vocall, and not pure mentall, and if vocall, that she sayd *Pater Noster*, rather then *Magnificat*, or *Benedic*

Thus, or some of the psalmes of David, who that is sober, would vndertake by this text to conclude?

Pag. 43. lin. 2. to proue that the Scripture is sufficient in *genere regula* for Ministers, you cypher 1. Tim. 6. 12. *Fight the good fight of fayth, lay hold on eternall life, whereunto thou art called.* Ibid. lin. 3. to proue the Scripture to be sufficient for spirituall men, you cypher 1. Cor. 2. 15. *But he that is spirituall, iudgeth all things, and is iudged of none,* which proueth the contrary (if it proue any thing) to wit, that the spirituall Man is not iudged and ruled by Scripture, but rather the Scripture is iudged and ruled by him. Pag. 10. lin. 21. to proue that we wrong you, in saying you derogate from the Church, you cite Matth. 18. 17. *He that heareth not the Church, let him be as a Heathen & publican.* Ibid. to the same purpose you cypher Heb. 13. 17. *Obey your Prelates, and submit your selfe vnto them.* Pag. 169. lin. 22. to proue that no Church euer prized the oblation & meritts of Christs passion more highly and religiously then you do, you cypher Heb. 10. 14. *With one oblation he did consummate for euer the sanctified:* and Ephes. 5. 2. *He gaue himselfe a sacrifice for vs, to a sweet smelling saour:* & Iohn. 1. 29. *Behold the Lambe of God that taketh away the sinnes of the world:* & Act. 4. 12. *There is not Saluation in any other Name.* Pag. 301. lin. 1. to proue we wrong you by saying, you appoint that (m) EVERY particuler MAN examine & iudge of the Church & her teaching, you cite 1. Cor. 19. 19. *Are all Apostles? Are all Prophets? Are all teachers? Are all workers of miracles?* If one would study to apply Scriptures impertinently, I am perswaded he could hardly deuise greater impertinencies then these, which are so rife in euery page of your booke, so that

(m) The words of Iohn White way pag. 126.

(*) I wonder you would not be warned to be more wise, by the Booke of *Quares*, or *Pruritanus*. For you cite the Scriptures as impertinently in good earnest, as he did in iest to shew your Ministeriall Folly.

it was intolerable folly for your Poet and Paynter, to represent this your Voluminous cyphering of Scripture, with a crowne vpon it, bidding men to Behold *grace and wisdom in your looke, and Truthes Triumph in your booke*. For if this kind of cyphering of Scripture be *Wisdom*, what I pray you, is the last Extreme and *Non-plus* of (*) Folly?

You cite & cypher Scriptures that make agaynst you. §.

HERE VNTO I adde, that the texts you cypher many tymes make agaynst you. *Pag. 548. lin. 19.* to proue that reward is giuen vnto workes of Grace and bounty, as well as of Desert, you cypher *Rom. 4.* which sayth, *to him that worketh, the reward is not reckoned of grace, but of debt*. Could any text be deuised more directly agaynst the purpose you cite it? For by this place, ioyned with a sentence of yours, I conclude vnanswerably our Catholike doctrine of Merit. The reward which is giuen to him that worketh in regard of the Goodnes and Righteousnes of his worke, is giuen not of grace, but of debt. *But Eternall life is tearmed a Crowne of glory, because it is bestowed on them which exercise Righteousnes, and in regard of their righteousness, the true inherent dignity, sanctity, and purity of their workes.* Ergo, Eternall life is a reward of good workes giuen to Gods children of debt, not of meere grace and bounty. The *Maior* is *S. Pauls* by you cyphered in this place; the *Minor* your own in so many words *pag. 174. in fine.* and 169. so that the text of Scripture by you cited, proueth inuincibly the doctrine of Merit, against which you cite *Pag. 558. lin. 4.* to proue that liuing Saints haue no communion with Saints defunct, by partaking the

superabundant satisfaction, you cyte Rom. 12. v. 4. *We haue many members in one body, and euery member hath not the same office.* This text proueth the contrary to what you intend, to wit, that Satisfactions are communicable betwixt Saints: for from this text I argue thus. If Saints liuing & Saints deceased be members of the same body, hauing different offices, then there must be betwixt them cōmunion in all things which superabound in some members, and are needed of other; for this we see to be that fellowship which by the institution of nature, the members of the same body ought to enioy the one with the other. But the Myrrh of mortifications and satisfactiones superabound in many most rare, innocent and penitent Saints in heauen, and is no lesse needed of diuers other Saints vpon the earth, that haue done many sinues, and cannot do such great pennance. Therefore, the Myrrh of superabounding Pennance and Satisfaction, ought to flow downe from deceased Saints in heauen, vnto their fellow-members the needy Saints that liue on earth.

The Iesuite (n) sayth, that the first Precept *Thou shalt loue thy Lord God with all thy hart &c.* bindeth not man to loue God in this life with Beatificall loue, nor to be alwayes in actuall imployment of his loue on him; but only to loue sincerely and inwardly, to the keeping of all commandements, without any mortall offence, which breaketh friendship with God, desiring, though not inioying, the happynes of beatificall loue. This, he sayth, is the meaning of S. Bernard, and S. Augustine, when they say the perfection of the next life is contayned in this precept, to wit, *in voto, not in re.* This doctrine you impugne pag.

525. lin. 26. saying, *That the Saints of God having obserued other commandments, brake the first commandment, and did vndergo corporall payne after the breach thereof.* How proue you this? marry you cypher *Heb. 11. 31. They were stoned, they were sawen a sunder, they were slayne with the sword.* Doth this text proue the Saints transgressed the first Commandment? That they were corporally afflicted for their not louing God with all their hart? Doth it not rather shew the contrary, that they loued God perfectly, and were temporally tormented, because they so loued him with all their hart, that they would rather vndergo most cruell and barbarous deaths, then offend him, or abandon the truth of his word, which is, as our Sauour saith, the highest degree of Charity?

Pag. 10. lin. 20. You deny the Church to be infallible in her Traditions and Definitions; yet (say you) we acknowledge her lawfull authority for expounding Scripture and maintayning vnity in right fayth. In prooffe hereof you cite *Matth. 18. 17. Who so heareth not the Church, let him be to thee as a Heathen and Publican.* You could not haue inuented a text that doth more inuincibly shew the contrary of what you intend. Let vs make this text of Scripture the *Maior*, and your Protestant doctrine the *Minor*, and put your Argument in forme, then will you see how handsomely you proue, that you acknowledge all the lawfull authority of the Church. The Scripture saith, The Church is of so great, & absolute, & infallible authority, that whosoever doth not heare her, is to be held as an Heathen and a Publican. Protestants say, the Church is so subiect to errour, and so fallible that euery particuler man of the people, for feare of being

being deceaued, (o) *must examine her teaching*, yea your selfe affirme, (p) that not whosoever contradicth the whole Church, is to be held as an Heathen and Publican, but only such as oppose the whole Church rashly, without cause, or inordinatly. *Ergo*, Protestants acknowledge the authority giuen to the Church by the word of God, and consequently her lawfull authority.

Pag. 167. The Iesuit doth charge you to extenuate the value of our Lords passion, in saying that the same doth not purchase, and merit true inward purity, and sanctity to mens soules and actions. Against this, you say, (q) *No Christian Church* euer prized the oblation and merits more highly and religiously then we. Great prayse or rather pride; euen the Church of the Apostles were not more religiously deuout vnto, nor more highly conceyted of Christ Iesus, & his passion, then you are. Well, how proue you it? *Heb. 10. 14.* it is written with one oblation he did consummate his sanctified for euer. *Iohn. 1. 19.* Behold the Lambe that taketh away the sinns of the world. This is euen iust, as if an Arian should argue in this sort: It is written *Iohn. 10. 30.* I, and my Father are one. *Ergo*, Neuer Christian Church prized the diuinity of Christ, nor thought more highly, or religiously of his Equality with his Father, then we. Would not this argument (should an Arian vse it) proue him to be more ridiculous, then religious? And the same force, hath this your argument, as will appeare if we put together into forme the propositions thereof, the one Scriptures, the other your Assertion. It is written, that Christ is the Lambe of God that taketh away the sinnes of the
world

(o) *Iohn White*
Way pag. 116.

(p) *Reply pag.*
136. lin. 20.

¶

(q) *Reply pag.*
169. lin. 20.

(r) Caluin.
Antidot. Tri-
dent. in sess. 5.
Permanet ve-
re peccatū in
nobis, neque
per Baptismū
vno die ex-
tinguitur.
& lib. 3. Insti-
tut. c. 14. §. 9.
Nullū à san-
ctis exire po-
test opus,
quod non
mereatur in-
flā opprobrij
mercedem.

world, who by his one oblation on the Crosse did consummate the sanctified for euer. Protestants (r) say, that Christ taketh not away the sinnes of the world, but that the same doth truly and properly remaine in iustified persons, and is only hidden and not imputed; yea your selfe affirme pag. 170. and 171. *That sinne is still adiacent vnto all the vertuous actions of iust men, and that this imperfection & sinfulness is only couered by Christ his merits and purity,* that it be not imputed: Ergo, Protestants prize the value of Christs passion, for the effectuall and perfect sanctification, cleansing and consummation of saints, and their actions, as highly and religiously, as euer did any Christian Church.

Scriptures abused, and falsified. §. 9.

I Will conclude this section with some few Examples of fraud and falshood in your citing of Scriptures, where you help the dice by addition or subtraction of some particle, or word, to make the Scripture sound on your side: Although I do not doubt, but your scoring vp in cyphers of so many impertinent Texts, though being discovered it be ridiculous, was also not without fraud by you vsed; that you might make shew of Scriptures for such articles of your doctrine, for which you know in conscience, that no true prooffe from Scripture can be produced.

The text, Iohn 5. 39. abused, Search the Scriptures.

To begin with the Scriptures themselues, & with a falshood more then once repeated in your Booke; you would shew that the sacred Scripture is so easy, as *Vnlearned people* may vnderstand the sense thereof, with.

without relying on the Churches Tradition, & Exposition. To this purpose you say Pag. 9. lin. 2. Our Sa-
uiour commanded euen simple people to vse the Scripture.

Ioan. 5. 39. One would according to this your cita-
 tion thinke, that the sacred Text did expressly say, that
Search the Scriptures, was spoken vnto simple people.
 And yet this is a fancy by you cunningly foysted in-
 to the text, against the playne euidence therof, which
 sheweth that, *Search the Scriptures*, was sayd not to the
simple people, but to the Church-magistracy of the
 Iewes, as these three arguments euince.

First the word *Iewes*, in the Ghospel of S. *Ioan* doth
 signify the Magistracy of the Iewes, excluding the
simple people: This might be proued by forty exāples,
 but this may suffice *Ioan. 7. 13.* *There was much mutte-*
ring about him (our Sauour) amongst the cōmon people,
yet none durst speake openly of him, for feare of the Iewes.
 Behold the Iewes opposed & cōdistinguished against
 cōmon people, & feared of them, wherby it is mani-
 fest, that by the Iewes, the Gospel of S. *Ioan* doth vn-
 derstand the Magistracy of the Iewes. But certayne
 it is, that our Sauour sayd, *search the Scriptures*, to the
 Iewes, according to the signification of that word in
 the Gospell of S. *Ioan*: *Dixit Iesus Iudæis, Scrutamini*
Scripturas &c. Therefore the wordes were sayd to the
 Magistracy of the Iewes, the common people being
 excluded.

Secondly, our Sauour doth testify, that he sayd
search the Scriptures vnto them, that sent the Embas-
 sage vnto *Ioan*, to know what he was, *vos misistis*
ad Ioannem. But cleere it is that the authours of this
 Embassage were not the *simple people*, but the Church-
 magistracy of the Iewes. Ergo, Not vnto simple
 people

Ioan. 1. 9. &
2. 18. 20. & 3.
19. 16. 18. &
7. 1. 11. 35. &
8. 12. 48. &
9. 18. 22.

Ioan. 5. 32.

Ioan. 5. 34.

people, but vnto Church-men, and Church-magistrates did our Sauour say, *search the Scriptures.*

Thirdly, our Sauour sayd *search the Scriptures* vnto men highly perswaded of the sole-sufficiēcy of the Scripture, thinking in them to haue eternall life.

Ibid. vers. 31.

Testimoniū

perhibuit ve-

ritati. Ibid.

vers. 36. opera

quæ facio te-

stimonium

perhibent. I-

bid. vers. 37.

Pater qui mi-

sit me testi-

monium per-

hibuit mihi.

Ioan. 7. 52. 53.

Scrutare Scri-

pturas, & vi-

de quia à Ga-

lilea Prophe-

ta non surgit.

This appeareth by the text, *search the Scriptures, because in them you thinke to haue eternall life.* Hence they would not belieue in our Sauour, neyther vpon the testimony of Iohn, nor vpon the testimony of his workes and miracles, nor vpon the testimony of his Fathers voyce from heauen. Now, that *the simple people* were thus conceyted of Scriptures, agaynst the miracles of our Sauour, we haue no ground to think; whereas that the Church-magistracy of the Iewes, was thus conceyted, the Gospell doth expressely declare. There we reade how they appealed from his miracles to Moyles his bookes, bidding such as were lead away by his workes, to search the Scriptures, & see that our Sauour could not be the Prophet. Therefore to these men, standing vpon the testimony of Scripture, & sole-sufficiēcy therof vnto eternal life, & not to *simple People*, did our Sauour say, *Search the Scriptures, because in them you thinke that you haue eternall life, without me, wheras euen these giue testimony of me.*

Hence appeareth another falsificatiō of this place, by cogging in your own conceyt as it were, the very Text, to wit, that our Sauour by these words gaue a command to vse scriptures. For it is cleere he did not by way of command say to the Iewes *search the Scriptures*, but by way of permission, in respect of their obstinacy, whereby they would not without Scripture belieue in him, vpon other most sufficient diuine testi-

testimonies. So that *search the Scriptures*, because in them you thinke to haue eternall life, hath this sense: Seing you will not be wonne to belieue vpon the testimony of Iohn, nor, of my miracles, nor, of my Fathers voyce from heauen, but appeale from these testimonies vnto Scriptures, thinking that in them you haue eternall life, *search the Scriptures* in Gods name, I am content; *ἐκ τῶν τὰς γράφων*, do not superficially looke vpon the but *search* deeply into them, for being thus searched into, they yield testimony vnto me.

Certainly, if our Sauour had been of the Protestants mind, and would haue giuen the precept they pretend, he would not haue sayd to the Iewes, *search the Scriptures*, because in them you thinke that you haue eternall life, but, *search the scriptures*, because in them only eternall life is to be had, or, because nothing necessary vnto eternall life is to be believed vntill it be cleerly proued by them. This he doth not say, but rather rebuketh the Iewes for this their Ministerial conceite, that *nothing is to be believed vpon any other testimony without Scripture*. He did not therefore command the to vse the Scriptures, but seing them obstinately addicted vnto only Scripture, he permitted them to proceed in their own way: Euen as whē Protestants cannot be wonne to belieue neither the testimony of Iohn, that is, the consent of Fathers, nor the testimony of Christs works, that is, of myracles done daily in his Church, nor the Fathers liuely voyce from heauen, that is, Gods word vnwritten; we at last say vnto them, *Search the Scriptures*, for euen they giue testimony vnto the Catholike doctrine.

Hence two thinges appeare. First that your two assertions that Christ saying *search the Scriptures*,

did command, and command even *simple people to use Scriptures*, be two fancies of your owne, foisted into the Scripture not by way of interpretation, but by way of Historical Relation of the sacred text, which is grosse abuse thereof. Secondly, that if we search deeply into this text, *Search the Scriptures*, the same doth cleerly condemne the Protestant fancy, that only Scripture is the rule of fayth, and shewes this to haue been the ground and principle of Iewish Infidelity.

The text Matth. 24. 24 That euen the elect be deceaued, were it possible, grossely applied.

TH v s you write pag. 586. *Although the Tradition, and teaching of the Church be fallible, yet vnlearned people where they inioy the free use of Scripture, as in ancient times all people did; and if they be carefull of their saluation, and desire to know the truth, God blesteth his owne Ordinance, and ordinarily assisteth them by grace, in such sort as they shall not be seduced to damnation. Math. 24. 24.* Thus you encourage simple people to be proud and obstinate in their priuate fancies, agaynst the teaching and tradition of the Church: For in this speach you assure thē, that reading their vulgar Bible, if they be *carefull of their saluation, and desire to know the truth*, though they will not regard the Church, as the *pillar, ground, and infallible Mistresse of truth*; yet God will so blese and assist them, as they shall not be seduced into dānable error. Now what is the bane of Christianity, but this false and proud perswasion inserted into the heads of Sots? *Trinitarians, Anabaptists, Arians, Brownists, Familians*, do they not desire to know the truth, who to that end so studiously

diouſly peruſe their Bible? Be they not carefull of their Saluation that goe ſo readily to the fyre, rather then abandon the doctrine which by their ſkill in the Vulgar Bible, they iudge to be the ſauing Truth? In theſe Wretches you may ſee, how in men *deſirous to know the truth* God bleſſeth the ordinance of reading the vulgar Bible, without regard had to the Church, as an infallible Miſtreſſe.

And as your doctrine is the ſeed & ſpringe of hereſy, ſo is the text of Scripture *Matth. 24. 24.* moſt violently drawne to confirme it. For what ſayth the text? *They (the falſe Prophets) ſhall doe great ſignes & wonders, that euen the elect be induced into error, if it be poſſible.* By which text, it is cleere that the *elect* people of God, cannot be finally intrapped in damnable error. This is vnderſtood (as Deuines ſpeake) *in ſenſu compoſito*, that is, they cannot be deceaued, becauſe God ordaines and foreſees that they ſhall uſe the meanes to know ſauing Truth; which meanes is to cleaue vnto the Tradition of the Church, not truſting their owne ſkill. Now then with what engines can you, from this truth, wreſt your Paradoxe that men *deſyrous of the truth, reading the vulgar Bible, cannot be damned?* Are all men deſirous of the truth that reade the Bible, Gods elect? If Heretiks diſpute in this manner: *The Elect cannot be ſeduced vnto damnation.* Ergo, *If they preſume on their ſkill in the Bible not reſpecting the Churches doctrine as infallible, they ſhall not be ſeduced vnto damnation.* Why may not murderers argue in like ſort? *The elect cannot be damned, Therefore if they commit murder euery day, and ſo perſeuer untill the end, they cannot be damned.* This argument is as good as yours. For the contemners

The true Picture of D. White Minister.
 of the Church can no more be saued the murderers,
 if our Sauour say true, who so heareth not the Church,
 let him to thee as a Heathen and Publican.

The text, Act. 17. 11. about the Bereans, abused.

TO the same purpose of encouraging *simple People* to follow their fancies, gotten by reading their vulgar Bible, you say pag. 537. *Unlearned people by comparing the doctrine of the Church with the Scripture, may certainly know whether it erreth, or not. Act. 17. 11.* Thus you. What sayth the text that thence you may make such deductions? *These were more Noble then those of Thessalonica, who receaued the word with all readines of mind, searching dayly whether these things were so.* Now behold your manifold abuse of this sacred Narration.

First, the text doth not say, these *Bereans* were *unlearned*; how then can you hence conclude any thing for the ability of *unlearned people* to search the *Scriptures*? Agayne, the Text doth not say, that by comparing the doctrine of *Paul* with Scripture, they came to know certaynly, that the doctrine of *Paul* was true; but only that belieuing his doctrine, they searched the *Scriptures* about the same, without mention of the successe of their search. And if they were resolued by Scripture, this was only in one poynt, to wit, whether *Iesus* were the *Messias*, about which the *Scriptures* are cleere and expresse. How the can you hence proue that *unlearned people* may know certainly whether the doctrine of the Church be true, by comparing the same with Scripture, in so many mayne articles of Controuersy about Fayth, whereof some (as you (a) confesse) are only implicitly

cately contain'd in the Scripture, and must by the rules of Logicke and Deduction, be thence wrunge out.

Finally, *the Beræās read the Scriptures*, only for their greater *cōfirmatiō* in Fayth, in case they should find by their priuate reading, the doctrine of *S. Paul* to agree with the Scripture. They read not by way of *doubtfull examination*, that is, with purpose not to believe *S. Paul*, if so they should not find the Scriptures to yield playne testimony vnto his doctrine. That they read not in this manner, is cleere. For the Scripture sayth, that before they searched the Scripture, they receaued *the word with all alacrity, and readines of mind*: But if they had been doubtfull of *S. Paul's* doctrine & had (to cleere that doubt) gone to search the Scriptures, it could not haue been truly sayd of them, that they receaued the word with alacrity, and all readines of mind, and afterward searched the Scriptures. Therefore they did not search Scriptures by way of doubtfull examination, but with full resolution, to believe *S. Paul's* doctrine, euen in case they should not find by their priuate industry, the same cleerly deliuered in the Scripture. How then may you by this example make good your Protestant doctrine, that *Unlearned People* may compare the doctrine of the Church with the Scripture, in doubting manner, that is, with intention not to believe the Church in case they should not be able to discouer her doctrine by priuate reading in their vulgar Bible? Or, in case, that in the seeming of their priuate iudgment, the Scripture should appeare as opposite vnto the Church?

The Text, 1. Iohn. 1. 8. *If wee say wee haue no sinne &c. falsified.*

VHEREAS the Iesuit (pag. 550.) sayth out of S. Ambrose and S. Augustine, that the Blessed Virgin neuer committed actuall sinne; you (pag. 551.) reply, *It is a manifest vntruth. For S. Iohn speaking in the person of all the Elect, sayth, 1. Iohn. 1. 8. If wee say we haue no sinne, we deceaue our selues and there is no truth in vs. And vers. 10. If we say we haue not sinned, we make him a lyar, and his word is not in vs. And pag. 517. much more bitterly thus you write to this purpose. If our aduersaries will be so gracelesse, as to make any man in this life (except the Holyest of the Holyes 1. Petr. 2. 22.) free from sinne, the Apostle enrolleth him in the blacke booke of damnable lyars 1. Iohn. 1. 10. And they may with Acesius the Nouatian borrow a ladder, and so climbe vp alone to heauen, yea rather fall to Hell; for who are more desperately sicke quàm qui mentem febribus perdiderunt, then they which by the feauer of pride, haue lost the understanding of their sinfull condition? Thus you: which you cannot deny to be bitter in excesse. What is the Iesuits fault? No other but this: he sayth, that not only Christ Iesus, the holiest of the holies, was by nature, & Hypostaticall Vnion impeccable, but also, (*) that his Holy Mother was pure from all actuall sinne, by speciall grace.*

(*) Cōcil. Trident. sess. 6. can. 23. Sicut de Maria Virgine tenet Ecclesia.

And why is this so great and damnable offence? Marry; because S. Iohn sayth, *If wee say wee haue not sinned, wee make God a lyar*, and this he spake not in the person of only ordinary Saynts, but in the person of all the Elect, euen of Saynts as singularly chosen

chosen as the Blessed Virgin. This is the ground of your bitterness. But first, though the Scripture had sayd, that all the elect commit actual sinne, yet perchance not without warrant we might except the mother of God; but I will not stand herein agaynst you. Shew in Gods word this text, *all the elect haue sinned*, or this: *S. Iohn sayd in the person of all the elect, If we say we haue no sinne we deceaue our selues*, & the Iesuit presently yieldes. What can you wish more? But if, *in the persō of all the Elect*, be as in truth it is, your addition vnto the text, ioyned therewith so cunningly as it may seeme the very letter of Gods word, what may we thinke of you, but only that your rayling agaynst vs, is not so bitter, but your iniury vnto Gods word is greater.

I adde, that to say *S. Iohn* spake the aforesayd wordes in the person of all the Elect, not only is not the text, but also agaynst the text, except wee will make *S. Iohn* excessive in the conceyte of himselfe. For thus I argue. It is manifest, *S. Iohn* spake the words aforesayd in the person of such Saynts, in the number of which he ranketh himselfe, *If W E E say that W E E haue no sinne*. But *S. Iohn* could not without pride ranke himselfe in the number of Saynts as singularly chosen as was the glorious Virgin, so that if the sense of his saying be, *If we*, that is, Saynts as singularly priuiledged as Gods Blessed mother, *say we haue not sinned, we deceaue our selues*, what can be more arrogant? *Luther* (a) indeed hath left behind him written: We are all as holy as the Virgin Mary; but that *S. Iohn* euer sayd it, or thought it, the Minister will neuer an able to proue. So that without any question (as also the (b) Fathers note) *S. Iohn*

(a) *Luther*
Serm. de Na-
tinit. Mariae.
Sumus pares
Matri Dei, ac
æque Sancti
sicut illa.

(b) *S. Augu-*
stin de nat. &
grat. c. 42. &
& 60. &
Epist. 95,

spake

Q

spake in the persō only of al cōmon holy Christians, among whō he might without pride nūber himself.

As for your reproaches so many & so bitter, for two reasons you are to be pityed: first, for that your passion against the Iesuit, is either so blind as you see not what lyeth before you, or so fierce as not to spare him, you let contumelious tearmes fly, that must light on the head of the holy Fathers. For this is your cēsure. They that hold any (except the Holyest of the Holyes,) *to haue been free from actuall sinne, are gracelesse, & are by S. Iohn enrolled in the blacke booke of damnable lyars; mentem febris perdidierunt,* they haue lost their witts by the phrensy of pride. Now, vnder this your Censure I subsume a knowne and vndeniable truth: But holy Fathers exempt the

(c) *Serm. 2. de Assumpt.*

(d) *De excell. B. Virg. c. 30.*

(e) *Epist. ad Epict.*

(f) *In cap. 1. Reg.*

(g) *Ser. 22. in Psal. 118.*

(h) *de Nat. & Grat. c. 36.*

Blessed Virgen frō actuall sinne, not only S. (c) Bernard, S. (d) Anselme, but also S. (e) Athanasius, S. (f) Gregory, S. (g) Ambrose, yea S. Augustine, (h) who thus speaketh for them all: *In matter of sinne, no mention is to be made of the mother of our Lord*, she is not included in the generall sentences of that kind: Scimus enim &c. For wee KNOW, WEE ARE CERTAINE, that vnto her, singular Grace was giuē to conquer sinne euery way. What is hence consequent? That except you recall your Censure, you must censure the Fathers, as Gracelesse, Dānable lyars, Franticke fooles, so great is your passion, and so small your iudgment in rayling at the Iesuit.

Secondly, you are to be pittied, in regard your passion is so extreme, as you cannot ioyne togeather the parts of your discourse in any sensible manner. You say, that the Iesuit holding the Blessed Virgin was immaculate, and pure from actuall sinne, is like

to *Aceſus* the *Nouatian*, who thought himſelfe pure and innocent, and denyed poſſibility of ſaluation vnto men that ſinned after baptiſme, ſo leauing no ladder to Climbe vp to heauen, but only that of Innocency. What can be more inept, then to lay this censure on the Ieſuite in that reſpect? If the Ieſuite hold the Blessed Virgin to haue been euer free from actuall ſinne, doth it follow that he muſt alſo ſo eſteeme of himſelfe, as did the *Nouatian*? May he not iudge her to be an Immaculate Virgin, and yet himſelfe a ſinfull man, crauing pardon of his ſinnes by her prayers? And if he ſhould be ſo fond alſo as to thinke himſelfe vnſpotted & pure from ſinne, doth it follow, that he muſt needes with *Aceſus* exclude from ſaluation all penitent ſinners, & allow no ladder vnto heauen, but only that of purity, taking away the other of pennance? Surely, you cannot but ſee this your Inuectiue to be not only wrongfull, but alſo witleſſe. The ſame diſtemper of paſſion cauſeth you not to marke the want of coherence betwixt your Textuall aſſertions, and Marginall proofes. In your text you ſay, *The Ieſuit by ſaying the Blessed Virgin was pure from ſinne, hath loſt his witts by the feauer of pride.* In prooſe hereof you cite in your margent this ſentence of *S. Cyprian*, *Quisquis ſe inculpatum dixerit, aut ſuperbus, aut ſtultus eſt?* who ſo doth ſay that himſelfe is without ſinne, is eyther proud, or a foole. Do you not yet perceauē the wonderfull impertinency of this prooſe? Let the ſame be put into forme, & then you will perchance preſently feele it. *Whoſoeuer ſayth that himſelfe is without ſin, is a proud foole. The Ieſuit ſayth that the mother of God was without ſinne. Ergo, The Ieſuit is a proud foole.* Verily, the Ieſuit is not ſo

great a foole as he who doth not perceave the folly of this arguing, which is iust as good as this: Who so thinketh himselfe the holiest, & learnedst Deuine of this age, is a very foole. But *Francis White* thinketh *Iohn Calvin* the holiest, and learnedst Deuine of this age. Ergo, *Francis White* is a very foole. Suppose you were thus conceyted of *Calvin*, and some Catholike Deuine should thus come vpon you for the same, would not his folly seeme prodigious vnto all learned men?

Other fallifications I might yet further discover, as pag. 5. lin. 8. where to shew that the Church shall not be alwayes visible, you bring the *Donatists* objection; *The Scriptures* fortell a large reuolt from heavenly truth. 2. Thessal. 2. 2. these words from heavenly truth, are added to the Text: for the Text only sayth first there shall come the defection, or reuolt, which most Expositours vnderstand, from the Roman Empire.

And pag. 519. citing 1. Iohn 5. 18. He that is begotten of God SINNETH NOT, for the Diuine generation keepeth him, and the wicked One toucheth him not; you omit, *sinneth not*, that the Scripture might not seeme to auouch what you so bitterly rayle agaynst, that the Saints of God by speciall grace may liue without sinne.

Likewise to reprove the Iesuities doctrine, that Saints though they sinne venially, yet doe not sinne agaynst the Diuine Law: For this Law doth exact thinges of men no further, then they are necessary vnto eternall life; but Veniall sinne destroyeth, or opposeth nothing that is necessary to eternall life. Agaynst this doctrine you argue pag. 522. lin. 20. If iust men haue any sinne, they performe not all the Diuine Law

law requireth; for every sinne is a transgression of the Diuine law, 1. Iohn. 3. 4. Heere to the Text of your English Bible, you adde *Diuine*, the Text being, *Every sin is a transgression of the Law*, or of a Law. And this sentence is true: for though Veniall sinns be not against the Diuine speciall law, because they are not against Charity and Saluation; yet they are against the law of reason, which bindeth me, as much as may be, not to be forgetfull & inconsiderate euen in small matters. And though some sentences of Scripture recommend these small thinges vnto vs, it is only to put vs in mind of what we are bound vnto by the law of reason, not to lay new diuine obligations vpon vs; Many such other tricks of your falshood I omit to discouer, for breuityes sake.

*Ignorance, Fraud, and Falshood in alleadging
Fathers, and all manner of Authours.*

S E C T. V.

IN this subiect I might be large, you being copious in your quotations, whereof scarce one is to be found, which being examined to the originall, is not eyther impertinent, or wrested agaynst the Authours mind, or falsified by mistranslation in the very text Which to discouer fully and particularly were an hugh worke, and hardly worth the labour, and no wayes necessary. For euen as to the end that one may know the Sea to be salt, it is not needfull, that he drinke vp the whole mayne,

two or three taſts taken heere and there may ſufficiently reſolve him of this truth; ſo foure or five examples in euery kind may more then abundantly ſerue, to make this your want of conſcience knowne vnto your vnwary *Credents*, that they may ſee whome they truſt, in a buſines that doth ſo highly import.

Theſe your falſifications are of two kinds, ſome crafty and ſubtil, ſome groſſe and impudent. Crafty falſification is, when to draw Authours to your purpoſe, in your tranſlation of their text, you eyther adde to it, or detract frō it ſome words or particles, thereby changing the ſenſe, or elſe cite their words truly, but contrary to their meaning. Groſſe falſification, is when you lay doctrines to the charge of Authours which they reiect euen in the places by you cyted. Both theſe kinds of falſhood *S. Paul* doth ſignify to be practiſed by Heretikes *Ephes. 4. 8.* where he ſayth, *That Chriſt hath left Paſtours and Doctours to his Church, to the end that we be not carryed away with the blaſts of euery doctrine, by the wylneſſe of men, to circumuent weakelings in error.* What be the blaſts of hereticall doctrine, but their violent and audacious falſifyings of Scriptures and Fathers? What their wylneſſe to circumuent in error, but crafty corruption, by ſtealing away, or cogging in words, in their producing of the monuments of Chriſtian Antiquity. The Greeke word vſed by *S. Paul* is, ἐν τῇ κοβήᾳ τῶν ἀνδρῶν, which ſignifies properly, cogging of the dyce, or helping the dyce craftily to caſt what chāce they pleaſe: Euen ſo Heretikes by helping the dyce, by cogging wordes in & out of the Text, make Scriptures & Fathers ſpeak as they pleaſe. This your cogging in Scripture is already diſcouered. Now about the Fathers.

Seaven Testimonies of S. Augustine, about Scripture and Tradition, falsified. §. 1.

TO note some few of the many. Pag. 22. lin. 5. to make S. Augustine seeme to fauour your Protestant fancy, that men are resolved in fayth, by the *resplendent Verity*, and euidence of the Christian Doctrine, you cite him as saying: (*) *Manifest Verity is to be preferred before all other thinges, whereby I am held in the Catholike Church* In this quotation the word, *other* is coggled into the text, to change the sense, as if S. Augustine had sayd, I haue many motiues to believe the Catholike Doctrine, *amongst other the manifest verity of the things reuealed, & this is the chiefest of all.* S. Augustines true text is, *manifest verity so cleerly shewed, as no doubt therof can be made, prapponenda est omnibus, is to be preferred before all these thinges, whereby I am held in the Catholike Church.* Hence it is cleere, that the manifest Verity was not the stay, and motiue of S. Augustines fayth. For what is preferred before all the motiues, that stayed him in the Catholike Church, was none of his motiues: But (he saith) *that manifest verity so cleerly shining as no doubt thereof can be made, is to be preferred before all his motiues.* Ergo, S. Augustin was not befooled with this foppery, that Fayth is resolved finally into the manifest *resplendent verity* of the doctrine, and thinges reuealed in Scripture.

(*) Cont. Ep.
Fund. c. 4.

Neere to the same (a) place, you cite S. Augustine (a) Pag. 22. lin. 32. and in marg. lit. b. c. d. (b) saying, *That former councells are corrected by latter:* (b) Aug. l. 2. de Baptis. c. 30. Whence you inferre, that the Tradition of the Church is fallible. For what sentence of the Church is infallible, if that of Councells be fallible, In which
(say

(say you) *some Papiſts place the ſoueraignty of Eccleſiaſtical authority.* Heere you ſhew Ignorance and Falſhood. Ignorance about the doctrine of Catholikes: For though ſome preferre the Councell before the Pope, & others the Pope before the Councell, in caſe the whole Council ſhould be oppoſite to the Pope in matters of Fayth to be defined, which caſe yet neuer happened; yet all preferre perpetual Tradition hand to hand from the Apoſtles, before both Pope and Councell. For how can we know, that Church definitions made by Pope & Councell be infallible, but by Tradition? Some may ſay, that is cleerly pro- ued by Scripture. It is true; but how ſhall we know the texts aſſumed in this prooſe, to be the Apoſtles Scripture, but by Tradition? How ſhould we be ſo ſure, that we truly expound the Texts aright, did we not ſee the Tradition, and practice of the Church to haue been ſtill conformable to the ſenſe we giue of thoſe Scriptures?

Your Falſhood is, in that you conceale the words that immediatly follow in *S. Auguſtines* ſentence,

Aug. lib. 1. de Baptiſ. c. 3. Ipla plenaria Concilia ſæpe priora poſterioribus emendari, cum Experimento rerum aperitur quod clauſum erat.

which had you ſet down, it would haue been euident, that he doth attribute fallibility, and corrigibility vnto Councells, only in matters of fact, or Eccleſiaſtical Lawes about manners. For the whole ſentence is, *Amongſt plenary Councells the former are corrected by the latter, cum experimento rerum &c. when by EXPERIMENT of things, ſomething is brought to light which before was hidden.* Now the truth of matters and myſteries of Fayth is not brought to light by tyme and experience, but the truth of matters of fact is, of which One ſayth:

Quicquid ſub terra eſt in aprium proferet atas.

Ther.

Therefore S. *Augustine* speakes not of matters of Fayth, but of matters of fact, or of Ecclesiasticall Lawes about manners, which in some cases, tyme and experience doth discover to be inconuenient, & therefore to be recalled.

In the same place to prooue S. *Augustine* (d) held, that the Church in her perpetuall Traditions may be deceaued, you cite him, saying: (e) Ecclesiasticall Iudges, as men, may be deceaued: and (f) the writings of any Bishops since the Apostles, may be questioned and called into doubt. I do not doubt but you know in your conscience, that S. *Augustine* in both the places, is alleadged oppositely to his meaning. In the first place, he speaketh not about Church-errours in matters of fayth, but about errors in matters of fact, or Church iudgments, concerning criminall causes. For this is his whole sentence: *The Church ought not to preferre herselfe before Christ, as to say, that men condemned by him as wicked, may validely baptize; but such as she doth condemne; may not, seeing He in his iudgements neuer erreth, whereas Ecclesiasticall Iudges as being men are often deceaued.* Who doth not see, that you wrong Saint *Augustine*, to bring this his testimony for his holding the perpetuall Tradition of the Catholicke Church, hand to hand from the Apostles, by the succession of Bishops, to be fallible? And no lesse iniuriously you produce him in the second testimony. For he speaketh of single Bishops, considered ech of them by themselves, that their writings are obnoxious vnto error, and so may be questioned and examined by Scripture; thence inferring, that the Donatists should not wonder, that he did examine the Epistle of S. *Cyprian*, agaynst the Baptisme of Heretikes: so

(d) Pag. 21. in

lit. b. & c.

(e) Aug. l. 2.

cont. Cres-

con. ca 21.

Ecclesiastici Iudices, sicut homines, plerumque falluntur.

(f) Lib. 2. de

Baptism. c. 3.

Episcoporum lit.

teras quæ post

confirmatum

Canonem

Scripta sunt

&c. licere reprehendi.

Non debet

Ecclesia se

Christo præ-

ponere, ut

putet à se iu-

dicatos bap-

tizare non

posse, ab Illo

autem iudi-

catos posse,

cum Ille sem-

per veraciter

iudicet: Ec-

clesiastici

autem Iudi-

ces, sicut ho-

mines, ple-

rumque fal-

luntur.

R

cleere

130 *The true Picture of D. White Minister.*
cleere it is he speakes of single Bishops, not of Tradition by the full consent of Bishops.

Pag. 37. lin. 33. For only Scripture, you cite the same S. August. as thus writing: (g) *The Church hath only two breasts wherewith she feedeth her Children, the Scriptures of the Old & New Testamēt.* You corrupt this place by addition & false translation. First, by adding to the text the word *only*, to make men believe S. August. held that no doctrine of Fayth is to be believed, which is not cleerly containned in Scripture: where- as (h) he hath an expresse principle to the contrary many tymes repeated in his workes: *Sundry thinges (to wit of fayth, such as was the doctrine that Baptisme giuen by Heretiks is valide,) are most iustly believed to be the Apostles, though they be no where written in the Scriptures.* Secondly, S. August. sayth not as you translate, that the Churches two breasts are the Scriptures of the Old & New Testamēt (for thē it would follow, that she hath no milke in her two breasts, but written doctrine;) but he sayth her two breasts, are the two Testaments of Diuine Scriptures. Hence you may gather that in ech of her breasts, in ech of the Testaments, the milke of Scripture is containned, but that *only* the milke of writtē doctrine is in them containned, you cannot from this text truly cited inferre, & therefore both by addition, and transposition of wordes you help the dyce.

To proue, *That the Tradition of the Church hath no credit or authority, but from Scripture, and that though this Tradition might be false, yet Fayth would subsist, because there remayneth all wayes an higher, and more soueraigne Iudge, to wit, God speaking in the Scripture;* To proue this, I say, you (i) cite this text of (k) S. Augustine

(g) August. in epist. 1. 105. tract. 3.

(h) l. 4. de Baptis. c. 6. & 24. l. 5. c. 22.

(i) Pag. 90. in margin. lit. c

(k) Augustin. lib. 11.

cont. Paul. 6. 5.

Augustine: It is placed as it were in an high throne of authority, unto which every faythfull and pious understanding must be subiect. What is this? Why doe you not name it? Because you durst not set downe the wordes that immediatly precede, which make cleerly agaynst you, to wit these: (1) *The Canonickall authority of the Scriptures, confirmed in the Apostles dayes, is by SVCCES- SIONS of Bishops & propagations of Churches placed in an high throne of authority &c.* How directly is this testimony of *S. Augustine* agaynst that, which you would proue thereby? How hath Tradition *no credit or authority but from Scripture*, if the Scripture, by *successive tradition of Bishops* hand so hand, frō the Apostles, hath gotten (*quoad nos*, in the persuation of the Christian world) the high seate of Diuine authority, to be honoured as Gods word, vnto which every mā must yield? If this successiue Tradition, on which (as *S. Augustine* teacheth) our persuation about the authority of Scripture dependes, be made weake & fallible by Protestants, how shall the Scripture be able to keepe her credit, and authority in our Fayth? Verily it cannot, except Christians will cease to rely on the authority of God reuealing, and on doctrine deliuered by the succession of Bishops, & hunt after Diuine and Apostolicall Scripture, by the sent, and smell of the doctrines deliuered therein, as you doe.

Likewise by addition of the Particle *Only*, you falsify the saying of (*) *Paschasius*. For whereas he (m) sayth, Christ promised *to be with his Elect all dayes untill the consummation of the world*, you cite him as saying, *Only with the elect*. More grossely in the same place you falsify *Druthmarus*: for whereas (n) he sayth, *Christ is with the Reprobate by the presence of his*

Tanquam in sede quadam in sublimi collocata est cui seruiat omnis Fidelis & pius intellectus.

(1) *Excellentia Canonice authoritatis Veteris & Noui Testamenti, Apostolorum confirmata temporibus per SVCCES- SIONES Episcoporum, & Propagationes Ecclesiarum, tanquam in sede quadam sublimiter constituta est &c.*

(*) *Pag. 95. lin. 31. & in Marg. lit.*

(m) *Paschas. in Matth. c. 28. Cum electis semper adfuturum se promittit.*
(n) *In cap. 28. Matth.*

(o) Pag. 52.
lin. 14.

(q) See pag.
105.

(s) The Minister in
proofe of all
this brings
nothing: on-
ly in the
Margent he
nameth the
Massacre of
Paris. Was
that done by
the Fathers
of the Coun-
cell of Trent?
Doth that
proue ob-
scuring and
out-facing of
Truth? Had
not the Pro-
testants then
slayne, been
Traytors a-
gaynst their
king? Was
not the king
informed of
their plot, to
murder him,
his mother,
his brethren
& the cheie-
fest of his
Nobles? If
to prevent
his owne in-
stant death
the king did

Godhead, but with the Elect in another manner; you make him say Christ promiseth to be only with the elect; contrary to his meaning, who teacheth, that the presence, and perpetuall assistance of our Saviour are so vnited vnto his Church, & her Pastors, that they may not erre, but still teach *all that he commanded*: but that presence whereof that Text properly speaketh, is not only afforded vnto the Elect, but vnto wicked men, for the Salvation of all worthy Communicants, as your selfe (o) affirme.

You (q) rayle bitterly against the Iesuit, for prouing, that your Protestant Church cannot be the true Church, nor part thereof, because you seuered your selues from the Roman Church, and did not ioyne vnto any preexistent Christian Society of Pastors, but apated your selues from the Communion of the whole world. For this his argument you rayle agaynst the Roman Church for a whole lease, pag. 106. and 107. Where thus you conclude your foule Folliall Inuectiue: *They, since their Synode (of Trēt) haue proceeded from euill to worse, (s) obscuring & out-facing the truth with forgery and sophistry. They haue conspired agaynst Kingdomes and States, they haue surpassed professed Infidells in perfidious stratagems, and immane cruelty. And whereas they expelled vs by Excommunication and chased vs a way from them by persecution, yet this Roman Aduocate taxeth vs with Schisme & Apostasy; neuer remembring what (*) S. Augustine long since deliuered; The Sacriledge of Schisme is then committed, when there is no iust cause of Separation.* Thus by long continued, fierce, bitter blasts of false reproach, you dirie your vnway by martiall law without Iuridicall forme, proceed agaynst knowne Rebels, in this such a thing as yow may say, It surpasseth all perfidious Stratagems, and immane Cruelty of Infidells: what idle Eloquence is this? (*) lib. 5. de Baptism. c. 1.

vnwary Reader vpon the hidden rocke of a falsified sentence of *S. Aug.* as though this most Diuine Doctour had insinuated the lawfullnes of reuolt & separation from all Christiā Churches. What can be more false? He disputeth agaynst the *Donatists* who had severed themselves from the Christian world, pretending that *Cæciliā* Bishop of *Carthage*, & other Catholikes had giuen vp the Holy Bibles to the fire. *S. Aug.* doth conuince them of Schisme two wayes: First because this pretence were it true, is not iust, for there can be no iust cause of separation from the whole world, and of beginning a new distinct Christian Church. These be his wordes: (t) *We are certayne that none could iustly separate themselves from the Communion of the whole world.* And againe: *It is no way possible that any should haue reason to separate themselves from the communion of the whole World, and so tearme themselves the Church, because vpon iust cause they haue denided themselves from the Society of all nations.* Thus *S. Aug.* What can be more direct agaynst that doctrine for which you cite him? Or more efficacious to conclude, that you Protestants are guilty of damnable Schisme?

Secondly (sayth *S. Augustine*) the cause you *Donatist* pretend is *nulla*, none at all; it is an vntruth, (u) *Cæcilian* hauing cleered himselfe from that crime, and byn absolved in all maner of Courtes: Yea though the same were true, yet by (x) your owne principles, it is conuincd to be no iust cause. Wherefore your separation is not only Schisme, but most eminent and notorious Schisme. For then is (y) the *Sacriledge of Schisme* most notoriously eminent, when there was NO cause of separation. He doth not say,

R 3

when *fassi fuerint, non inuenient causam cur se ab Ecclesijs separauerint.* (v) *Apertissimum autem sacrilegium eminet Schismatis cum NULLA fuit causa Separationis.*

(i) *Augustinus*
ep. 48. ad

Vincent. Fieri

non potest vt

aliqui iustam

causam ha-

beant, qua

communio-

nem suam

separent à

cōmunionē

Orbis terra-

rum, eamque

appellent

Ecclesiam

Christi, quod

se iuste ab

omnium gē-

tium com-

munionē se-

parauerint.

ibid. Nos

ideo certi su-

mus, nemi-

nem se à cō-

munionē

omnium

Gentium iu-

stè separare

potuisse &c.

(u) *Calumnias*

rum suarum

fumos iactan-

tes. De Bap-

tis l. 5. c. 5.

(x) *Restat*

vt fateantur

nulla malorū

etiam cogni-

torum tali

communio-

ne Ecclesiam

maculari.

Quod cum

(v) *Apertissi-*

When there is no iust cause of separation, Schisme is comitted, as though there might be some iust cause, and then Schisme is not committed; but when there is no cause of all, which may with any colour, or shew be pretended for separation, then Schisme is not only committed (for it is still committed when separation is made from the whole Christian world what cause soeuer be pretended) but then, *it is notoriously & most evidently committed*. Behold how changing the text of S. *Augustine*, and agaynst Iustice cogging into the same the word, *iust*, you make his speach to haue a sence, iust contrary to his meaning. How iustly might I charge you *with obscuring & out-facing of the truth by forgery*, which calumniously, without any prooffe, you obiekt vnto the Sacred Councell of Trent? But like to like, such a Religion, such an Aduocate.

Seauen Testimonies of other Fathers falsified. §. 2.

(*) Serm. de
Bapt.

LET vs also discover some of your corruptions about other Fathers besides S. *Augustine*. For the fulnes of Scripture about all poynts of fayth, you cite these wordes of (*) S. *Cyprian*: *Christian Religion findes, that from this Scripture the rules of all learning flow, and that whatsoeuer is contayned in the discipline of the Church, doth arise from this, and is resolved into this*. These wordes Puritans might better then you alleadge for their *Geneuian* Principle, that not only *Church-doctrine*, but also *Church-discipline* must be contayned in Scripture, & proued by the cleere Texts thereof. But happily they neuer saw it, or if they did, they durst not be so impudent, as to alledge it, as you do, agaynst the meaning of the Authour.

For

For S. Cyprian speakes not of the whole volume of Scripture, but only of twelue or thirteene wordes therof, to wit, this little sentēce: (z) *Loue thy Lord God with all thy hart, & thy neighbour as thy selfe.* This would haue appeared, had you not omitted the wordes immediatly precedent in the very same sentence, *Let Christian Religion reade this one word, and meditate on this commandment, and it shall find, that from this Scripture the Rules of all learning flow &c.*

(z) Præcipis Domine vt diligam te, & de proximo iubes vt ad meam eum mensuram complectar &c. Legat hoc vnum verbum & in hoc mandato meditetur Christiana Religio, & inueniet ex hac Scriptura omniū doctrinarum regulas emanasse &c.

And this example may serue to make euident to the eye, your perpetuall Protestant Impertinency in alleadging wordes of the Fathers, in which they commend the perfection & fulnes of Scripture, for your fancy of only-only-only Scripture. For the Fathers meaning is, that all is contayned in Scripture in a generall, and confuse manner, not so particularly, and distinctly as Scripture may be the sole rule for all necessary poynts of Fayth. This is cleere, for what they say of the whole Scripture, they say of some principall partiele thereof, as of this: *Thou shalt loue thy Lord God with all thy hart, and thy neighbour as thyselfe.* But no man that is in his iudgment, will say that this sole sentence is a sufficient Rule of Fayth, for all necessary poynts of Doctrine and Discipline: Therefore their commendations of the plenitude of Scripture can inforce no more, then that all is contayned in Scripture in some generall manner, not so particularly, but that for explication and distinctiō of many poynts, the rule of Churches Tradition is necessary.

(b) pag. 49
lin. 10

For the clarity of Scriptures, that vnto them that know not the Tradition of the Church, they are easy, you (b) cite S. (c) Chrysostome: *Scriptures are not like*

(c) Homil. 2.
de verbis Isa.
Vidi Dominum.

like Metalls which haue neede of workemen To DIGGE THEM OVT, but they deliuer a treasure ready at hand to them which seeke hidden riches in them. It is sufficient that thou looke into them &c. Here you falsify the Text of S. Chrysostome, by adding vnto it to digge the out, whereby you make both the Father to contradict himselfe, and his speech to be senselesse. For if the Riches of the Scripture be hidden in the Text thereof, as he sayth, how is it a Treasure ready at hand without digging or searching? How it is inough to looke into the booke to find it? Had you digged deeply into the golden Mine of S. Chrysostome, you would perchance haue found out his true meaning, & not haue imposed vpon him this false, and pernicious doctrine.

S. Chrysostome in getting gold out of mines, doth consider that a double labour is to be vndergone. The one to digge out that earth wherewith Gold is mingled. The other to seuer the gold frō the earth. The first labour he sayth is necessary, that we find out the Treasure, & true sense of Scripture: we must

(d) Chrysost.
Homil. 40. in
Ioan.

FODERE
nos profun-
dus iubet, vt
quæ altè de-
litescunt in-
uenire possi-
mus. Idem in
Gen. Homil.
37. Indagatis
Profundis,
verum sen-
sum veritatis
percipere.

(sayth (d) he) not only looke into the booke, not only attend to the bare reading, but we are cōmanded to DIGGE DEEPELY, that wee may find out the things that be hidden in the bottome. For wee digge not for a thinge that lyes open, and READY AT HAND, but for a treasure that is hidden in the deepe. Thus S. Chrysostome. How directly against his mind do you make him say, that the sense of the Scripture is a treasure so ready at hand, and obuious, as we need not digge for it?

In respect of the second labour, to wit, of seuering drosse from Gold when the same is found, this labour S. Chrysost. sayth is needlesse, in regard of the Scrip-

Scrip-

Scripture. In Mines (sayth he) men haue difficulty to find out what they hunt for. The Mines being earth, and Gold also earth, this likenes and similitude confoundeth the sight, not to discern the one from the other. In scriptures it is not so, the doctrine proposed therein being not gold mingled with earth, but pure Gold; (the word of God is pure syluer refined wylth fire) so that the Scriptures be not mettals that require workemē (to seuer in their doctrine Drosse from Gold;) they offer a ready and refined treasure to them that seeke the riches hidden in them. Thus S. Chrysostome, and he doth there largely discourse, how euery thinge in Scriptures,; euen the Chronologies, and proper Names of men do affoord wholesome and profitable doctrine to the Reader; but to find this treasure, we must not (as he there sayth) *nudam tantum scripturam aspicere, sed insistere, & cum studio repositas scrutari opes*, not only looke vpon the Scripture, but insist, & with study search out the riches hoarded vp therein. Haue you not the notoriously falsified the sense of his discourse, by the insertion of words of your owne?

In the behalfe of your Protestant sole-sufficiency of Scripture, you cite (d) this sentence of Durand teaching, him *A famous Scholeman: Ecclesia licet Dei Dominationem habeat in terris, illa tamen non excedit limitationem Scripturae*. Although the Church haue the power & authority of God vpon earth, yet that authority doth not exceed the limitation of the Scripture. This place is by you alleadged many tymes in this your Reply, but most impertinently. For his meaning is, that the Church, though it haue the authority of God vpon earth, (e) yet the same power is in some cases restrayned and limited by the Scripture,

In metallis difficile est inuenire quod venatur. Ex enim cum metalla Terra fiat, & Aurum non aliud quam Terra, similitudo celat aspectum eorum quæ queruntur. In Scripturis non est eadem ratio. Neque enim proponitur Aurum terre commixtum, sed Aurum purum &c.

(d) Pag. 50. in Marg. lit.

E. & pag. 3. lin. 6. & in

margin. lit. E. & alibi saepe.

(e) Matth.

16. v. 20.

Quicquid solueris, quicquid ligaueris super terram, erit solutum & ligatum in caelis.

(f) Ecclesia
licet habeat
authoritatē
Dei in terris,
illa tamen
non excedit
limitationē
Scripturæ.
Scriptura au-
tem docet
expresse ser-
uos conuer-
sos ad fidem
adhuc mane-
re Dominis
suis priori-
bus, licet illi
maneant in-
fideles.

(g) Lombard.

l. 4. sent. d.

28. lit. f.

(b) See pag.

89. in lit. b.

p. 93. lit. d.

alibi.

(i) Soluere

noxios vel

damnare se

putant in-

noxios, cum

apud Deum

non sententia

Sacerdo-

tum, sed reo-

rum vita

queratur. Et

ita aperte

ostenditur

quod non

semper se-

quitur Deus

iudicium Ecclesie,

ture. In which respect the Church cannot dispense in many things wherein God might dispense: In (f) particular she cannot, (saith he) exempt slaves that be made Christians from their subiection vnto their old Masters, because that the Scripture doth expressly teach, that Slaves conuerted vnto the Fayth, are to be still subiect to their former Maisters, though their Maisters be Infidels. Thus Durand. Now what is this to the purpose of prouing, that men are bound to belieue nothing but what is cleerly contayned in Scripture? Except, according to your skill in Logicke, you will argue in this sort; The Church cannot do the thinges forbidden her in Scripture, because her power is not beyond the restraynt thereof giuen in the Scripture. Ergo, she cannot belieue, & teach doctrines proposed vnto her by the rule of Tradition without Scripture, which is a thinge commended vnto her in Scripture; Hold the Traditions you haue, whether by speech, or by Epistle. 2. Thessal. 2. 15.

How many tymes in this your Reply haue you cited this testimony of the Maister of the Sentences, (g) God doth not still follow the iudgment of the Church, which sometimes, through ignorance and surreption, iudgeth not according to truth. This I say, you cite (h) to proue, that the Church may erre in fayth, at the least, about secondary articles. And yet it is most certayne and euident, that he speakerh of iudgment in criminall causes. For hence he inferretth, (i) the Church-mē must not thinke because Christ said vnto them, whatsoeuer you bind or loose vpon earth, shall be bound & loosed in Heauen, that therefore they may condemne the Innocent and absolue the Nocent. For God in such case

quæ per ignorantiam & surreptionem interdum iudicat

doth not follow their sentence, but iudgeth according to the life of the accused.

To prooue that the Roman Bishop was not anciently acknowledged the supreme Pastour of the Catholike Church, you say pag. 161. lin. 15. Pope Stephen was slighted by S. Cyprian and other Bishops of Africa. In prooffe whereof you cite in your margin (g) these wordes of Firmilian (h): *Atque ego in hac parte iuste indignor in tam manifestam & apertam Stephaniani stultitiam, quod qui sic de Episcopatus sui loci gloria, & se successionem Petri tenere contendit.* And indeed I am iustly grieved against the open & manifest folly of Stephen, that he so much glorieth of the dignity of his Bishopricke, and standeth vpon his hauing the succession of Peter. Thus you. Now behold your falshood (for I omit your ignorāce in naming Firmilian as a Bishop of Africa, whereas he was a Bishop of the East, to wit of (i) Casarea in Cappadocia). Your Legier-de-maine, I say, and falshood is twofold. First, you omit to let your Reader know that this Firmilian when he wrote this Epistle, was a *Quartadeciman*, and also addicted to the Errour of Rebaptizing the that had been baptized by Heretiks. And because S. Stephen a most (k) Holy Pope & Martyr had made a decree against their Nouelty, (l) *Nihil innouandum praeferquam quod traditum*, Let no nouelty be admitted, but let the ancient Tradition be kept; this Firmilian wrote against him an Epistle full of sharpe & contumelious speach. Had you mentioned this quality of Firmilian, which I do not doubt but you knew, your impertinency would haue been apparent. For this supposed, your Argument goeth thus. Some Bishops, specially Firmilian, erring against Fayth, and bla-

(g) Ibid. lit. D.

(h) Firmil. apud Cyprian. epist. 75.

(i) Euseb. Hist. Eccl. l. 6. c. 30. Casarea Cappadocensis Episcopus.

(k) Vincent. Lyrinensis aduersus Haeres. cap. 9.

(l) Cyprian. epist. 74.

(m) This is testified by Dionysius Alexandrinus, who then lived, in his Epistle to Xistus the Successour of S. Stephen.

apud Euseb. l. 7. Histor. c. 3. & Niceph. l. 6. c. 7.

(n) Quod una Ecclesia semel à Christo supra Petram solidata est; hinc intelligi potest, quod SOLI PETRO Christus dixerit: Quaecumque ligaveris super terram &c. Atque adeo in hac parte iuste indignor, quod qui successionem Petri se habere contendit, supra quem Ecclesiae fundamenta posita sunt, alias Petras inducit &c.

Firmil. epist. citata.

(o) Stephanus, qui per successionem Petri Cathedram habere praedicat, nullus aduersus Haereticos Zelo excitatur. Ibid. Firmilian.

sted for the tyme with the spirit of Heresy, wrote a cōtemptuous Epistle against the Sea of Peter. Ergo, the Sea of Peter is not by diuine Institution, the Rocks of the Church, agaynst which the gates of hell (all Heresy) should (rage, but) neuer preuaile.

Secondly, you notoriously falsify the sentence of Firmilian, in making him to rayle against the Roman Bishops being the successour of Peter. For this, euen in that his Hereticall passion (wherof he afterward was (m) penitent) he neuer did; yea he doth rather acknowledge the Roman Bishops succession from Peter, and thence argueth, that seeing to Peter only, Christ said, *To thee I will giue the Keyes of the Kingdome of heauen &c.* that Pope Stephen should least of all me admit, that Heretikes who cleaue not to Peters Sea, can validely baptize. For his true words by you falsified and curtalled, are these: And (n) herein I do iustly fret against the open and manifest folly of Stephen, that, seeing he doth so glory of the dignity of his Bishopricke, and standeth so much upon his being the successour of Peter, on whome the foundations of the Church were layd, that he will bring in two rockes, and the buildings of many Churches, whiles by his authority he doth maintaine, that in them (Churches alien from Peters Sea, or rocke) true baptisme is giuen. Thus Firmilian: whence it is cleere that he did not reuile S. Stephen, in respect of his clayming Primacy and authority by succession from Peter (as you make him to your purpose to do) but that being the successour of Peter, he vrged this his Primacy against Anabaptisme; whereas he should rather in Firmilian his opinion, haue been (o) zealous

lous in denying the validity of Baptisme, giue by Heretiks, who euer impugne the vnity of Peters Chaire.

Whereas your Aduersary saith, that the Scripture, to them that know Tradition, is abundantly sufficient, but without Tradition not: Against this (p) you vrge this saying of *Vincentius Lyrinensis*: (*) (p) Pag. 37. The Canon of the Scripture is perfect, and sufficient in it selfe for all matters, yea more then sufficient. Verily this (q) John VVhite Defence pag. 170. VVotson, Field, VVhitaker, and who not. is sufficient, & more then sufficient to shew the beggary of your Religion: otherwise this testimony so impertinent would not be by you and your fellowes so perpetually (q) alleadged. For *Lyrinensis* doth not say, that the Canon of the Scripture is abundantly sufficient, but only, the same is supposed in an obiection or question mooued vnto him: In answer where to *Lyrinensis* doth shew, that this supposed sufficiency is not such, but of necessity the rule of Tradition must be ioyned therewith.

I know you are not ignorant of the Text, you haue read it, but read it I pray you, once againe, & therein read the conuiction of your falshood. Some (s) may ASKE, seeing the Canon of the scripture is perfect, and sufficient vnto it selfe, in all thinges, what need is there that the authority of Ecclesiasticall interpretation be ioyned therewith? Because all do not vnderstand the holy Scripture in the same sense; & this in respect of the depth, (or difficulty) thereof, that the same passage is taken this way by one, and that way by another; so that as many dissonant interpretatiōs may seemingly be brought therof as there be interpreters &c. Hence in regard of the manifold windings and turnings of Errour, it is (t) VERY NECESSARY, that the line of Prophetisall and Apostolicall doctrine be squared, according to the (u) R V L E of

(s) Forſitan requirat aliquis cum sit perfectus &c.

(t) MULTVM Necesse est. (u) Ecclesiastici & Catholici sensus norma.

In this Testimony two things are affirmed contrary to the purpose you bring it. First that the sufficiency of Scripture is not so full, nor so perfect, as is supposed in the question; the Scripture being *deepe, dark, difficile*, that letting Tradition aside in lieu of one certayne assured Truth, one may find therein manifold windings and turnings of Error. Secondly, that in this respect the Scripture cannot be the only rule of Fayth, but it is NECESSARY, and VERY NECESSARY, that besides Scripture, we allow the RvLE of Church-Tradition, or Exposition. You knowing this, as you did, with what conscience could you cite this place for the sole-sufficiency of Scripture, & so many tymes cite it, taking a thing falsely supposed in the Question for the doctrine of the Authour?

Pag 44. lin. 24. to proue the Perspicuity of the Scripture in it selfe, without the light of Tradition for all necessary points, you cite the wordes of Irenaeus: *All the (x) Scriptures both Propheticall & Evangelicall call are cleere without ambiguity, and may indifferently be heard of all men.* Is it possible you durst in defence of your fancy cite this place in this manner, according to which it is false, euen in your owne fancy? For do not you your selfe write pag. 35. lin. 18. *We acknowledge that M A N Y particuler Texts and passages of holy Scripture, are obscure and hard to be understood?* How then are all Scriptures, both Propheticall and Evangelicall, cleere without any ambiguity indifferently vnto all men? Are you also so dull of hearing as not to perceauie the iarre betwixt this sentence of S. Irenaeus, and the sentences of the Fathers, which after him presently you produce? S. Hierome: *It is the manner*

(x) Irenaeus l.
b. cap. 46.

manner of Scripture to ioyne that which is manifest, after that which is obscure. S. Augustine: Playne places are found in Scriptures to expound and open the darke & hard. If this be true, how are all the Scriptures cleere without ambiguity? yea S. Irenaus in the very next chapter (y) sayth; That some things in Scripture are cleere and manifest, which we must learne and be- lieue: other are darke, and obscure, the interpretati- on of which we must remit vnto God.

Verily these Arguments conuince you to haue falsified Irenaus, as you haue indeed, & very grosse- ly. For he doth not say, *All Scriptures are cleere without ambiguity*, as you cite him, but this: (z) *Seing all Scriptures, both Propheticall and Apostolicall, openly, and without ambiguity, and in manner as they may be heard of all (though all belieue not) preach, that one only God made all things by his word, as we haue proued by Scriptures so affirming in the same words; how dull sighted may they appeare whose eyes agaynst such manifest euidence are blind- ed, and will not see the light of this preaching?* Thus S. Irenaus, affirming no more then that all Scriptures do euidently preach this one point of Fayth, *That there is one only God*. So that we may say, how dull sighted were you, that would cite this testimony for your fancy against the playne euidence thereof?

Foule Calumniation, & Falsification of Hosius, Bellar- mine, Petrus à Soto, and Bosius. §. 3.

IN this kind I may with good reason register in the first place your slanderous dealing with Car- dinall Hosius, the falshood being not only notorious

nibus; valde hebetes apparebunt, qui ad tam lucidam adaperitionem cæcuiunt oculis, & nolunt videre lumen prædicationis.

(y) Iren. l. 2. c. 47. Vt in rebus creatis quædam Deo sub- iacent, quæ- dam & in no- stram vene- runt scientiâ: sic & in sacris Scripturis. (z) Cum ita- que vniuersæ Scripturæ & Prophetiæ & Euangeli- cæ, in aperto & sine ambi- guitate, & si- militer ab omnibus au- diri possunt, (etsi non omnes cre- dunt) vnum & solum De- um (ad exclu- dendos alios) prædicent, omnia fecisse per verbum sicut demon- strauimus ip- sis Scriptura- rum dictio-

in it selfe, but also discovered agaynst your Ancestours in formes times. Pag. 151. in fine, and 152. initio, you charge Catholikes, *That they debase the sacred Scripture, aduancing humane Tradition.* In prooffe whereof you alleadge these wordes as of Cardinall Hosius; (a) *Non oportet legis aut Scripturæ esse peritum, sed a Deo doctum; vanus est labor qui Scripturæ impenditur. Scriptura enim creatura est, & egenum quoddam elementum, non conuenit Christianū Scripturæ addictum &c.* A man ought not to be learned in the Scripture, but taught of God; lost is the labour which vpon Scripture is spent. For the Scripture is but a Creature, yea an empty element, it doth not become a Christian to be conuersant in the same.

(a) Pag. 151.
lit. a. Hosius de
express. verb.
Dei pag. 30.

These wordes contayne horrible Blasphemy, in so much as Cardinall Hosius himselfe hearing that some Protestants in their printed bookes had layd this sentence to his charge, did not doubt to say: (b) *That I should thus affirme? Verily had I so written, I were worthy to be burnt in the market place.* What then? Hath not Hosius the wordes? Indeed the wordes are found in the Cardinals book, but how? brought as blasphemy spoken in the person of the Swenckfeldian Sect, or of the Heauenly Prophets. This is Hosius his discourse:

(b) Bellarmin.
de concilijs in
prefat.

(c) Hosius de
expresso Dei
verbo pa. 545.
Tom. 2. operum
Hosij.
Lugduni
apud Guil.
Ronillium.
Anno M. D.
LXIV.

(c) *When men (sayth he) seeke to draw the Scripture to their owne fancies, not regarding the sense & exposition of the Church, what do they but (as S. Augustin sayth) open a way that the authority of the Scripture be wholly abolished? Do we not see this Prophecy performed in this our Age? Yes verily: Luther first rose up, and endeauoured to draw Scriptures vnto the liking of his fancy. Agaynst him rose Carolstadius, and out of him Zwinglius, Oecolampadius, Calvin, and other innumerable Sects, most mainly*

opposite the one to the other, yet each of them claying manifest Scripture on their side. Hereupon the Heauenly Prophets, whose Prince is Swenckfeldius (d) paratuing these men to make no other use of Scripturs, then to perswade vnto seely people what they please, vnder pretence of Gods pure and expresse word, began thus to discourse with themselves: HOW long shall WE endure these Fryers, that haue cast of their Hoods & Habits? Shall we be still forced to adore as Gods holy word whatsoeuer they please to propose vnto vs cloaked with Texts of Scripture? No, we will hereafter respect the resolution of our Questions from Heauen, & bid these Contentions to be packing together with the Scriptures, which they put this & that way as they list to establish opposite doctrines. What the heauenly Father shall in private please to reueale vnto vs, that shall be our expresse word of God. A CHRISTIAN ought not to be skillfull in the Law and Scripture, but taught of God: lost is the labour that on Scripture is spent; for the Scripture is but a creature, and an empty ELEMENT. Hosius hauing thus set downe these wordes and blasphemyes of the Swenckfeldian Sect, addeth his Censure vpon them as followeth. You see (most Pious King) how truly the saying of S. (e) Augustine is, that whiles men labour by their private interpretations to make the Scripture the subiect, each one of his own fancy, they open a wide gappe vnto men, to deny the authority of the Scripture. And agayne: (f) O wonder, able to astonish any man! To what a passe by Satans subtilty are men come! Vnto what extreme misery is the world brought? Whiles euery Sect will wrest the Scripture to selfe, and challenge the sole true exposition thereof, behold a new Sect of Heauenly Prophets is sprunge vp, which do not doubt by the authority of Scriptures, to take away from Scripture all authority. Behold the true wordes of Ho-

T

sius,

(d) Viderunt hoc Caeleste Prophe: (quoru Prin- cep: Suenckfeldius) quod isti suo sensui Scripturas auerperant & sic legum cogitare con- perunt. Quo usque tandem hanc Excussellatorum tyrannidem feremus. &c. (e) Aug. l. 32. cont. Faust. c. 19. Videris id vos agere, ut omnis de medio Scripturarum auferratur authoritas, & suis cuique animus auctor sit. (f) Quo res ad extremum redijt! stupor & mirabilia! Natum est nouum Prophe:tarum genus, qui Scripturarum auctoritate Scripturis omne auctoritatem detrudere non sunt veriti.

(b) *1 Tim. 4. 1.* *and together behold what impudency it is to*
 (c) *1 Tim. 4. 1.* *urge the blasphemous wordes by you cited as his.*
 (d) *1 Tim. 4. 1.* *blasphemous assertions may be layd to the charge of*
 (e) *1 Tim. 4. 1.* *them that with detestation relate them, you may*
 (f) *1 Tim. 4. 1.* *lay the blasphemyes of wicked men related in Scrip-*
 (g) *1 Tim. 4. 1.* *tures on the sacred writers. You may impeach Sal-*
 (h) *1 Tim. 4. 1.* *mon for this speech of the Vngodly, (g) Come let us*
 (i) *1 Tim. 4. 1.* *enjoy the pleasures that are, let there be no murther where*
 (j) *1 Tim. 4. 1.* *our luxury doe not wallow it selfe. You may endight of*
 (k) *1 Tim. 4. 1.* *blasphemy S. Iohn for the wordes of the Iewes about*
 (l) *1 Tim. 4. 1.* *our Sauour, (h) This man is not of God who keepeth not*
 (m) *1 Tim. 4. 1.* *the Sabboath Day. You might charge Saint Matthe*
 (n) *1 Tim. 4. 1.* *with the wordes of the Pharisies, (i) Behold a glutton &*
 (o) *1 Tim. 4. 1.* *drinker of wine.*

(k) *Orthodoxe* I haue not read in any Protestant Minister a more
 (l) *1 Tim. 4. 1.* *foule Calumniation of any Catholike Authour ex-*
 (m) *1 Tim. 4. 1.* *cept only one in your selfe agaynst Bellarmine. Bel-*
 (n) *1 Tim. 4. 1.* *larmine (say (k) you) sayth: A man is not bound to*
 (o) *1 Tim. 4. 1.* *believe the Scripture to be Diuine, because the Scripture*
 (p) *1 Tim. 4. 1.* *selfe sayth so, more then one is to believe the Alcoran*
 (q) *1 Tim. 4. 1.* *to be of God, because in sundry places thereof we read, that*
 (r) *1 Tim. 4. 1.* *it was sent from Heauen by God. What horrible blasphemy*
 (s) *1 Tim. 4. 1.* *is this? What Christian will not tremble at the hear-*
 (t) *1 Tim. 4. 1.* *ing thereof? The Scriptures affirmation is no more to be*
 (u) *1 Tim. 4. 1.* *believed, then the Alcoran? Hath Bellarmine this sen-*
 (v) *1 Tim. 4. 1.* *tence, which you cite in a distinct letter, as his for-*
 (w) *1 Tim. 4. 1.* *mall assertion? Behold the true words of Bellarmine*
 (x) *1 Tim. 4. 1.* *for the Reader, that seeing your falshood, he may*
 (y) *1 Tim. 4. 1.* *ioyne together with detestation of Turkish impi-*
 (z) *1 Tim. 4. 1.* *ety, detestation of your Protestant flaudering: (1) Al-*
 (aa) *1 Tim. 4. 1.* *though the Scripture say, that the Bookes of the Prophetes*
 (ab) *1 Tim. 4. 1.* *and Apostles be diuine, yet shall I not certainly believe it*
 (ac) *1 Tim. 4. 1.* *except I haue aforehand believed the Scripture, which doe*

thus affirme to be diuine. For also in sundry places of Mahomet's Alcorā we read, that the same was sent of God frō heauen, yet do we not belieue it. Is there no difference betwixt, these two sayings, *A mā is not bound to belieue the Scripture affirming the bookes of the Prophets to be Diuine, more then the Alcoran*: and this: *I should not belieue the Scripture saying the bookes of Prophets are diuine, except I first belieue the Scripture that so sayth*? Verily they differ as much as Hell and Heauen, as Blasphemy and Truth.

With Hosius you ioyne Petrus Soto to be a debaser of Scriptures, (m) citing these words as his: (n) *Quæ ad cultum pertinent, magis ex traditione & Spiritus Sancti illustratione, quàm ex scriptura petenda sunt*. The things that belong vnto worship, are to be taken by Tradition, and the light of the Holy Ghost, rather then frō the Scripture. Thus you. Omitting, and putting in wordes, chopping and changing the Text. Let vs heare the Authours very words: (o) *Post hac omnia aduertant, plura quærenda esse ex Traditione, & illustratione Spiritus sancti, quàm ex Scripturis; præcipuè quæ ad cultum pertinent*. After all these things, that is, after a Priest knowes, not only the articles and mysteries of Fayth, but also, in respect of manners and good life, *illa communia omnibus, de quibus Christus frequenter loquitur*, those things that are commonly to be kept by all Christians, as the Ten Commandements, and the like, about which Christ doth frequently speake: *After they know these things, let them remember, that more things yet are to be sought for rather by Tradition, and the holy Ghosts illumination, then by the Scripture, specially the things that belonge vnto Reuerence*. In these words Petrus Soto deliuers two things. First that the things concerning matters, not only of Fayth, but also of

(m) Pag. 132. in lit. a.

(n) Petrus Soto Instructio Sacerdotum

Part. 1. lect. 6.

pag. 17. if he be truly cited, for in my Edition, it is pag. 15.

(o) Aduertat hunc Doctrinæ Euangelicæ modum.

Quod ad venerationem attinet, post illa quæ communia sunt omnibus, qualia sunt præcepta Decalogi, atque dilectionis Dei & Proximi, de quibus Christus frequenter loquitur.

Post hæc inquam omnia, aduertant plura esse quærenda ex traditione & illustratione Spiritus Sancti, potius quàm ex Scriptura, præcipuè quæ ad cultum pertinent.

(p) *Quæ autem in celebratione Baptismatis, & quæ ratione agenda sunt, ubi est scriptum? Creandumne est, tantum Ministerium sine vlla preparatione, SOLEMNITATE & RITV quæ ad eius excitant venerationem traditum esse?* *Ibid. pag. 26.*
 (m) These leaues want numbers, but it is in the sixt leafe the first side frõ the beginning of the Reply to the Preface.
 (n) Had Bofius spoken inconsideratly, what folly or impotent malice is it to vrge the vnadvised speech of a private writer, as the fayth of the Church?

good life that are common and must be knowne of all Christians, are largely deliuered in holy Scripture. Secondly, that *post hæc omnia*, after the knowledge of all these common substantiall matters, as for other particuler thinges, they are to be learned by Tradition, more then by Scripture. Hence I inferre that *Petrus Soto* by the words, *quæ ad cultum pertinent*, doth not meane the mayne duties of *Latria*, and Religion; but Reuerentiall carriage and ceremonies to be vsed in the administration of the Sacraments. This is cleere. For by things pertinent vnto Reuerence, he meanes thinges that are not common vnto all, nor to be knowne and obserued of all. But the mayne duties of *Latria & Religion* are common vnto all Christians: Therefore *Soto* doth not meane them in his wordes *Quæ ad cultum pertinent*, but only thinges of ceremoniall Reuerence in the use of the Christian sacrifice and Sacraments, as the Author (p) doth also in that place declare. So that it is in you wonderful boldnes, by so many leauings out by so many alterings and transposings of words, to change *Sotus* his meaning, as though he had been besotted with *Swenckfeldian* fancy of immediat Revelation without Scripture.

In your Reply to the Preface, (m) you say, *The Roman Church doth require, that Protestants send the holy scriptures packing, and not reckon the same among Diuine Principles.* To make this flander good, you cite in the margent (n) *Bosius de sig. Eccles. lib. 16. cap. 10. scriptura non refertur inter eiusmodi principia*; the Scripture is not reckoned amongst these principles, wit, *Diuine*. This saying of *Bosius* you repeate ouer ouer in your Booke; yea the same is twice repeate

in your answer to the Iesuits Preface. In your Orthodoxe you haue it also, and your (o) Brother more oftē, as though *Bosius* did say, the Scriptures were not Diuine. But your flaunder is intollerable, for he doth not say, that Scriptures are not reckoned amongst Diuine Principles, but only not amongst the articles of the Creed. His wordes are: *We know, that amongst other articles of the Creed one is, I belieue the holy Catholike Church: Now these articles are as it were certayne principles, which must be knowne and believed in the first place: But the Scripture is not numbred amongst* T H E S E Principles, although it be named HOLY, and S A C R E D.

Hence appeareth, how notoriously you flaunder and falsify *Bosius*, by making him say, that Scriptures are not numbred amongst *Diuine Principles*. First, because he sayth not, they are not numbred amongst *Diuine Principles*, but only not amongst the twelue Articles of the Creed; which is a truth so manifest, as Ministers cannot be ignorant thereof, if they be acquainted with the Creed. Secōdly, because in that very place and sentence, he doth affirme the contrary, to wit, that the Scriptures are holy and sacred. What is this but Diuine? Verily this accusation that Protestants if they will be Catholikes must send the Scriptures packing, is as true, as what you (s) there also affirme, *That they must let the Roman Nafsh pluck out their right eye, and vow blind obedience vnto him.* Which you proue, because *Bonauenture* (t) sayth, that *S. Francis* exhorted his Fryars vnto blind Obedience. As though Protestants might not be admitted into the Roman Church, except they will be Fryars; or that by Religious obedience men put out their right eye.

(s) Answer
to the Preface
fol. 6. pag. 1.
lin. 19.
(t) In vita
Francisci c. 5.

eye, which regardeth God, and Heauen, and not rather the left, which looketh vpon earth and worldly pleasure. Had you eyther the right, or left eye of Wisdome, you would not write as you doe. Had you any sparke of diuine Wisdome, you would not vent such false, & odious slanders. Had you any dramme of humane Wisdome, you would blush to confirme your slaunders, with such seely and ridiculous proofes.

Other Fathers impudently falsified, as if they did deny, what they do most constantly maintayne, and proue.

§. 4.

YOW are so bold in your Falshood, as you dare cite the Fathers for your fancy, where *ex professo*, euen of purpose they dispute agaynst it, and proue the contrary. Pag 85 lin. 26. you say, *the gifts of doing Miracles were neuer promised in the Scripture to be perpetuall, and are longe since ceased. Augustin. Retract. l. 1. c. 13.* Now *S. Augustine* doth in that place say, and proue the contrary; to wit, that though Miracles be not now ordinarily annexed vnto the office of teaching and administration of Sacraments, as they were in the Primitiue Church, yet Miracles are done, and frequently done, *so that they are for multitude innumerable. I neuer meant (saith (a) he) as though that now no Miracles are done in the name of Christ, for that in Milan a Blind-man receaued his sight at the Shrine of the Martyrs; and sundry the like miracles my selfe did euen then know to haue been done: In which kind so many are wrought in this our age, as we neyther know the all, nor can number them we know.* How durst you name this testimony to proue Miracles to be ceased?

(a) August.
lib. 1. retract.
c. 13.

Also

Also that Miracles cannot be sufficient testimo-
nyes of Christian Fayth, as the (b) Scripture
tearmeth the, you (c) cite *Suarez* the *Iesuit* (d) saying
Hæc adulterari possunt, & ita exterius fingi, ut nō sint ne-
cessaria signa vera fidei. Miracles may so be adultera-
red and externally falsified, that they can not be
necessary signes of the true Fayth. Thus you cite
Suarez: but how grossely? These be not the wordes
of *Suarez*, but wordes spoken by way of obiection
in the behalfe of Protestants for their Paradoxe,
That the Church is inuisible. This is then your argu-
ment in *Suarez*: Without fayth the true Church can
not subsist. But there are no infallible, externall, &
visible signes of true fayth, seeing euen Miracles
themselves may be forged and counterfaite. *Ergo*
the Church cannot be assuredly knowne by visible
markes. *Suarez* hauing vrged this argument with o-
thers largely, he sayth, (e) *Notwithstanding all this, we*
must belieue the Church to be visible. And to the Argu-
ment about Miracles (f) he sayth, that though they
be not certayne tokens of the sanctity of the person
that doth them, yet they are sufficient signes to
proue, that true Fayth & sanctify are in the Church
wherein they are done. So that what *Suarez* the
Iesuit setteth downe out of Protestants, as to be by
him refelled, you produce as the assertion, and do-
ctrine of *Suarez*.

If you belieue, that God will seuerely punish
those that deceaue foules in matter of Religion, by
forgery and fraud; I wonder how you did not feare
to cite (g) *S. Chrysostome Homil. 3. vpon the Acts*, as
affirming, *That no Monarchicall and supereminent acti-*
ons were exercised by S. Peter, no vassallage or subiection

yielded

(b) Si non
opera in eis
fecissem
quæ nemo
alius fecit,
peccatum
non habere-
rent. *Ioan. 15.*
24. & 3. 20.
Ego habeo
Testimoniũ
maius Ioan-
ne: Opera
enim quæ
dedit mihi
Pater vt fa-
ciam, ipsa te-
stimonium
perhibent de
me.

(c) Pag. 111.
lin. 24.

(d) De fide
Catholica
contra Sect.
Anglican. l. 1.
c. 7. §. 3.

(e) *Ibid.* § 8.

(f) *Ibid.* c. 8.

§. 9. Non ad
cognoscen-
dam singulo-
rum cre-
dentium fi-
dem, sed ad
cognoscen-
dam congre-
gationem
verè cre-
dentium.

(g) Pag. 160.
lin. 18. & in
marg. lis. 4.

yielded him by the rest of the Apostles. In your margent you cite these wordes his: *Petrus egit omnia, ex communi discipulorum sententia, nihil ex autoritate, nihil cum imperio.* Peter did all thinges by common aduise of the disciples, nothing by way of authority and command. Thus you cite *S. Chrysostome*. Now see, your fallhood. He saith not as you cite him, vniuersally *Peter* neuer did any thing by way of authority and command, but speaking of the electiō of *S. Mathias*, he sayth, that in this busines he did all by common aduise, not by way of authority: and then addeth presently, that this not vsing authority was wisdom and modesty, not want of authority in *Peter*. Behold his wordes so pregnant for *Peters* Mo-

(h) Quid? An non licebat ipse eligere? Lucebat & quidem maxime. Verumtamen non id fecit, ne cuiquam gratificari videretur.

(i) Merito primus omnium auctoritatem usurpat in negotio, vt qui omnes habebat in manu. Ad huc enim dixit Christus, & tu conuersus confirma fratres tuos.

narchy, as nothing can be spoken more fully. Why doth he (*Peter*) communicate this busines with them? (h) What? Had he not power to make the election himselfe? He might verily haue done it alone, without any question, but he did not, least he should be thought partiall to some one, had he chosen him by this sole authority. And agayne. This was the wisdom, and foresight of this Doctor: He sayd not, We alone are sufficient to teach; and although he had right to appoynt an Apostle, as much as they all had, (that is, he could alone haue done as much, as togeather with them in respect of his eminent power) yet this doing it with aduise, was agreeable to the vertue of the man; and because eminency in spirituall power is not an Honour but Care of subiects, yet worthily (i) doth he FIRST before them all EXERCISE AUTHORITY in the busines, who had ALL THE REST AT HIS DISPOSITION, and will. For this is he, vnto whome our Lord sayd: Thou being conuerted, confirme thy Brethre. Thus *S. Chrysostome*. Could any thing

be deuised more full, to shew that Peter had, and did exercise Monarchicall authority? specially seing S. Chrysostome in that very place faith further vpon the wordes: *Peter rising vp in the midst of the Disciples sayd:* (k) Behold how feruent is Peter: how he doth acknowledge and ouerueiw the FLOCKE COMMITTED to Him by Christ: How doth he shew himselfe PRINCE & Pimate of this Quire. Behold likewise the modesty of Iames: He had the office of Bishop of Hierusalem, yet he speaketh nothing. Consider also the singular modesty of the rest of the Apostles, (l) how they YIELD the THRONE of Primacy vnto him, not struiuing for it amongst themselves as they had formerly done. Thus S. Chrysostome: which thinges are so cleere for Peters exercising Monarchicall Primacy, and for the Apostles yielding Vassallage vnto him, that it is manifest you could not cite this place but agaynst your Conscience, knowing you did but delude soules in matters of Saluation, agaynst the Truth.

(k) Quomodo cognoscit creditum sibi à Christo Gregem? quam in hoc Choro est princeps?
(l) Quo pacto concedit ei solum non amplius disceptantes,

Grosse Imputations, with manifest Falshood imputed vnto Card. Baronius. §. 5.

VWHAT impudency it is for you to write, as you doe, pag. 114. lin. 14. (a) *It is monstrous doctrine which was hatched by Pope Urban, and approued by Baronius, that they are not to be iudged Murtherers which slay Excommunicate persons.* As who should say Pope Urban and Baronius affirme, that to murther any way, any Excommunicate persons, is no sinne. But your flaunder will seeme mōstrous when their doctrine, according to truth, is set downe. This it is. Certayne Cleargymen, and Schismaticall Priests of lewd and dissolute life, excommunicated by the
V Church,

(a) Baron. an. 1089, n. 11. Non eos homicidas arbitramur.

Church, did agaynst the lawes of the Church, take armes and were slayne in the field, (b) as men may iustly be in lawfull warre.

(b) In a battayle fought betwixt Henry Emperour & Egbert Marquess of Saxony.

(c) *luc part.*
10. c. 54.

(d) *Secundū intentionem eorum, modum congrue satisfactionis iniunge.*

(e) *Baron.*
Anno 1106.
n. 14.

Now because the law of the Church censures such as strike Cleargymen, they that killed these wicked & seditious priests in the field, had a scruple and demanded absolution, and pennance of their Bishop. The Bishop wrote of the matter to Pope Urban, who answered: (c) *That although he did not iudge those, that thus had killed such Excommunicate persons in the battaile, to be murtherers, yet that the discipline of the Church might be kept, & also because such as killed though the fact were lawfull, might haue had some sinister and insincere intention therein (as doing it out of private enmity,) that therefore the Bishop (d) should according to their intention & desire, inioyne them a measure of congruous pennance.* Hence it followes, that it is no sinne to kill any excommunicate person, euen Priests when they be inuaders of our life, and in iust warre; but vniuersally, that it is no sinne to kill any excommunicate person what way soeuer, is not Pope Urban Monstrous Doctrine, but a Monster of your Protestat slaundering, out of a monstrous desire you haue to delude, and enrage men with lyes, agaynst the Catholicke Church.

In the same page, 114. lin. 29. You thus write of Baronius: (e) *Cardinall Baronius commendeth to the skyes yong Henry the Emperours sonne, for rebelling agaynst his naturall Father, for deposing, imprisoning him, and bringing him with sorrow to the graue. What Turke or Savage would be the Encomiast of such vnnaturall and enormous Villany? Thus you. Let the truth be examined, and then it will appeare, that Baronius his commendation*

of yong Henry is not to the skye, but your slaunde-
ring of *Baronius* comes frō as low as the pit of Hell.
First it is false, according to truth of the History, that
Henry the Fourth Emperour dyed of sorrow, in the
restraynt which he had layd vpon him by his Sonne
(f) nay he was in that durance vsed with such mild-
nes and liberty, as he easily got away, gattered for-
ces, and inuaded his Sonne, who by his owne con-
sent, and by the voyces of all the Electours, and
Princes of the Empire, had been made, & crowned
Emperour. This is your first vntruth, that *Baronius*
prayseth that imprisoning of the Father, wherein he
was brought with sorrow to his graue, by his Sonne.

(f) See *Baro-
nius ibid.* and
all other Hi-
storians that
write of
these mat-
ters.

Secondly, *Baronius* doth not commend yong
Henry at all for that fact, but only speaketh con-
ditionally, and on both sides, no more in his prayse
then his disprayse. For hauing set downe the letters
which the Emperour *Henry* the Elder, now being at
liberty, wrote full of complaynt agaynst his sonne,
Baronius thus turneth his speech to the Reader: If (g)
thou sit Arbiter betwixt the Father & the Sonne; as for
the Sonnes procuring his Fathers restraynt and deposition
from the Empyre, by the Peeres and Princes thereof, the
Sonne is not to be condemned, IF (as he pretended) HE
DID this sincerely, out of (h) PIETY, to bringe his Fa-
ther vnto a better mind, and to make him seeke to be absol-
ued from Excommunication wherwith he had been so many
tymes tyed and chayned. On the other side, IF (as his Fa-
ther complaynes) HE DID those thinges by wicked plots
and stratagems, by periury and breaking his oath giuen to
his Father, verily HIS DEED CANNOT BE PRAISED:
yet wonderfull is the Iustice of God, that this Emperour
should suffer the same persecution from his wicked Sonne,

(g) *Baron.
Tom. 12. pag.
46.*

(h) *Si verè
pietatis in-
tuitu, prout
pater tulit,
ea omnia
præstitit.*

The true Picture of D. White Minister.
 which he had by perpetuall incorrigible hatred, for many
 yeares togeather, offered vnto his spirituall Father. Thus
 Baronius.

Hence it is apparent, that as *Baronius* and *Bellar-
 mine* were great friends in their life, so they are by
 you slandered in the same manner after their death.
 That *Bellarmino* may seeme Turkish and guilty of
 propension to Turcisme, you make him say, *The*
Scripture affirming a thinge, is not therefore to be beliened
more then Mahomets Alcoran, whereas he only sayth
 conditionally, *I should not firmly believe the Scripture*
affirming a thinge, did I not aforehand believe the Scrip-
ture to be diuine, as I do not the Alcoran though it say of
it selfe, that it is of God. Euē so to make *Baronius* seeme
 more sauage then any Turke, wheras he sayth con-
 ditionally, *If yonge Henry did restrayne his Father sincer-*
ely out of piety for the good of his Father, that he might re-
turne to the Church, be absolved of excommunication, &
afterward peaceably inioy his Empyre, this kind of seuerity
was indeed piety; you make the proposition absolute,
 and make *Baronius* say: *It was piety in the Sonne, to*
use Cruelty to his Father. The Reader, I do not doubt,
 seeth the exorbitancy of this false dealing.

(i) Pag. 56. in
 margin. lib. c.

(k) Baron.
 Ann. 373.
 num. 21.

I must needs adde another falsification you (i) use
 towardes *Baronius*, accusing him as blasphemously
 extolling the Authority of the Pope, in this saying,
 (k) *Vt planè appareat ex arbitrio dependisse Romani Pon-*
tificis Fidei Decreta sancire, & sancita mutare: Whence
 it appeareth that it was in the power of the Roman
 Bishop, to establish Decrees of Fayth, and to recall
 the established. This you bringe, as if *Baronius* had
 held, the Pope may make, and vn-make Decrees a-
 bout the Truth of Fayth, making that to be Truth
 which

which before was Errour, and that Errour which before was Truth. So easily do you belieue & charge any Barbarous and Inhumane conceyte vpon Catholicke Authors. But he that shall consider attentively the Antecedents & Consequents of the place, will see, that *Baronius* speaketh not of Decrees of Fayth in regard of the truth of Doctrine (which are Eternall, and so immutable that if the Pope should endeauour to change them, he were (l) by Catholicke Doctrine an Heretike, and to be deposed) but only of decrees of fayth, about keeping, or denying Communion vnto persons suspected of Heresy, in regard of doubtfull propositions. This would haue appeared had you cited the wordes of *Baronius* that immediatly follow. This is his whole sentéce: Hence (m) it may appeare, that it did depend on the iudgment of the Roman Bishop to establish Decrees of Fayth, and to recall the established, and to DECREE with whome the rest of the Church were to keep COMMUNION. Hence it is euident that *Baronius* speaketh of Decrees of fayth declaratiue, with whome Communion in Fayth is to be kept, & that those are mutable, as the Church shall see cause.

For the better vnderstanding whereof, we must fir-
 know, that it was the practise of Heretikes, (n) as S. *(n) Sic Verba*
Hierome noteth, to couch their Errours in such am- *temperant,*
 biguous wordes, that taken one way, they sounded *sic ambigua*
 Heretically & another way, they carryed a Catho- *quæque con-*
 like sense. Hence vpon the arising of new Heretikes, *cinnâ, vt no-*
 euen the Catholike Fathers were sometymes deu- *stram & ad-*
 ded, some cōmunicating with, some denying com- *uersariorum*
 munion vnto such Dogmatizants. The decision of *confessionē*
 these doubts is to be made by the Catholik Church, *teneant. Hier-*
on. epist. ad
Pammach. &
Ocean.

and the supreme Pastour thereof, in which case the Church may change her decrees. For when there is sufficient reason to thinke that such propositions be taken by the Authours in the Hereticall sense, Decree is to be made, that no communion be held with them. If afterward it appeare by good prooffe, that they meant the said propositions according to the Catholike sense, they may be receaued by some latter Decree, and the former Decree, about auoyding their Communion, may be repealed. In this sense

(o) *Lib. 5. de Baptismo. c. 1.*
(p) *In cōcilio Ephes. Christi paræ nomē explosum est.*
Canis. de B. Virg. l. 3. c. 19.

true is the saying of *S. Augustine*: (o) *That former Councils are reformed by later, when by experimēt of things what before was hidden commeth to light.* In this sort ancient Councils (p) made this decree of Fayth, that none should tearme the most Blessed Virgin *χριστογενος*, Christs Mother, because by that Title Heretikes did meane tacitely to imply, that she was not *θεοτοκος*, Gods Mother. And yet this Decree of Faith is now by custome repealed, because it now appeareth that such as tearme her Christs Mother meane not thereby to deny, that she is truly and verily Gods Mother.

(q) *Ruffin. de adulterat. libror. Origen.*
(r) *Greg. Nazian. ad Celerian. epist. 2.*

This is that which *Baronius* saith: for speaking of the *Apollinarians* who did vtter their Errours (q) in doubtfull wordes, he saith, that first by Pope *Damasus* they were reiected as Heretikes, and Catholikes were forbidden to communicate with them. Afterwards these (r) *Apollinarians* falsely gaue out that the Councell of the Westerne Church, including principally the Roman Bishop, had againe receaued the into Communion. Vpon the newes of this report, *S. Gregory Nazianzen* thus writeth: *Those that agree with Apollinaris say, that they were admitted by the Councell of the West, or Roman Bishop, by whome it is mani-*

manifest they were once condemned: Yet (s) let them but (s) *Moc ostē-*
 shew this, and we yield. For it is manifest (t) that their do-
 doctrine doth agree with the true Fayth (for it cannot other-
 wise be,) if they haue obtayned this. This S. Gregory Nazi-
 anzen. Hence Baronius doth inferre against Heretikes
 that the Grecian Fathers did beare such reuerence
 vnto the Roman Church, and Roman Bishop, belie-
 uing he could not erre, that if his Decrees declara-
 riue of doubtfull & ambiguous propositions should
 change & alter, they were ready to change and alter
 with him, and to thinke that manner of speach in
 matters of Faith most fitting for the present, which
 he did for the present allow. This I say, is all that Ba-
 ronius doth affirme, not that the Pope may change his
 Decrees about the truth of the articles and mysteries
 of Fayth, as you in your blind auersion would im-
 pose vpon him, catching at words & syllables of eue-
 ry lesse cleere sentence, which to be the right iogge
 (u) of the Caluinian spirit, *Luther* long agoe noted.

(s) *Moc ostē-*
 dant & non
 acquiesce-
 mus.

(t) *PERSPI-*
C V V M
enim eos ve-
ritati assentiri
(nec enim a-
liter se res ha-
bere potest) si
hoc consecu-
ti sunt.

(u) *Aguntur*
spiritu mali-
gno in pios,
vt Satanicā
virulentia in-
censi, E O-
RVM VER-
BA ET
SCRIPTA
NON MA-
LOTIOSE
INTER-
PRETARI
non possint.
Loc. commun.
Martini Lu-
theri s. Classe.
pag. 26.

THE CONCLVSION.

BEHOLD good store of your Ignorances, Imper-
 tinencies, Misallegations of Scriptures, Wilfull
 & Vnconscionable Falshoods in your producing the
 Fathers, which I offer vnto your Picture to adorne
 that Crowne, which in your Glorious Humour you
 haue cauled to be set ouer your Booke, in the se-
 cond page therof, giuing it the Title of *Wisdome and*
Truths Triumph. Verily, no Iewells and Gemmes
 can fit the Crowne of such Wisdome and Truth as
 yours is, better then these, being made in this Cen-
 sure

sure Cleere, Shining, Illustrious by manifest prooffe.

My purpose was, to haue discovered many besides these, yea more then an hundred, no lesse notorious then these, about the Nine Points, with many other eminent Vntruths; but now I perceauē, that hereby your *Picture* would grow, though not disproportionable to the greatnes of your Desert, yet into a greater bignes they Paper-Images vse to haue, which commonly are still lesse then their Patterns. I must therefore remayne indebted vnto you for the rest, which are many hundreds, engaging my selfe to pay the last farthing of this debt, whensoever the same shall be exacted, with sufficient assurance that the performance thereof shall auayle, not only to your personall Disgrace, but also to the publicke Good, by conuersion of so many, by you miserably seduced, soules. Although I must confesse, that the former are so many, and so cleere, as they may sufficiently resolue such, as depend on you, of their miserable and dreadfull danger; and mooue them to returne to the truth, if they erre through weaknes of Vnderstanding, not through willfulnes of hart. For as S. Cyprian sayth, (x) *Qui ad malum motus est mendacio fallente; multo facilius ad bonum mouebitur veritate cogente*; such as haue been simply lead away vnto euill, by the fallacy of lying; will more easily be brought backe agayne vnto Good, by the force of Truth.

(x) Lib. aduer.
Demetrianum
in isio.

FINIS.

THE
ANSWERE
V N T O

The Nine Points of Controuersy,
*Proposed by our late Soueraygne (of Fa-
mous memory) vnto M. Fisher
of the Society of IESVS.*

AND THE
REIOYNDER

Vnto the Reply of D. Francis
White Minister.



Et faciam VOS feri PISCATORES Hominum.

Matth. 4. 19.

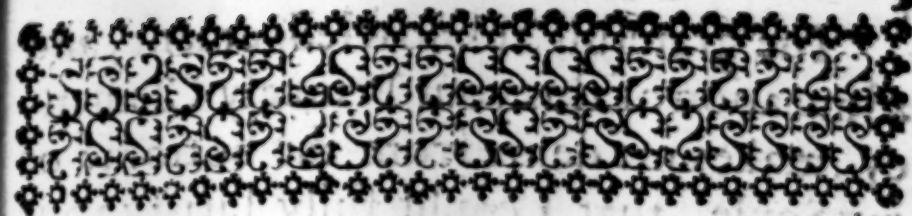
And I will make YOV FISHERS of Men.

Permissu Superiorum, M. DC. XXV.

*His Maiestyes Note deliuered
vnto M. Fisher.*

SO M E of the principall points which with-hold
my ioyning vnto the Church of *Rome*, except
she reforme her selfe, or be able to giue me satisfacti-
on, Are these.

1. *The worship of Images.*
2. *The Prayings & Offering oblations to the Blessed Virgin Mary.*
3. *Worshipping & Inuocation of Saints, & Angels.*
4. *The Liturgy, & priuate Prayers for the Ignorant in an vknowne Tongue.*
5. *Repetitions of Pater Nosters, Aues, & Creeds, especially affixing a kind of merit to the number of them.*
6. *The Doctrine of Transubstantiation.*
7. *Communion vnder one kind, & the abetting of it by Concomitancy.*
8. *Workes of Supererogation, especially with reference vnto the Treasure of the Church.*
9. *The Opinion of deposing Kings, and giuing away their Kingdomes by Papall power, whether directly, or indirectly.*



THE P R E F A C E.

*Most Gracious, and Dread
Soveraygne,*

A Conference about Reli-
giō between *Doctōr White*
and Me, was occasion,
that your Maiesty called
me to your gracious Pre-
sence, not disdayning to
dispute with one so meane and vnworthy
as my self; imitating his Benignity whose
Vicegerent you are, and according to the
Phrase of Holy Scripture, *As (a) his Angell.* (a) 2. Reg. 14. 17. *Sicut*
And as it is the property of the Good An- *Angelus Dei, sic est Do-*
gell, first to strike feare and terrour into *minus meus Rex.*
them to whome he appeares, but in the end
to leaue them full of comfort; in like sort
your Maiesty. For though the first salu-
tation carryed a shew of seuerity, yet your
dismissing me was benigne and gracious,
not only pardoning my earnestnes in de-
fending the part of the Catholike Church,
but also saying, (*) *You liked me the better.* his charge.

(*) What the Minister
doth obiect against this
narration, is refuted in
M. Fishers Booke, about
vntruths falsely layd to

The gratefull acknowledgement, and admiration of this your Princely Clemency, makes me desire from the bottome of my Soule, that I could fully satisfy your Maiestie of my dutyfull and loyall affection, which is fast tyed vnto your sacred person by a threefold (b) inuiolable bond. The

(b) *Funiculus triplex difficile rumpitur. Eccles.*

14. 14.

(*) Law of nature obligeth me thereunto, as being your Maiesties borne Subiect, the transgression whereof were Vnnaturall, that the Iesuits Oratory Barbarous, Inhumane.

is plausible, and thereupon enters into a common place, that *Truth needs no Trimming*, which is true, yet if needs many tymes Apologies & Defence against Slaunders.

(c) *Rom. 13. 1.*

(d) *Rom. 13. 5.*

The Law of God requires the like constant, and perfect Allegiance at my hands, binding me to regard you as his Lieutenant, and to acknowledge your power and authority, as (c) *his Ordination*: so that according to the doctrine of the Catholike Church, I must not only outwardly obserue, but also admit your Maiesties will and command with Reuerence, into the secret closet of my inmost (d) *Cōscience & Soule*.

The Constitutions also of the Order wherof I am an vnworthy mēber, do strictly command me the same, in feuerest manner charging the Subiects therof no wayes to meddle in State-matters, or in Princes affaires; much lesse vnder pretence of Religion to attempt any thing, or to consent vnto any enterprize, that may disturbe the quiet and tranquillity of Kings and Kingdomes. And seeing we are so deuoted to our own Institute, that our (e) *Aduersaries* thereupon amongst many other Calumniation

(e) *Colloquium de Secretis Iesuitarum.*

niations, lay to our charge, that we more reuerētly esteeme, & carefully obserue the constitutions of our Rule, then the Law of God; I shall for your Maiesties fuller satisfactiō, set downe some part of our Constitutions in this point, in māner following.

(f) (g) *Vt ab omni specie mali abſtineatur, & querelis etiam ex falsis ſuſpicionibus prouenientibus quoad fieri poterit occurratur, precipitur noſtris omnibus in virtute Sanctæ Obedientie, & ſub pœna inhabilitatis ad quæuis officia & dignitates, ſeu prælaciones, vocisq; etiam actiua quàm paſſiua priuationis, ne quiſpiam publicis & ſecularibus Principum negotijs, quæ ad rationem Status, vt vocant, pertineant, vlla ratione ſe immiſcere, nec etiam quantumuis requiſitus & rogatus, eiſmodi res politicas tractandi curam ſuſcipere audeat, vel præſumat.*

(h) *Illa autem omnia quæ à ſpirituali Inſtructione diuerſa ſunt, negotia Status cenſeri debent, qualia ſunt quæ ad Principum inter ſe fœdera, vel ad Regnorum iura & ſucceſſiones pertinet, vel ad bella tam ciuilia quàm externa.*

(i) *Iubet regula 41. vt ſecularia negotia, vtpote quæ ſunt à noſtro Inſtituto aliena, & vehementer à ſpiritalibus auocant, multum auerſemur.*

(k) *Iubentur Concionatores Societatis à reprehensionibus Principum, & Magnatum Reipub. abſtinere, & obedientiā erga Principes & Magiſtratus frequenter, & ſerio ſuis in Concio-*

(f) *Decret. 101. Cong. 5. General. ac Can. 12. eiſdem.*

(g) *Monita Gener. §. 18.*

The Constitutions, out of which theſe are taken, be tearmed *Monita Generalia*, Generall Admonitions, becauſe they cōcerne generally al perſons of the Order, by way of diſtinction from Particular, which cōcerne only ſome kind of perſons, as Preachers, Maiſters &c. Which particular Admonitiōs are as publick as the generall. Whereby you may ſee the Miniſters ignorāce in Logicke to be equall vnto his malice againſt Ieſuits, who ſayth that the terme of *Generall Admonitions*, forbidding to meddle in State-matters, argueth that Ieſuits haue other Secret Admonitions, that warrant ſuch meddling. As though Generall Admonitions were conſtituted agaynſt ſecret, and particular againſt publick. Whereas general may be kept ſecret, & particular

A a 3

be made publick. (h) *Decret. 57. & Can. 17. (i) In Regulis communibus, Reg. 41.*

(k) *In Regulis Concinatorum,*

(l) In Constitutionibus.

(m) In Instructionibus.

(n) The Minister shapeth this argumēt into this forme: No Iesuite observing the Rules of his Order can meddle in state matters. Euery Iesuit obserueth the rules of his Order. Ergo, No Iesuit doth meddle in State matters. And the in answer thereof he sayth: He that belieues the

Minor, must be a stranger in the world, and haue liued an Anchoret, or Recluse in some Caue, who neuer heard of Campian, Parsons, Creswell, Garnet, Suarez, Bellarmin, &c. I Answer, This doth shew the Innocency of the Iesuits, seeing you can bring no examples of their dealing in State-matters, but such as are eyther ridiculously impertinent,

or manifestly false. Was it matter of State, and not of Religion in Bellarmin to write agaynst the English abnegation of the Popes Authority? Or in Suarez, to write *Contra sectam Anglicanam*, the English Schisme and Heresy? Or in Philopater, to write for the Innocency of Catholike Priests? Or in Mariana, to giue instructions about the pious Education of a Christian Prince? In which writings if they hap to erre (as Mariana did not by way of assertion, but by way of doubt) doth this proue they dealt in state-matters? The Casuists that write about matters of Conscience, how farre Kinges may proceed without sinne and diuine offence in waging warre, exacting Tribute, and the like state-actions, do they deale in state-matters

nibus populo commendare.

(l) Iubent Cōstitutiones nostræ varijs in locis, ut oremus speciatim pro Principibus, eorumq; spirituali saluti præcipuâ curâ procuranda, ac promouenda inuigilemus, ob vniuersale bonum, quod ad multos alios qui eorum auctoritatem sequuntur, vel pereos reguntur, proueniet.

(m) Extat denique Instructio pro Confessarijs Principum, quâ Nostris serio interdicitur, ne occasione huius muneris rebus Politicis, aut Reipublicæ gubernationi se immisceant. Iubentur etiam hanc Instructionē Principibus ostendere, curareq; ut ij planè intelligant, quid Societas ab eo postulat qui Confessarium sibi eligit, neque per Leges nostras licere nobis alijs conditionibus id oneris suscipere.

I humbly craue pardon for offering so many particulars of our Rule vnto your Maiesties perusal, which I should not haue done, but out of a most strong desire to giue your Maiestie (n) satisfactiō, against such wrongfull aspersions, wherewith

Male-

If perchance they hap to erre? What impertinency is this?

Now also see your falshood. That *Fa. Parsons* wrote the booke called *Dole-man*, you cannot proue, and he with oath denyed it, naming another secular Gentleman, as Authour. That *M. Garnet* had his annoynted finger in the Gunpowder treason, is so false, as euen your Lord *Cooke* did not accuse his Fingers of dealing therein, but only his Eares for hearing thereof in Confession. What Catholike in Christendome, though an Anchoret or Recluse, hath not heard of the singular Innocency & constancy of *F. Campian*, and of your Hereticall barbarity towards him? *Camden* in your Protestant History [*Elizab. pag. 336.*] doth acknowledge, that the Queene (which she would not haue done, had she not been well assured of his Innocency) would no wayes a long tyme consent vnto his execution. At last, seeing your Ministeriall rage agaynst him would not believe her to be truly a Protestant in heart vnlesse she imbrued her hands in his Innocent bloud [*importunis precibus euicta permisit*] being ouercome by your importunity, she permitted him to your cruelty (as *Pilate* did Christ to the Iewes) to be butchered, with sundry other Priests, [*plerosq; tamen conscios fuisse non credidit*] yet did she not (sayth he) believe some of them to be guilty of the treasons you in your malice objected agaynst them.

And yet if some Iesuit should agaynst his Rule meddle in State-matters, is this to be imputed to the Order? Did all the Apostles, and all the Angells keep their Order? Yea, seing you hold Ministers to be worthy of Religious Adoration [*pag. 224.*] and therefore more holy and venerable then Angells, I pray you, do they all keep their Orders, Rules & Canons? Yet euery man is to be thought to keep the Rules of his Society and Incorporation, vntill the contrary be cleerly proued agaynst him. And when this is proued agaynst some one, that crime is to be taken as the fault of the person, not of the Order. This is the law of common Humanity, and the contrary proceeding of Ministers agaynst Iesuits, is Barbarous, and Sauage.

Maleuolency, and Suspicion laboureth to disgrace vs, & to make vs odious to them, whome (howsoeuer disaffected from vs) we must perpetually reuerence and obey; and of whom vnder God, our comfort, safety, and the successe of our Labours doth
prin-

(o) *Cor Regis in manu Domini. Prov. c. 21. 1.*
 (p) Heere also the Minister formeth the argument after his owne stape, as if the argumēt were grounded on the temporall prosperity of this King, saying: *Your reuerence looketh this way: Henry the fourth a wise King was prosperous in his re-intertayning the Iesuits. Ergo, the King of great Britayne should do well to intertayne them. Did not the Minister looke askew on Iesuites, he would not haue thus wrested the argument awry. The Argument is this: Henry a wise and prudent King, bitterly incensed against Iesuits through misinformation, by exact looking into their Institute and course of life, discovered, that only Maleuolency voyd of truth, did vent such accusatiōs against them. Therefore the same may happen, and be hoped of another as wise and prudent a Prince. Temporall Prosperity, as it doth not euer accompany the friends*

principally depend. And when I consider your Maiesties gracious disposition, & excellent maturity, & sharpnes of Iudgment to penetrate assuredly into the depth of sayres, together with our Innocency, whereof our owne Conscience is vnto vs instead of a thousand Witnesses, and which (as we are perswaded) doth in the course of our actions, and whole proceedings appeare to any that shall vnpartially and without passion looke into them; I cannot despayre, but the prayers which for this intent with teares and afflicted hearts we daily powre forth, will at last so much preuayle with that Soueraigne Gouvernour of the world, (o) *in whose hands are the hearts of Princes*, that your Maiestie may conceiue some better opiniō of your (without cause so much calumniated) subiects, as to iudge of vs according as our Cōstitutions frame vs, and our Actions deserue; and not as it pleaseth disaffection to paint vs forth.

And as your Maiesty is a liuing Monument of that late Paragō of France, Henry the fourth, and of his wisdom and other Princely excellencies; so why may we not intertayne a far off a hopefull thought that your Maiesty may one day be better informed against so many maleuolent suggestions; and see that they proceed from another origen then our desert, as that famous (p) Prince did, thereupon restoring them whome sinister Information had banished

friends of Iesus, so neither the fauourers of Iesuits, nor I thinke the friends of Ministers. The first king in the world that euer loued Minister, was Christerne king of Denmarke, a fast friend vnto Luther, of whose miseries & misfortunes all historyes are full. [*Tribus Regnis exutus à suis, & à Successore vinctus in Clathrata cauea &c.* Tursellin. hist. pag. 256.] Can they brag of the prosperity of the Duke of Saxony their first Prince in Germany? of Seymer their first Prince in England? of Iames the bastard their first in Scotland? of the Prince of Orange their first in the Low Countryes?

whom sinister Information had banished out of his kingdome, for which fact (saith the (*) Historiographer of France) he receiued thanks from all parts of the world, euen out of Peru, and Cochin, Iapon, Goa, and China with presents of some singularities of the Country. I obserued (saith the same Author) the pleasure which he tooke in speaking of that action, and what content he receiued, when as a great Cardinall told him that by this restoring, his Maiestye had gotten two thousand learned pens for his seruice and perpetual fame. When as the Iesuits represented vnto him the Catalogue of Colledges, & the thanks of the three Prouinces of France, he vsed these words vnto them, which should serue as an Epigraphe vpon all their houses: Assurance followes Confidence; I trust in you, assure your selues of me; with these papers I receiue the hearts of all your company, and with the effects I will witnes mine vnto you. I haue alwaies said that they which feare and loue God well, cannot but do well, and are alwaies most faithfull to their Prince. We are now better informed, I did hold you to be otherwise then you are, and

(*) Petrus Marthens in his History of Henry the fourth of France.

you haue found me other then you held me. I would it had beene sooner, but there is meanes to recompence what is past. Loue me, and I will loue you.

Noe labours would we spare, nor any endeaour omit, nor sticke to venture the losse of any thing deare vnto vs (except the grace of God & our eternall saluation) to purchase a small portion of that fauour your Maiesties meanest subiects enioy, that we might in some sort cooperate to the felicity of the Christian world, which (as we are perswaded) doth on your Maiesties person singularly depend.

For God, rich in mercy and goodnes, as he hath made your Maiesty partaker of his power & authority in gouerning this inferiour world: so likewise he hath adorned you with many Excellent gifts, as Wisedome, Learning, Authority with foraine Princes, and Common Wealthes, made you beloued of your subiects, that on you are cast the eyes of all Christiā countries, as on the person whom the Prince of peace, hath beyond the rest enabled, to

(q) Heere our Replicant shewes himselfe to be according to the Ministeriall kind, by railing at the Answerer, & by scorning Peace and vniety, saying contemptuously: *Forsooth to ioyne togeather againe the parts of Christendome distracted. Deceyvers loue to fish in troubled waters. It was Luthers ioy to see the world in dissensio. tom. 9. Germ. de Comit. Worm. fol. 8. Nihil ita mihi visu incundum, quam cum tumultus & dissensiones exoriantur.*

(q) ioyne togeather againe the parts of Christendome distracted one from another through Controuersies of Religion.

If the requests of the pretended Reformers were such as the Roman Church might yield vnto them, without overthrowing the very foundations of the vniety of Fayth; if instead of Catholike prin-

principles misliked by them, they did propose such other of their owne, as she might see some probability, or almost possibility of assured continued peace likely to follow upon her yielding in some points; feeling Compassion (in regard of the wound of discord bleeding in the hart of Christendome) would moue her to the vttermost approach towards Protestants, that the Law of God can permit, though with some disparagement to her Honour.

But so it is, that those that desire her reformation, be so many for number, and for opinions so deuied amongst themselves, that it is impossible she should satisfy all. (r) Their conditions of peace are, that she reforme herselfe, by forsaking definitions of Generall Councils, Customes, Doctrines vniuersally receiued for many ages, tyme out of mind confessedly without any *knowne beginning* since the Apostles. Instead of these meanes (so potent to stay staggering Consciences, and to keep the Christian world in peace) they present her with the Scripture, vnderstood (s) by private illumination, the source of discord,

B b 2 from which seeming solutions are giuen, be not manifest. Ergo, Protestants haue no manifest arguments to proue our Religion to be against Scripture, and so without ground breake the peace of Christendome. (s) The Minister heere very impudently denies that Protestants resolute by private illumination; whereas himselfe more then twenty times in this Reply, doth teach that each Protestant doth lastly resolute by diuine illumination, whereby he seeth manifestly the resplendant verity of things belieued, as wil appear after ward.

(r) The Minister against this cleere & convincing discourse of the answerer, cometh forth with this syllogisme set downe in a distinct letter, ech proposition in a distinct line very majestically. *Whosoever abideth in error, ought to reforme.*

The Roman Church abideth in error. Ergo,

The Roman Church ought to reforme.

The Assumption (saith he) is manifest by the repugnancies of the Roman doctrine with holy Scripture.

Is not this most ridiculous? Against him I oppose this Syllogisme.

The Minister forced by truth, doth acknowledge that by Theology which he calls Sophistrie, we giue seeming solutions vnto their arguments out of Scripture. pag. 581.

But Arguments vnto

from which an Ocean of strife must needs flow. These things considered your most Iudicious Maiesty cannot but see, that her yielding would not compose debates already begun, but rather open a wide gappe vnto innumerable new braules, & bring them into Kingdomes hitherto with such dissention vntoucht.

(t) Heere the Minister raileth vcing new scolding Phrases, *Grosse errors*, and the *sharking rapine of the Romish Harpyes*, *trampling Gods truth*, and *Gods people vnder the foote of the inerrable, and vncontrollable Grand Seigneur*, of the *seauen-hilled-Citty*, *lewd Superstition*, *Roman tyranny*: *tearming the Answerer impudent*, *bold*, *franticke*, *guided by an euill Genius*, & the like, onely for motioning vnto his Maiesty the meanes of the reunion of Christendome, and for his conceauing some possibility to giue satisfactiō which his maiesty himselfe doth allow that we should conceane as possible, saying; Except she reforme herselfe, or else be A B L E to giue me satisfaction.

Wherefore there being no possibility that the Catholike part could gaine peace to Christendome by any yielding vnto our aduersaryes either reasonable, or vnreasonable; whither should louers of Concord turne themselves but vnto your Gracious Maiesty, that haue in your power the affections of Protestants, and therefore would be the (t) fittest instrumēt for their Re-vnion with the Roman Church. The God of Charity hath put into your Maiesties hart a desire of vnity of the Church, and into your hand an Oliue-bough-Crowne of peace, to set it on the head of Christendome, which weary of endles contention powreth forth vnto your Maiesty her suppliant Complaint; *Quem das finem (Rex Magne) laborum?* And seing nothing hindreth, but that your selfe are not yet satisfied in some Doctrines of the Roman Church, particularly *in the Nine points* your Maiesty hath set downe in writing, I humbly present vnto your Maiesty these my poore labours for your satisfaction, so much desired of the Christian world.

*That the Romaine Church is the
onely true Church.*

AND to the end, that this my Answer may be in it selfe more solid, and better accepted off by your Maiesty, before I descend vnto particulars I thinke best first to shew in generall the Roman to be the onely true Church, for this was the occasion and subiect of the Conference betweene Doctor White and me, and is the (a) most important and maynest point of Controuerſy, in which all other are inuolued, and by the decision thereof resolved; the Church (b) being the Pillar and Foundation of truth; the eminent Rocke, and Mountaine filling the whole world; on the toppe wherof standeth the Tradition of sauing doctrine, conspicuous, and immouable. If this Church be ouerthrowne, the totall certainty of Christianity cannot but with it together fall to the ground: if it be hidden, & made inuisible, men must needs wander in the search of the first deliuered Christian doctrine, without end, or hope of euer arri-

(a) Because the Minister here cauilleth; note that doctrine of Fayth may be most important two waies. First, as a truth which is essentially the object of supernaturall affection, as of Hope, charity, contritiō, without which no man is saued. In this kind the Incarnation of the Son of God is most important. Secondly, as the principle, and meanes by which the said truth is proposed, without which the same cannot ordinarily be knowne. In this kind, most important it is to know the true Church.

(b) 2. Tim. 3. 15.

Matth. 16.

Isa. 6. 2. v. 3.

Dan. 6. 2. v. 35.

(c) *Non ad Scripturas provocandum, nec in ijs constituendum certamen, in quibus aut nulla, aut parum certa victoria.* Tertull. in praescrip. c. 19.

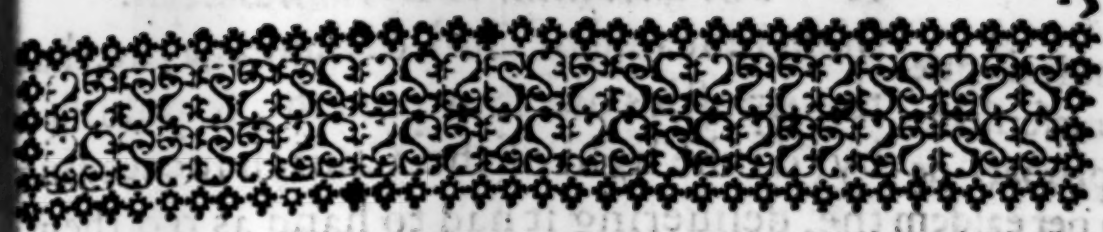
(d) The Minister (pag. 8.) sayth that by the Church apparēt victory cānot begotten more then by the Scripture, which is false. For *apparent victory* is that whereby men are forced to yield, or els to disclame from the authority of the Iudge. If the true Church be found out, and made Iudge, men may be forced by her sentence to yield vnto truth, or els to disclame from the Iudge: which yet we see is not done by the Scripture. For men that allowe the same Scripture to be Iudge, neyther are forced to yield vnto truth nor to appeale from the Scripture: yea sayth Luther Tom. 2. Witt. in Concion. Domin. octauæ post Trinit. fol. 118. *Neuer any Heresy was so pestilent or foolish, that did not couer it selfe with the veyle of Scripture.*

uing at any certayne issue. And if this Cōtrouerly be not examined and determined in the first place, disputatiō by (c) Scripture will proue fruitlesse, by the sole euidency wherof *no victory can be gotten* against proueruous error, or at least *no victory that is very (d) apparent*: neither will answeres about particular Doctrines easily satisfy a mind preoccupied with a long continued dislike of them.

BECAUSE the Minister hath repeated sundry false Principles, and moued many doubts about the *Resolution of Fayth*, declared in the two ensuing Grounds of the Iesuits Answer: Because also this Cōtrouerly is the groūd of the rest, by which they are finally resolued; and except it be cleered in the first place, Heresy will be still hyding it selfe in the obscurity thereof; Hence I haue thought necessary, in this very Entry to superadde, and prefixe this ensuing Treatise.

A SHORT

Concion. Domin. octauæ post Trinit. fol. 118. *Neuer any Heresy was so pestilent or foolish, that did not couer it selfe with the veyle of Scripture.*



A SHORT TREATISE CONCERNING THE RESOLUTION OF FAITH,

*For the more full cleering of the ensuing
Controuerfies, about Tradition,
Scripture, & the Church.*



THIS Treatise is deuided into two
Partes. In the first I will set downe,
and refute the Protestant forme of
Resolution. In the second declare
and proue the Catholicke.

The Protestant Resolution of Fayth declared. §. I.

PROTESTANTS perceauē, that if they pretend
to belieue Christian Religion without seing the
truth thereof, vpon the sole authority of God reuea-
ling, they must consequently belieue that God reuea-
led it vpon the word and authority of the Apostles,
who preached the same to the world as doctrine vnto
them

(d) Quid Apostoli prædicauerint præscribam, non aliter probari debere, quam per easdem Ecclesias quas ipsi condiderunt. *Tertull. de præscrip. c. 19.*

(e) To this purpose they say: So long as we stay vpon the Fathers, we shall still continue in our old (Popish) errors. *Peter Martyr. de votis pag. 476. Luther de seruo Arbitrio. Tom. 2. Wittenberg. pag. 434. Pomeran. in Ionam. Napier vpon the reuelations, Caluins Curiæ & alij.*

(f) Iohn White defence pag. 309. None can belieue except God illuminate their hartes, but such as haue this illumination do SEE MANIFESTLY the truth of thinges belieued.

(g) Francis White Orthodoxe, pag. 108. adding, that Protestants herein are like to a man that sees a farre off an

obscure glimmering, but cōming to the place, beholds the light it selfe. And the same is taught by Caluin, Institut. l. 1. c. 7. n. 2, and the rest. (h) Pag. 19. lin. 4. & pag. 28. lin. 3. & ibid. lin. 23. & pag. 68. lin. 20. The Maiesty and lustre of Heauenly doctrine is such, as it appears illustrious though propounded by meane and obscure persons, as a rich Jewell doth manifest his owne worth.

them reuealed of God, & then agayne, that the Apostles did thus preach, & publish by (d) the light of the Church succeeding the, deliuering it hād to hand as frō them; which Traditio if they admit as a certayne & infallible rule, they are (e) brought into streights, and mightily pressed to receaue many doctrines of Tradition, which they are now resolute neuer to belieue.

Therefore to lay the axe to the roote they would fayne build their fayth on an higher ground then the authority of God darkely reuealing, to wit (f) on Diuine illumination, whereby they see manifestly the truth of thinges belieued: whereby they are (g) convicted in consciēce by the euidence of the thing in selfe, that their Religion is Diuine: by the lustre, and resplendent verity of the matter of Scripture, and maiesty of the doctrine thereof, sensed according vnto their manner.

The former Resolution confuted by six Arguments. §. 2.

THIS pretence of Resolution so much (h) repeated, by our Minister in this Reply, is refelled by 6. arguments as being extremely arrogant, ignorant, disorderly, fond, desperate, the deuise of Sathan.

The

The first Argument.

First, what more *Arrogant* then to challenge ordinary illuminations more high, rare, and excellent then the Apostles had? The Apostles, though they had this priuiledge that Christian Religion was to them immediatly reuealed of God, yet did they not see the resplendent verity & shining truth of the Doctrine therof, but saw darkely, belieuing what they did not see, as *S. Paul* doth (i) testify. Therefore illumination shewing manifestly the truth of things believed, challendged by Protestants, is more high, rare, and excellent light, then that the Apostles had, what greater (k) arrogancy? *Swenkfeldians* equall themselues vnto the Apostles, pretending immediate reuelation and teaching from God, such as the Apostles had; but Protestants pretending to see manifestly the truth of things believed, equall themselues vnto the Blessed, whose happines is to see (l) what we belieue; specially seing one point of the doctrine Protestants pretend to see, is the blessed *Trinity*, the true light and resplendent verity whereof a man cannot see manifestly without being blessed.

The second Argument.

Secondly, what greater *Ignorance* against the Rudiments of Christian Religion, then to resolve Christian fayth by the euidence and resplendent verity of the doctrine

(i) 1. Cor. 13. 12. Videmus nunc in speculo in enigmate: we see through a glasse darkely, that is, we be sure, by belieuing Gods word of what we do not see.

(k) Innumerabiles sunt qui se Videntes non solum iactant, sed & a Christo illuminatos videri volunt. Sunt autem hæretici *Augustin. tract. 43. in Ioan.*

(l) Fides est credere quod nondum vides, cuius Fidei merces est videre quod credis. *Augustin. de verb. Apostol. Serm. 29.*

ctrine, & matter, and of things believed? What is Diuine fayth but to believe things we do

(m) Argumentum non apparētium. *Hebr. 11. 1. Fide credimus ea quæ non videmus. Aug. de Gen. ad lit. l. 12. c. 31. Et Enchirid. c. 8. Fides quam diuina eloquia docent, est earum rerum quæ non videntur.*

(n) Fides inchoat meritum. *Aug. l. 1. retrac. c. 23. Et epist. 106. Fides meretur gratiam bene operandi.*

(o) *Augustin. tract. 79. in Ioan. Laus fidei est si quod creditur non videtur. & Gregor. hom. 26. in Euang. Cyprian. Serm. de Nativ. Christi, Hæc fides non habet meritum.*

(p) *August. de vilit. credendi c. 14. Prius videre velle vt animum purges, peruersum atq; præ posterum est.*

(q) See this Ministers reply pag. 16. The matter and forme of the Bookes shew themselues to be Diuine.

(r) If Diuine then Apostolicall. Reply pag. 19.

(s) Pag. 105. the Minister sayth; If we can demonstrate we mantayne the Religion which the holy Apostles taught this alone is sufficient to proue we are the true Church, though we could not nominate any visible Church of our Religion out of History.

(m) not see, vpon the word of God reuealing them, whom we know to be worthy of all credit? so that howfoeuer some learned men may otherwise see some doctrines reuealed by the light of reason, yet neuer by the light of fayth: for fayth is that vertue, wherby we (n) merit and please God, by shewing reuerence to his word; but what merit, or God-a-mercy is it to believe what we see manifestly (o) conuicted by the euidence therof? What pious affection to Gods word doth a man shew by seing it to be the truth?

The third Argument.

Thirdly, it is extreamest Disorder, as S. Augustine sayth (p) *first to see that we may believe; whereas we ought first firmly to believe what we do not see, that so we may (q) merit to see what wee haue believed.* But Protestants pretend first to see the resplendent verity of Scriptures doctrine, thence concluding (q) that the Scripture being so high, and diuine truth, as they, forsooth, see it to be, cannot but be reuealed of God; and if (r) reuealed of God, then preached by the Apostles; if preached by the Apostles, then the full publike tradition of the Church in all subsequent ages, (s) though the Prea-

Preachers & Professors therof were neuer seene, nor can be named. Thus disorderly they place the Cart before the Horse: they know that their Religion is supernaturall truth, before they be sure that it is either the doctrine of the Church, or of the Apostles, or of God.

The fourth Argument.

Fourthly, it is *great blindness*, and want of common sense for men that digladiate amongst themselves about Scripture, and the doctrine therof; which is diuine and heauenly, and which not; to pretend that they are enabled by the spirit to discern heauenly writings, doctrines, and senses from humane, by the euidence of the thing, as easily as men distinguish light from darknes, hony from gall. Protestants disagree and contend bitterly about the very Scriptures they dayly peruse, see, and behold, which text and sence is diuine and heauenly, which not: as (to omit many other Examples) about (t) the Epistle of James, and about the sence of these words, *This is my body*; and yet they (u) challenge resolution in these matters by the light of the spirit, making them to see manifestly the truth of the thinge, and to discern true scripture in text and sence from false,

(t) *Field appendix part. 2. pag. 20.* doth acknowledge, that they who see not this light of Scripture, and yet pretend it, must be brayned sicke and franticke.

(t) *Luther prefat. in Epist. Iacobi edit. Ienensi. Chemniius Encbyrid. pag. 63.* The Epistle of James, the second of Peter, the second and third of Iohn, the Epistle of Iude, the Apocalyps of Iohn are Apocryphall.

(u) *Iohn* *What* sayth, they know the senses of Scriptures to be diuine by their owne light shyning, and by their owne shewing it selfe in them, as sweetnes is knowne by it owne tast. *Caluin lib. 1. Institut. c. 7. §. 2. to fine.* Non

obscuriorem veritatis suae seipsum scriptura vltro praesertit, quam coloris suires alba & nigra, saporis res suaves & amara.

20 *The Reioynder to D. Whites Reply.*
as easily as the light of the Sunne, from
darknes: what can be more fond and ridi-
culous?

The fifth Argument.

(x) Protestants are forced by this argument to contradict themselves. For, sometymes they teach, that fayth builded on the authority of the Church, is but human, and acquiste, not sufficient vnto Salvation. Thus our Minister pag. 14. And yet at other tymes, they teach that Nouices and weakelings haue fayth sufficient vnto saluatiō whose fayth is built vpon the authority of the Church: this also is taught by the Minister pag. 22. saying: *Nouices in fayth ground their historickall fayth vpon the authority of the Church.*

(y) Timeo, ne sicut Serpens Heuam seduxit a stutiā suā, ita corrumpantur sensus vestri & excidat simplicitate quę est in Christo. 2. Cor. 11. 3.

Fifthly, if no man be saued without diuine and supernaturall fayth, and if supernaturall fayth be resolved not by the authority of the Church of God, but by the resplendent verity of the Doctrine, what hope of saluation can wise and prudent men expect in the Protestant Church? Without diuine illuminatiō, making them to see the truth of things believed, they cannot haue supernaturall fayth, nor be saued, if Protestants say true. Wise & prudent men cannot be so fond, as to believe that they see manifestly the truth of the things they believe by Christian fayth, as the truth of the Trinity, of the Incarnation, of the Reall presence, of the Resurrection of the dead, and other like articles believed: What (x) then can they expect, but most certaine damnation in the Protestant Church, if this Protestant way to resolve supernaturall fayth, be the truth?

The sixth Argument.

Finally, no deuise more proper of Satan to entrap simple soules, then the promise of cleare and manifest Truth; this being the very (y) meanes of delusion, wherby he deceyued our first parent Eve, and

and (2) wonne her to tast the forbidden fruite: for what more gratefull vnto men that grone vnder the (a) yoke of Christian authority, pressing them to belieue what they do not see, the this (b) promise of Heresy, Follow vs & you shal be like vnto God seeing the truth, you shall by following vs not darkly belieue, but know good from bad, truth from falshood in matters of Religion, by euidence & resplendant verity of the thing? With these promises sayth S. Augustine (c) the soules of men are naturally ouerjoyed, & whilest they gape after the promised sight of diuine truth whereof as yet they be not capable, the cosening promisers cast into their mouth, & make them deuoure the poysoned morsells of their falshood.

(2) Gen. 3. 4.
(a) Augustin. de vil. cred. c. 9. Vera Religio sine quodam graui authoritatis imperio iniri recte nullo pacto potest.
(b) Hæretici non se iugum credendi imponere, sed docendi fontem aperire gloriantur. Augustin. Ibid.
(c) Quâ promissâ anima naturaliter gaudet humana, & sanorum escas appetendo, irruit in vena fallentium. Augustin. Ibid.

Concerning the light of Scripture. §. 3.

CONCERNING the light of Scripture, two thinges are euident. First some arguments of probability may be drawne from the Scriptures, to proue they are of God, which serue for the comfort of Belieuers, and may somewhat incline Infidels to belieue vpon other greater motiues, to wit the authority of God & his Church. This probable euidence, & euident probability is al which the testimonies of Scholemen brought by the Minister, affirme.

Secondly, the Scripture hath not light to shew it selfe with euident certainty, to be the word of God, but is belieued to be such without being seene, as much as any other

point and mystery of fayth, to wit, vpon the word of God so reuealing deliuered by tradition.

This is demonstrated, because to be the word of God and the rule of fayth, is to be true and certayne, not only in some parts but also in al, & euery part & particle thereof, so that, as sayth our (e) Minister, *no lye can speake therein*: and if (f) one sentence of Scripture be prooued false, the credit of the whole is lost. But it is impossible that any man should know by the light & euidence of the sense and doctrine of Scripture, that the Scripture according to euery booke & chapter, leafe and line, is certayne and assured truth, and that no lye or falshood is contayned therein, as these seauen Arguments euince.

The first Argument.

First, because the (g) Fathers teach, and (h) Protestants, euen our (i) Minister, acknowledge, that there be many darke and obscure passages of Scripture; that the Scripture is full of innumerable difficultyes; that sometimes one (k) can hardly so much as giue a probable guesse at their meaning: but these texts and places cannot be knowne to containe diuine truth & no falshood by the euidence of the doctrine. Therefore we cannot know the Scripture to be the word of God, that is, nothing but truth, by the euidence of the doctrine. Hence

appea-

(e) Pag. 16. lin. 2.

(f) Augustin. epist. 9. Si ad scripturas admittatur mēdacium, quid eis auctoritatis remanebit?

(g) Hieron. epist. ad Aug.

19. inter epist. Aug. Scripturę obscurissime sunt.

Iren. l. 2. c. 47. Origen. lib.

7. contra Celsum. Reuera

multis locis obscura. Vi-

de Bellarm. de Script. l.

3. c. 1.

(h) Field. Church l. 4. c. 19.

No question but there

be manifold obscuri-

ties in Scripture.

(i) Reply pag. 35.

(k) Quid vel falso suspi-

centur non inueniunt.

Aug. l. 2. de doctr. Christ.

c. 6. Whitaker. de Eccles.

pag. 220. Quædam loca

de quibus nihil certo

statui potest.

appeareth, that Protestants teaching that the Scripture is known to be the word of God, and that no lye is contayned therein by the euidence and light of the doctrine, cōtradict themselues in saying, that in many places it is difficill and darke, as they cannot assuredly vnderstand it. For how can they know by the light of the sense, or doctrine, that the texts not vnderstood containe nothing but truth?

The second Argument.

Secondly the Scriptures are pretended to be known by the maiesty (l) & purity of the doctrine, but though some mysteries of the Scriptures carry a maiesty in respect of naturall reason, and a shew of sublimity above it, as the Blessed *Trinity*; yet (m) other points of Scripture seeme vnto reason ridiculous and childish: As that the serpent did speake to the woman; that *Adam* and *Eue* were naked without perceiuing themselves to be so; that there was day and night before the sunne was created, & the like. Therefore we must haue some other & surer ground then this maiesty of the doctrine, to be certayne that the Scripture is nothing but truth, & Gods infallible word.

The third Argument.

Thirdly, wheras the (n) Minister much vrgeth the harmony of Scripture, to proue the

(l) *Reply pag. 16. Internall matter & maiesty of the bookes. Item pag. 30. & 68. Field. appendix. 34. Calvin. Instit. l. 1. c. 7.*

(m) *Sunt quedā in sacris litteris quæ quia subof- fendunt animos ignaros & negligentes sui (quæ maxima turba) populari- ter accusari, defendi au- tem populariter propter mysteria quæ in illis cō- tinentur, non à multis admodum possunt. Aug. de vil. cred. c. 1.*

(n) *Reply pag. 19.*

the same to be of God. Though this harmony appeare in diuers thinges, yet who doth not know, that innumerable seeming contradictions are objected against Scripture,

(o) This is euident vnto al that haue read the commentaries of the Fathers.

(p) This appeareth particularly in the foure first chapters of *Genesis*, and in the Genealogy of our Sauour. And in con- cording the Chronologies of the Booke of Kings.

(q) Reply pag. 24. lin. 15.

(o) many of which are only probably answered by the Fathers, many answered by thinges assumed without prooffe, only because otherwise we must admit contradiction in Scripture, (p) some places not fully answered, but the Fathers were forced to fly from literall vnto allegoricall senses: how then could the ancient Fathers know the harmony of Scripture by the euidence of the thing, & thereon ground their faith, that the Scripture is of God? Or if they could, not how can we? For what the Minister boastingly affirmeth (q) of himselfe and his fellowes, *we find at this day a perfect harmony of all the parts of the Gospell among themselves, and a perfect agreement of the same with the Scriptures of the old Testament: This Ministeriall bragge, I say, of their finding the harmony of all Scriptures at this day, aboue all the Ancients, by the euidence of the thing, is incredible: for men cannot be more sure of the perfect harmony of Scriptures, then they are sure that all contradictions laid to the charge of Scripture, haue true solutions. But no man liuing euer was, or is sure by euidence, that all the solutions and answers vsed to reconcile Scriptures, be the truth, no not Protestants. For did they vnderstand assuredly euery text of Scripture* and

and euery seeming contradiction is reconciled, could there be amongst the such different and aduersè exposition of Scripture? Therefore no man euer did, or doth know the perfect harmony of all Scriptures by the euidence of the thing, nor consequently the Scripture to be of God, by the euidence of this harmony.

The fourth Argument.

Fourthly, wheras the Minister pretends the Scripture to be known by the style affirming, *that seeing God hath bestowed tongues and voyces on men by which they may be known,* the Iesuite cannot persuade any reasonable man that God so speaketh in Scripture as men elevated by grace cannot discern the same to be his voyce and word. This is spoken with more confidence then consideration. God hath an (s) Eternall Increate manner of speaking, to wit, the production of the *Eternall Word*, by which the *Blessed* discern him from all other speakers, by the euidence of blissefull learning; but no created manner of speaking (r) is so proper to God, as it can be knowne to be his speaking by the meere sound of the voyce, without speciall reuelation, or els some consequent miraculous effect. Which I declare and proue by this argument. If there were a man that had no proper sound and accent of voyce, but could, and did exactly vse the voyce of euery man as he pleased; this man could not

(s) Ioan. 1.

(r) This is also true who God speaketh inwardly to the soule. For in that native intellectuall tongue, that is, the vnderstanding Faculty of the soule, his diuine inspirations being apprehensions of vnderstanding of the will and affections. Hence this inward speaking is not by the meere sound knowne to be Diuine, but by the coniecture of some effects, or by speciall reuelation.

be known by his voyce. Likewise if a man had no proper stile in writing, but could perfectly write the stile of any authour as he should thinke good; he could not be knowne from other writers by his phrase. But God hath no proper external sound or accent of voyce, nor any proper stile or phrase in writing, but useth the proper tongue of those men, whome it pleaseth him to inspire, folding vp his heauenly coeites in the Prophets naturall language, whence ariseth (u) such difference of stiles amongst the sacred writers. So that it is great want of discretiō to thinke to know a book to be of God by the stile, abstracting from the matter.

(u) The differēce of stile betwixt the Apocalyps and the Ghospell of S. Iohn is noted by Dionysius Alexandrinus apud Euseb. l. 7. c. 10. And Calvin Institut. l. 1. c. 8. noteth variety of stile amongst the Euangelists & Prophets: *Dauidi & Isaia iucunda & suavis fuit oratio: Apud Amos Pastorem Ieremiam & Zachariā asperior sermone rusticitatem sapit.*

Now the matter is such as it doth not with euidence certainly shew it selfe to be nothing but truth, as hath beene prooued. Learned men, as hath been sayd, may from within Scripture gather arguments that probably perswade that the same is the word of God, but euident probability cannot be the ground of persuation certayne and ineuident; it may be a comfortable confirmation, not an assured foundation of Fayth.

The fifth Argument.

If Scriptures be not cleere and euident but only to such as haue the light and faculty of fayth, they cannot be the prime principles of Fayth, euident in themselves.

& not prooued by the principles of faith. This is cleere, because euery faculty suppo-
 leth her principles, & by the light of them
 which the student bringes with him, she
 sheweth truths pertinēt vnto her skill that
 were hidden. But the Scriptures are not
 cleere and euident, but to such only as haue
 aforehand the light and faculty of fayth,
 yea they be dark & obscure vnto Infidels,
 as not only the (x) Fathers teach, but also
 Protestants graunt. Therefore the Scrip-
 tures be not the prime principles of fayth
 supposed before fayth, which Infidells
 seeing to be true, resolue to belieue the my-
 steryes of Fayth; but only are secondary
 truths darke and obscure in themselues, be-
 lieued vpon the prime principles of fayth.

(x) Verbum eius infide-
 libus nox est. Hilarius in
 cap. 10. Matth. 2. Calvin
 l. 1. iustit. c. 8. n. 9.

The sixt Argument.

Hence ariseth the sixt argument which
 is *à priori*. If Scriptures may be prooued
 by the light of a superiour principle of
 Fayth, they are not the prime principles of
 fayth euident in themselues and indemon-
 strable. But Scripture is prooued by a su-
 perior & more euident principle of faith.
 For the doctrine of the Scripture is proued
 to be true, because God the prime verity
 authour of Scripture cannot deceaue, nor
 be deceaued. Now, that prime verity can-
 not deceaue nor be deceaued is a principle
 of fayth superiour and more euident then
 that the Scriptures be of God and diuine.

D d 2

Ther-

28 . *The Reioynder to D. Whites Reply.*

Therefore Scripture is not the supreme in-
demonstrable principle of Fayth, but is
proued to be truth by the authority of God
reuealing it; to be of God by the miracles
of the Apostles publishing it; to be the A-
postles by the tradition of the Church, de-
liuering it as such; euen as all as other my-
steryes of Fayth are proued.

The seauenth Argument.

Finally Protestants for this their fancy
of finall resolution of fayth by the resplen-
dēt verity of the doctrine, haue not any ar-
gument worth a rush. Their chiefe Ar-
gument are two. First, Scripture is a prin-
ciple of fayth; but principles are to be eu-
dent in themselves, and to be knowne by
their own light. This argument (much &
often vrged by you, & your (a) Brother) is
seely, because al principles must not be eu-
dēt in theselues, but only the first & prime
principles of euery faculty or hability of
knowledge, as all know. But Scriptures are
not (as hath been shewed) the prime prin-
ciples of fayth, but are secondary princi-
ples, which being known, we by the light
of them may know many other things.

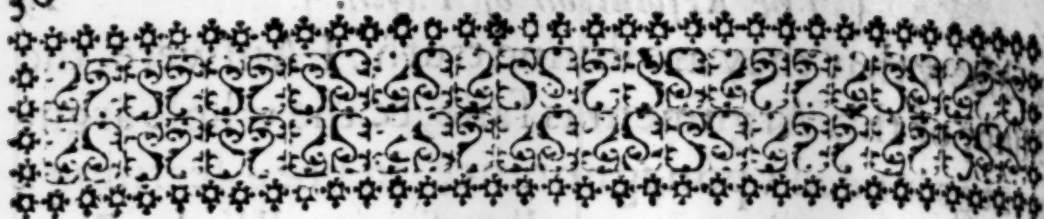
(a) *Way pag. 37. Defence*
cap. 20.

(b) This argument is vr-
ged by the Minister pag.
16. and often elsewhere.

The second argument. (b) The Scripture
is light, for the word of God is light, and
Scripture is the word of God. But euery
light is euident in it selfe, and knowne by
the euidence it hath in it selfe. Therefore
the Scriptures must of themselves appeare

and shew that they are diuine truth. I Answer, the Minor of this Argument is false, & the whole argument grounded vpon ignorance, in not discerning a difference betwixt corporall & spirituall light. True it is, that euery corporall light that doth enlighten the eye of body must be euident in it selfe & primely & originally cleere, but not so euery truth that illustrates mans vnderstanding. The reason is, because the eye of body cannot by thinges seene, inferre & conclude things that are hidden, but only can apprehend what doth directly and immediatly shew it selfe. But mans Vnderstanding not only apprehends what sheweth it selfe, but by things knowne inferreth & breedeth in it selfe knowledge of thinges hidden.

Hence vnto Vnderstanding, though things shewing themselves directly, and by their owne light, be her prime principles, and meanes to know other thinges; yet also things hidden in themselves being formerly knowne by the light of authority, may thereby become lights, that is, meanes to know yet further of things hidden. So that speaking of spirituall and intellectuall lights, it is false that all lights enlightening mans Vnderstanding to know other thinges, are euident in themselves; yea some secondary Principles and Lights there are, which must be shewed by superior light, before they become lights. In which kind is the Scripture, being a Light vnto the faythfull, because knowne by the Churches perpetuall Tradition to be from the Apostles, by the Apostles miraculous authority to be of God, by Gods supreme Verity who cannot deceaue, nor be deceaued, to be the truth.



THE SECOND PART.

About the Catholike Resolution of Fayth.

NO doubt but that to the end a man may believe, diuine inward illuminatiō annointing his hart is necessary. The question is, what is the externall infallible ground vnto which Diuine inspiration moeth men to adhere, that they may be settled in the true sauing fayth? The answer in few words is this. The Resolution of true Religion is firmly assured about *four* Principles, agaynst *four* Enemyes, by *four* Perfections belonging vnto God, as he is *Prima veritas*, Prime and Infinite Verity, that cannot deceaue, nor be deceaued. This I declare and proue.

The first Principle prooued. §. 1.

(a) Dicunt pagani, Bene viuimus.

(b) Fuerunt Philosophi de virtutibus & vitijs sublimia multa tractantes. Aug. Tract. 45. in Ioan.

THE first Enemy of true Christian Religion is *the Pagan, (a) or Profane (b) Philosopher*, who is perswaded he may attayne vnto perfect felicity and Sanctity by the knowledge of sole naturall truth. Against this enemy is the first principle of true Christian Religion, *The Doctrine of Salvation, is that only which was reuealed of God vnto his Prophets*. About this Principle true believers are resolved by a perfection which in the first place belongs vnto God as he is Prime & Infinite verity, to wit, that *he cannot lye nor reueale any vntruth when he speaks immediatly himselfe by secret inspiration*. Hēce we thus resolve. God the Prime verity

verity cannot reueale vnto truth, specially about the State-matters of saluation when he speakes by secret inspiration immediatly himselfe. But he reuealed in this manner by inspiration vnto his Prophets, that men cannot serue him truly, nor be saued without knowing supernatural truthes beyond the (c) reach of Reason, which truthes in particular he reuealed vnto them. Therefore the doctrine of saluation is supernatural truth, such as was reuealed of God vnto his Prophets and others, whome he did vouchsafe to teach immediatly by himselfe, and send them to be the teachers of the world.

This the prime and highest principle of Christian resolution Protestants not in expresse words, but in deeds, and by consequence, reiect from being the stay of their fayth. For as they that belieue the doctrine of *Aristotle* lastly and finally by the light and euidence therof, because it sheweth it selfe to be conformable to reason, do not build vpon the authority of *Aristotle*, nor vpon his bare word; euen so they that belieue the doctrine of Scripture by the light & resplendent verity thereof, because it shewes it selfe to be diuine and heauenly truth, as Protestants pretend to doe, do not build vpon the authority of God the authour and doctour of Scripture, nor his bare, meere, & pure word. This is most euident for who doth not see that it is one thing to belieue the word of some Doctour by the light of the doctrine, and another to belieue his word through reuerence vnto his authority, as knowing him to be infallible in his word? Hence the Protestant fayth is so independent of the authority of God, as though God were not prime verity, but fallible in his words, yet their fayth might

(c) As mans felicity, the blisfull vision of God, is aboue the forces of Nature: so it was conuenient God should bring him vnto it by believing truth aboue the reach of his reason.

might subsist as now it doth. This is cleere, because let one be neuer so fallible and false, yet when his sayings shew themselves to be true, we may (yea we cannot but) believe his word, in respect of the resplendent verity therof. But Protestants pretend that the sayings of Scripture shew themselves to be true by the light & lustre of the Doctrine believed therein, & vpon this resplendent verity they build lastly their fayth: Therefore though God were fallible, & might be false, yet their fayth, that his Scripture is truth, which sheweth it selfe to be truth by the resplendent verity of the doctrine, might subsist. Is this the true Christian fayth which depends not vpon Gods being the Prime and Infalible Verity? which giues no more credit vnto God, then men will giue vnto a lyar, to wit, to believe him so farre as they see him? To credit the word of his teaching so farre as it sheweth it selfe to be truth by the light of the doctrine? Verily this forme of Fayths resolution is grosse and vnchristian, which I am perswaded Protestants would not mantayne, did they well vnderstand what they say, or could they find some other way of Resolution, wherby they might know what doctrine is the Apostles, and therefore Gods, without being bound to relye vpon the Tradition of the Church.

The second Principle demonstrated. §. 2.

SO M E will say, God is prime Verity, by whose word we cannot be deceaued: But how prove you these pretended diuine reuelations to be truly such? Here cometh in the second enemy of true Religion, who following his blind passion labours to de-

prive the world of the proofes of diuine reuelations that are more euident then the Sunne. This Enemy is the *Iew*, who graūting the doctrine of saluation to be supernaturall truth reuealed of God, denies *the reuealed doctrine of God to be Apostolicall*, that is, the doctrine which the Apostles preached to the whole world as the doctrine of saluation. Agaynst this Enemy is the second Principle of true Religion, *The Doctrine of saluation reuealed of God is no other, but Apostolicall, that is, which the Apostles published to the world.* About this principle true belieuers are resolved by a second perfection of the prime Verity, which is, *That he cannot with his seale, that is with miracles and workes proper to himselfe, warrant or subsigne falshood, deuised or vented by any man.* Hence we make this resolution. God being Infinite verity cannot by signe and miracle testify falshood deuised and vented by men: God hath by manifest miracles testified the doctrine of the Apostles to be his word and message: *Ergo*, the same is not a false religion inuented of men, but the doctrine of Saluation reuealed of God.

The miracles by which the Prime verity hath giuen testimony vnto the Apostles doctrine may be reduced vnto foure heades. First the miraculous predictions of the Prophets, most cleerly & punctually fullfilled in Christ Iesus, his B. Mother, his Apostles, his Church. Secondly, the miraculous workes in all kindes which Christ Iesus, and his disciples haue wrought, which are so many, so manifest, so wonderfull & aboue nature, as we cannot desire greater euidences. Thirdly, the miraculous conuerſion of the world, by twelue poore vnlearned Fisher-men, the world (I say) which the was in the flowre of hu-

E c

man

man's pride & glory, in the height of human erudition and learning bringing them to believe a doctrine seemingly absurd in reason, to follow a course of discipline truly repugnant unto sensuality, to embrace a way of salvation so contemptible in the eye of men, that verily, the worke of the worlds creation doth not more cleerly discover God the Authour of Nature, then this of the worlds Conversion doth shew it selfe to proceed from the Authour of grace. Fourthly, the miraculous continuance of a Christian Catholike Church, spread over the world, foretold by our Saviour, notwithstanding so many persecutions by the Iewes, Heathens, Heretikes, Politicians, and dissolute Christians.

Against this Principle of Resolution, Ministers (d) and our Minister (e) in particular, object, that miracles are only probable, & not sufficient testimonies of divine doctrine, yea (f) *Bellarmino* sayth, we cannot know evidently that miracles are true, for if we did, we should know evidently that our faith is true, & so it should not be faith. I Answer, that such evidence as doth exclude the necessity of pious reuerence, & affection unto Gods word, evidence I say, enforcing men to believe, cannot stand with true faith. If we knew by Mathematicall or Metaphysicall evidence that the miracles of Christ, and his Apostles were true, perchance this evidence would compell men to believe, and overcome the naturall obscurity and seeming impossibility of the Christian doctrine. And therefore, as *Bellarmino* sayth, we cannot be mathematically and altogether infallibly sure by the light of nature, that miracles are true.

Notwithstanding we must not deny what Scriptures

(d) *Chalencour*
in his *Credo Ecclesi-*
am Catho-
licam. p. 1.
c. 6. *Field* l.
3. cap. 15.
(e) *Reply* pag.
216. citing
(f) *Bellarmino.*
l. 4. de *Eccl.*
cap. 14.

tures affirme, (g) that miracles are a sufficient testi-
 mony binding men to believe, and consequently that
 we may know them to be true, (h) by *Physicall* evi-
 dence, as we are sure of things we see with our eyes,
 or of such as being once evident to the world, are
 by the worlds full report declared vnto vs. Neyther
 doth this *Physicall* euidence of miracles take away
 the merit of Fayth. The reason is, because this evi-
 dence not being altogether, and in the highest de-
 gree infallible by it selfe (for our senses may some-
 tymes be deceaued) is not sufficient to overcome the
 naturall obscurity, darknes, & seeming falshood of
 things to be believed, vpon the testimony of those
 miracles. For the mystery of the Trinity, of the In-
 carnation, of the Reall Presence, and the like seeme
 to reason as impossible, as any miracle can seeme evi-
 dent vnto sense. Hence when fayth is proposed by
 miracles, ariseth a conflict betwixt the seeming evi-
 dence of the miracles, and the seeming darkenes and
 falshood of the Christian doctrine. Agaynst which
 obscurity a man cannot get the victory by the sole e-
 uidence of miracles, except he be inwardly holpen
 by the light of Gods spirit, mouing him by pious af-
 fection to cleaue to the doctrine which is by so cleere
 testimonies proued his word. As a man shut vp in
 a chamber with two lights, wherof the one maketh
 the wall seeme white, the other blew, cannot be firmly
 resolved what to think till day light enter, & obscu-
 ring both those lights, discover the truth: Euen so a
 man looking vpon Christian doctrines, by the light
 of Christian miracles done to proue them, will be
 moued to iudge them to be truth; but looking vpon
 them through the euidence of their seeming impossi-
 bilities

(g) Ioan. 31
 36.
 (h) Suarez de
 fide disput. 4.
 sect. 3. n. 9.
 Videntibus
 costare po-
 terat euidē-
 tia naturali
 vera esse
 quæ age-
 bantur.

bilities vnto reason, they will seeme false: nor will he be able firmly to resolute for the side of faith, vntill the light of diuine grace enter into his hart, making him to preferre through pious reuerence towards God, the so proposed authority of his word, before the seeming impossibility of mans reason.

The third Principle demonstrated. §. 3.

BEING resolute that the doctrine of God is saving truth, & the Apostles doctrine the doctrine of God, we meete with a third Enemy who labours to driue vs out of the beatē high way, to know what doctrine is the Apostles. This Enemy is the Heretike, a domestike Enemy, and therefore more dangerous. These men graunt the doctrine of Salvation to be supernaturall and reuealed, the reuealed to be the Apostolicall, and no other; but they will haue the rule of knowing what doctrine the Apostles taught to be speciall illumination of the spirit, not Catholike Tradition. For there is a double kind of Tradition from the Apostles, that may be pretended. The one publicke, by the vniforme perpetuall teaching of Pastours. The other secret by the teaching of some priuate men, pretending to haue been taught more singularly and highly, then other men by the Apostles. The second kind of Tradition hand to hand from the Apostles, by the secret teaching of an inuisible Church, Heretikes haue pretended, but neuer the first of publicke and Catholike Tradition.

The cause why Heretikes prescribe the course to resolute by illuminations, is, because an Heretike will not admit doctrines deliuered vnto him by the consent of his Christian Ancestors, but with choyce

recei-

receave some, and reiect others, as he findeth good.

Whence he hath the (d) Name Heretike, that is, one who is his owne caruer, and chooser in matters of Religion, still (e) pretending for all his fancyes Scripture, vnderstood by the light of the spirit. If Catholike Tradition were by him admitted, as a rule infallible to know what doctrine the Apostles preached, he could not haue liberty to choose according to his best liking, but would be bound (f) to receave the forme of Religion, made vnto him by Tradition of Ancestours. Hence, agaynst this way of Catholike Tradition he bandeth with might and mayne, charging the same to be fallible, that errours may secretly creep into it, teaching men to retyre vnto the inward teaching of the spirit, as the only secure meanes to know which be the Apostolicall Scripturs, which the Apostolicall interpretation of them.

Agaynst this Enemy is the third principle of true Christian Religion, *The Apostolicall doctrine is the Catholike*, to wit, the doctrine that is deliuered from the Apostles by the Tradition of whole Christiā worlds of Fathers, vnto whole Christiā worlds of Childre, that in matters of Christiā Religion, Heresy, that is, priuate election and choyce may haue no place. About this principle, faith is resolved and assured by a third perfection belonging to God, as he is *Prime Verity*. This is, that he cannot so much as conniue vnto falshood whereby he become any way accessory of deceauing them that simply, readily, religiously belieue what they haue iust reason to thinke to be his word. But there is iust and sufficient reason to belieue that doctrine deliuered by full and perpetuall Tradition, hand to hand from the Apostles, is verily their doctrine, and therefore Gods.

(d) Tertull.
de praescript.
cap. 6. Hæ-
reses dictæ
Græca voce
ex interpre-
tatione Ele-
ctionis.

(e) Augustin.
l. 7. de Gen.
ad lit. c. 9.
Neq; enim
non omnes
Hæretici
Scripturas
Catholicas
legunt.

(f) Nobis
nostro ar-
bitrio non
licet indul-
gere, sed q
Apostoli fi-
deliter con-
signarunt
accipere.

Ergo God being the prime verity cannot permit Catholicke Christian Tradition to be falsified.

How the Churches Tradition is proved infallible, independently of Scripture. §. 4.

(m) Est summus gradus certitudinis humanæ de qua SIMPLICITER dici potest, nō posse illi falsum subesse. Suarez de gratia l. 9. c. II. n. II. Et hoc ibid. probat.

(n) Neglexerit officiū suum Villicus Christi &c. Quī verisimile, vt tot & tantæ Ecclesiæ in vnam fidem errauerint? variasse debuerat error Ecclesiariū. Caterū, quod apud multos vnū inuenitur, non est erratū sed traditum. Tertullian. de præscript. c. 28.

HENCE is answered the common Obiection which Protestants make, that Tradition of doctrine from hand to hand made by men, is fallible, & subiect to errour, for they may deceaue, or be deceaued. If We answer, that Christian Catholicke Tradition of doctrines is infallible, through Gods speciall assistance, They reply, this infallibility of traditiō through diuine assistāce cannot be knowne but by the Scripture, and so before we can build our fayth on Tradition as infallible, we must know the Scripture to be the word of God, and consequently we cannot build our perswasion of the Scriptures being Apostolicall and diuine, on Tradition, except we comit a Circle.

I Answer. First, that Catholicke Tradition is proved to be (m) simply infallible, by the very nature thereof. For Traditiō being full report about what was euident vnto sense, to wit, what doctrines and Scriptures the Apostles publicly deliuered vnto the world, it is impossible it should be false. Worlds of men cannot be vniformely mistaken and deceaued about a matter euident to sense, and not being deceaued, being so many in number, so deuided in place, of so different affectious and conditiones, it is impossible they (n) should so haue agreed in their tale, had they maliciously resolved to deceaue the world. Wherefore it is impossible that what is deliuered by full Catholicke tradition from the Apostles

bles, should be a thing by the traditioners first deuised. Secondly, I say, that how soeuer human Tradition may be by nature fallible, yet the Christian Catholicke is assisted of God that no error can creep into the same. Which diuine assistance to be due vnto it, is demonstrated by the perfection of Diuine Verity, & by the nature of tradition, precedently & independently of Scripture, and therefore without any Circle by two Arguments.

The first is the same we before touched. God being Prime Verity cannot conniue, that the meanes of conueying the Apostles doctrine vnto posterity which bindeth Religious believers to receaue the same as his word, should secretly be infected with damnable Error. For being Infinit Verity in his knowledg, this cannot be done without his priuity. Knowing thereof, being infinit veracity in his teaching the truth, he cannot yield that the meanes of conueying his truth obliging men to believe, should imperceptibly be poysoned, whereby men for their deuotion vnto his Verity incurre damnation. This being so, I assume: But the Catholicke tradition of doctrine from the Apostles bindeth Christians to whome it is deliuered, to believe the same as Gods word. This I proue. When doctrine is sufficiently proposed as Gods word, men are bound to believe it. But that is sufficiently proposed as Gods word vnto Christians which is vnto them sufficiently proposed as Doctrine of the Apostles. Now, that Catholicke Tradition of doctrine from the Apostles is sufficient proposition and prooffe, that that Doctrine is the Apostles, is proued; first because *Catholicke tradition of doctrine is by nature simply infallible*, as hath bin shewed, but

(o) Calvin.

Institut. l. 1.

c. 8. n. 9.

Quarunt

quis nos cer-

tiores fece-

rit à Moyse

& aliis Pro-

phetis hæc

fuisse scripta

quæ sub eo-

rum nomi-

nibus legū-

tur &c. quis

non cola-

phis & fla-

gellis casti-

standum il-

lum insa-

num dicat?

Certò cer-

tiùs est ipso

rum scripta

non aliter

peruenisse

ad posteros,

quàm de

manu in

manū TRA-

DITA.

(p) Den: e-

ron. 32. 7.

but proposition knowne simply to be infallible, is sufficient to bind men to believe. Secondly, Catholicke tradition, that is, the report of a world of Ancestors concerning sensible matters of fact, is so pregnant and obligatory, as it were insolent madnes to deny it. In so much, as even (o) Calvin sayth, that such as deny the tradition of Ancestors concerning the authors of the Canonick bookes, are rather to be reformed with a Cudgell, then refuted by Argument. Thirdly, God himselfe sendeth children vnto the tradition of their Ancestors to learne of them the sensible workes of his miraculous power done in former ages, (p) *Aske thy Father and he will tell thee, thyne Auncestors and they will certifie thee*. Fourthly, the prooffe of tradition is so full and sufficient as it convinceth infidels. For though they be blind not to see the doctrine of the Apostles to be Diuine, yet are they not so voyd of common sense, impudent and obstinate as they will deny the doctrine of Christian Catholicke tradition to be truly Christian & Apostolical. Whence two thinges are euident. First, that Catholicke tradition from the Apostles is an external sufficient proposition, and a convincing argument that the doctrine so deliuered is Apostolical, & consequently Diuine reuealed Doctrine. Secondly, that Heresy which stands agaynst this tradition, is willfull obstinacy and madnes, and worse then Paganisme.

The second argument. God being Prime verity binding all men that will be saued to know and firmly believe the Apostles doctrine, euen vntill the worlds end, cannot conniue that the only Means to know this doctrine perpetually, and euer after the

Apo

Apostles decease, be secretly & insensibly poysoned with errors agaynst the truth of Saluation. This is cleere. The only meanes whereby men succeeding the Apostles may know assuredly what Scriptures and doctrins they deliuered to the Primitiue Catholike Church, is the Catholike tradition by worlds of Christiā Fathers & Pastors, vnto worlds of Christian children and faythfull people, *Ergo*, Catholike Tradition is by God the Prime verity, so defended, preserved, & assisted as no error agaynst Saluation can be deliuered by the same, & consequently it appeareth by the very notion of prime Verity independently of Scripture, that Catholike tradition is proued to be infallible, through Gods speciall assistance.

The difference between Propheticall, and ordinary Diuine Illumination, by which Protestants Canills are answered. §. 5.

A GAYN S T the *Minor* of the former argument, Protestants obiekt first, that though the testimony of tradition be a good (*q*) morall, human, and probable prooffe, that these Scriptures were by the Apostles deliuered; yet the chiefe ground of fayth in this poynt, is inward illumination, & the testimony of the spirit speaking within our hart, and assuring vs of the truth. I answered, God may assure men of truth by inward inspiration two wayes; first, by the light of inward teaching and inspiration, without the mediation and concourse of any externall infallible ground of assurance. Secondly, by the light of his spirit inwardly mouing the heart of man to adhere vnto an infallible externall ground of assurance

(q) Reply pa.
15. lin. 32.

(r) *Triden.*
sess. 6. Can.
 3. *Arausican.*
 2. *Can. 6.*

rance proposed vnto him, God by the helpe of his grace making him apprehend diuinely of the authority thereof. This second manner of inward assurance is ordinarily giuen vnto euery Christiā, without (r) which no man is able to belieue supernaturally, and as he ought vnto Saluation. The first manner of assurance is extraordinary, and immediate reuelation, such as the Prophets had. Wherefore Protestants, if they challenge this first manner of inward teaching & assurance, they approue Enthusiasme, & immediat reuelatiō, which in the *Swenkfeldians* they seeme to condemne. If they challenge only the second manner of inward teaching and assurance, then besides inward light, they must assigne an externall sufficiēt ground why they belieue these Scriptures to be the Apostles, & then I aske what ground this is besides Tradition?

Secondly, they wil obiect, that though they haue no infallible ground besides the teaching of the Spirit, yet they are not taught immediatly in Prophetical māner because they are also taught by an external probable motiue, to wit the Churches tradition. I Answer, that except they assigne an externall infallible meanes besides Gods inward teaching, they cannot auoyde, but they challenge immediate reuelation. For whosocuer knoweth thinges assuredly by the inward teaching of the spirit, without an external infallible motiue vnto which he doth adhere, is assured prophetically, though he haue some external probable motiues so to thinke. *S. Peter* had some coniecturall signes of *Simon Magus* his perversity & incorrigible malice; yet seing (s) he knew it assuredly, we belieue he knew it by the light of pro-

(s) *Act. 8. 32.*
In felle a-
maritudinis
& obliga-
tione pec-
cati video
te esse.

prophecy, because besides inward assurance he had no externall infallible ground. If one see a man giue publickly almes, though he perceauē probable tokens & signes that he doth it out of a Vayne-glorious intention; yet cannot he be sure therof but by the light of immediat reuelation, because the other tokens are not grounds sufficient to make him sure. For if a man be sure, & haue no ground of this assurance in any thinge out of his owne hart, it is cleere, that he is assured immediatly, & only by Gods inward speaking. Wherefore Protestāts, if they will disclayme in truth, and not in wordes only from immediate reuelation and teaching, they must eyther grant tradition to be infallible, or else assigne some externall infallible ground besides Tradition, whereby they are taught what Scriptures the Apostles deliuered.

Thirdly, they will say they know the Scriptures to be from the Apostles, by an externall infallible ground besides Tradition, to wit, by certayne *lights, lustres, euidences* of truth, which they see to blaze, & *emanate from the thinges reuealed in Scripture*, by which they are sure that the doctrine thereof is heavenly. I Answer, If they did see such lustres and lights that cleerly, & not only probably, conuince the doctrine of Scripture to be heavenly truth, they be not indeed assured by immediate darke reuelation, but by an higher degree of heavenly knowledge, to wit, by the supernaturall light and euidence of the thinge believed, which is a paradox, and pretence farre more false, and sensibly absurd, then is the challenge of immediate reuelation, or Enthusiasme, as hath beene shewed. Wherefore, seing that God hath chosen no externall meanes besides Catholicke Tra-

dition to make men know perpetually, vntill the consummation of the world, what doctrins & Scriptures the Apostles published, it is cleere vnto euery Christian, that this is the meanes by him chosen, & which he doth assist, that it cannot be obnoxious vnto errour: so that precedently and independently of Scripture, the Catholicke tradition of Christian pastors & fathers is proued to be infallible, through Diuine speciall assistance, and therefore a sufficient ground for Fayths infallible assurance.

The Fourth Principle proued. §. 6.

IF we be resolued, that sauing truth is that which God reuealed, that he reuealed that which the Apostles published, the doctrine published by then the Catholicke Christian Tradition, our search is ended, when we haue found the Christian Catholicke Church. Heere the fourth Enemy of true Christian Religion offers himselfe, to wit, the *Willfull Ignorant*. These kind of men not only hold agaynst Pagans, the doctrine of saluation to be that only which was reuealed of God; agaynst Iewes, the reuealed of God to be only the Apostles, but also in wordes they condemne the Heretikes & professe that no doctrine is truly Apostolicall but the Catholick; yet in resoluing what doctrin is the Catholicke, they follow the partiality of their affections. These are tearmed by

(t) *S. Augustine, Credentes hereticorum*, Belieuers of Heretikes, building vpon the seeming learning and sanctity of some men; being therein so willfull, as to venture their soules that such doctrine is Catholike, *not caring nor knowing what they say*, nor what the word *Catholicke* put into the *Creed* by the Apostles

(t) *De vil.
cred. c. 1.*

stles doth import. Some be so ignorant, as to thinke that the word *Catholicke* doth signify the same, as conforme vnto Scripture. And so what doctrine is *Catholicke*, they resolue by the light and lustre of the doctrine, or by the inward teaching of the spirit, whereby they fall vpon the principle of Heresy, and become not so much believers of Heretikes as Heretikes. Some vnderstand by the word *Catholicke*, Doctrine truly *Catholicke*, that is, deliuered frō the Apostles by Christian worlds of Fathers, vnto Christian worlds of children, yet are so blind as to giue this Title vnto Sects lately sprung vp, which through pretended singular Illuminations, gotten by perusing the Scripture, haue chosen formes of fayth opposite one agaynst another, reformed agaynst the forme to them deliuered by their Ancestors: These Sects I say, they tearme *Catholicke*, which not to be *Catholicke* in this sense, is as euident as that night is not day.

Some through willfull ignorance, no lesse grossely deuide the name of *Catholicke* according to the diuision of Countrys, naming the *Catholicke* doctrine of the Church of *France*, of the Church of *England* &c. Which speech hath no more sense, then this: A fashion euer since Christ vniuersally ouer the world, newly begun, and proper vnto England.

Agaynst this Enemy true Religion is resolved in this fourth principle, *The Catholicke Tradition of doctrine from the Apostles is the Roman*. By Roman we vnderstand not only the Religion professed within the Citie & Diocesse of Rome, but ouer the whole world by them that any where acknowledg the primacy of Peter and his successours, which now is the

Roman Bishop. About this principle sayth is assured by a fourth perfection belonging vnto God, as he is prime Verity revealing truth, which is, that he cannot permit, that the knowing of sauing doctrine be impossible.

Hence I argue: God being Prime Verity reuealing, cannot permit the meanes of knowing his sauing truth to be hidden, nor a false meanes to be so adorned with the markes of the true, as the true become indiscernable from it. But if the Roman be not the true Catholicke Tradition, the true Catholicke Church and Tradition is hidden, yea a false Church hath so cleerly the markes of Catholicke, that no other can with any colour pretend to be rather Catholicke then it, that is, to haue doctrine deliuered from the Apostles, by whole worlds of Christian Fathers vnto whole worlds of Christian Children. Hence eyther there is no meanes left to know assuredly the sauing truth, or else the meanes is immediat reuelatiō, that is, inward teaching of the spirit, without any externall infallible meanes, or else Scripture knowne to be the word of God, and truly sensed, by the light, lustre, and euidēce of the things: which wayes of teaching, it is certayne, God doth not vse towards his militant Church succeeding the Apostles. For teaching of diuine and supernaturall truth by the light, lustre, and shining of the thing or doctrine, is proper vnto the Church triumphant. Inward assurance without any externall infallible ground to assure men of truth, is proper vnto the Prophets, and the first publishers of Christian Religion. Hence I conclude, that if God be the Prime Verity, teaching Christian Religion darkely without

ma.

making men see the light, and lustre of thinges belieued, and mediately by some externall infallible meanes, vpon which inward assurance must rely; then he must euer conserue the Catholicke tradition, and Church, visible and conspicuous, that the same may without immediat reuelation, and otherwise the by the lustre of doctrine be discerned, to wit, by sensible markes.

If any object, that the senses of me in this search may be deceaued through naturall inuincible fallibility of their organs, and so no ground of fayth that is altogether infallible. I Answer, that euidence had by sense being but the priuate of one man, is naturally and physically infallible; but when the same is also publicke and Catholicke, that is, when a whole world of men concurre with him, then his euidence is altogether infallible. Besides, seing God hath resolved not to teach men immediatly, but will haue them to cleaue vnto an externall infallible meanes, & to find out this meanes by the sensible euidence of the thinge, he is bound by the perfection of his Veracity to assist mens senses with his prouidence, that therein they be not deceaued when they vse such diligence as men ordinarily vse, that they be not deceaued by their senses. Now, what greater euidence can one haue that he is not deceaued in this matter of sense, that the Romā Doctrine is the Catholicke, that is, Doctrine deliuered from the Apostles by worlds of Christian Ancestors, spread ouer the world, vnanimous amongst themselves in all matters they be-lieve as Fayth; what greater assurance I say, can one haue, that herein he seeth aright, then a whole world of men professing to see the same that he doth?

Some

Some may agayne obieſt, *I believe the Catholicke Church* is an Article of Fayth ſet downe in the Creed, but Fayth is reſolution about thinges that are not ſeene. I Anſwere, An article of Fayth may be viſible according to the ſubſtance of the thing, & yet inuiſible according to the manner it is believed in the Creed. The third article, *He ſuffered vnder Pontius Pilate, was crucified, dead and buried*, according to the ſubſtance of the thing, was euident vnto ſenſe, and ſeen euen of the Iewes, and is now believed of their poſterity. But according to the manner as it is believed in the Creed, to wit, that herein the Word of God by his auncient Prophets was fulfilled, that this was done in charity for the ſaluation of Man; in this manner (I ſay) that viſible Article is inuiſible, and believed in the Creed. In like manner that there is in the world *a Catholicke Church*, and that the Roman is *the Catholicke Church*, Pagans, Iewes, & Heretikes (if they ſhut not their eyes agaynſt the light) do cleerly behold: But that herein the word of God about the perpetuall amplitude of his Church is accompliſhed, that this is an effect of Gods Veracity, to the end that the meanes to learne ſauing truth may not be hidden; this is a thing inuiſible, & according to this notiō the Catholicke Church is propoſed in the Creed. Secondly, propoſitiōs of fayth muſt be inuiſible according to the *Predicate*, or thinge believed; but not euer according to the *ſubieſt* or thing wherof we believe. The thinges the Apoſtles believed of Chriſt, to wit that he was the Sauour of the world, the Son of God, were thinges inuiſible; but the ſubieſt and perſon of whome they did believe, was to them viſible & ſeen; yea God did of purpoſe by his Prophets fortell cer-
tayne

tayne tokens, whereby that subiect might by sense be seen and discerned from all other, that might pretend the name of Christ or els his coming into the world to teach the truth, had been to no purpose. In this sort the Predicate, or thing believed in this article *the holy Catholicke Church*, to wit *Holy* is inuisible, but the Subiect, to wit, the *Catholicke Church* which we affirme and believe to be holy in her doctrine, is visible and conspicuous vnto all. Yea God hath of purpose foretold signes and tokens whereby the same by sense may be cleerly discernable from all other that may pretend the title of Catholicke. For were not this subiect, the Catholicke Church, we believe to be holy and infallible in her teaching, visible and discernable from all other that pretend the name; of what vse were it to believe that there is such an infallible teaching Church in the world, hidden we know not where, as a needle in a bottle of hay?

The End of the Resolution of Fayth.

TH E S E things supposed, the Reader will haue no difficulty to discerne how friuolous the Ministers exceptions are agaynst the resolution of fayth in respect of believing doctrines to be the Apostles into Perpetuall Tradition; and how solide the Leuits discourse was, which here ensueth.

THE FIRST GROVND.

That a Christian resolution of Fayth is builded upon perpetuall Tradition, deriued by succession from the Apostles. §. 1.

BEFORE I come to the prooffe of this principle some things are to be presupposed, which I thinke Protestants will not deny. First, that no man can be saued, or attayne to the blissefull vision of God, without firme and assured apprehension of diuine & supernaturall truth concerning his last end, and the meanes to arriue thereunto. Secondly that this assured apprehension is not had by a (e) cleare and euident sight, nor gotten by demonstration or humane discourse by the principles of reason, nor can be sufficiently had by credit giuen to meerly humane authority, but only by Fayth grounded on the word of God, reuealing vnto men things that otherwise are knowne only to his Infinite wisdom. Thirdly, that God reuealed all these verities to Christs Iesus, and he (f) agayne to his Apostles, partly by word of mouth, but principally by the immediate teaching of his holy spirit, to the end that they should deliuer (g) them vnto mankind, to be receiued and belieued euery where ouer the world, euen to the consummation thereof. Fourthly, that the (h) Apostles did accordingly preach to all nations, & deliuer vn-

(e) The Minister heere graunteth, that Fayth is not had by cleere & euident sight: but afterward he sayth the same is resolved by the resplendent verity of the doctrine.

(f) *Omnia que audiuĩ à Patre nota feci vobis. Ioan. 15. v. 15.*

(g) *Docete omnes gentes. Math. 28. 20.*

(h) *Illi profecti predicauerunt vbique. Marc. vlt. 20.*

to them partly by wryting, partly by word of mouth, the (i) whole entyre doctrine of saluation, planting an vniuersall Christian company, charging them to keep inuiolably, and to deliuer (k) vnto their posterities, what they had of them the first messengers of the Ghospell. Fiftly, though the Apostles be departed, & their primitive Hearers deceased, yet there still remaines a meanes in the world, by which all men may assuredly know what the Apostles preached, and the primitive Church receyued of them, seing the Church euen to the worlds end must be (l) founded on the Apostles, and belieue nothing as matter of Fayth, besides that which was deliuered of them.

These things being supposed the question is, What this meanes is, and how men may now adayes, so many ages after their death, know certainly what the Apostles taught originally, & preached?

To which question I answered, that the last and finall resolution (m) therof, is not into Scripture, but into the perpetuall tradition of the Church succeeding (n) the Apostles, according to the principle set downe by Tertullian in the beginning of his golden (by Protestants commended) Booke, (o) *Quid Apostoli predicauerint prescribam, non aliter probari debere quam per eandem Ecclesiam quas ipsi condiderunt*: that is, I set down this principle, what the Apostles

(i) O Timothee, depositum custodi. 1. Tim. 6. 20.

(k) Hac commenda fidelibus hominibus qui possunt alios instruere. 2. Tim. 1. 2.

(l) Ephes. 2. 20. & 4. 5. 11.

(m) Note that the Minister many tymes doth falsify the Iesuits Tenet, specially pag. 34. saying, That the last and finall resolution is into vnwritten Tradition, & not into Scripture. This he doth not say, but that the persuation that our Fayth is true, is finally resolved into the authority of God revealing, and that it is Diuine, into the Apostles miraculous preaching. But what doctrine was taught by the Apostles we know only by Tradition.

(n) All from this place vnto the first argument the Minister leaueth out being the substance of the whole discourse, yet he sayth, he hath set down the booke verbatim. See his Preface.

(o) Tertull. de prescript. 1. 61. 21.

(p) *August. de utilitate credendi cap. 10.*

(q) *Tertull. de praescrip. c.*

21. & 37. Nos ab Ec-

clesijs, Ecclesiae ab Apo-

stolis, Apostoli à Chri-

sto, Christus à Deo.

(r) Note the Iesuit doth

not say Tradition is the

last ground on which

we believe our Fayth

to be saving truth, or

the word of God; but

only, that it came frō the

Apostles, so mounting vp

by the Church vnto the

Apostles, by the Apo-

stles vnto God, and by

him vnto all necessary

truth.

(*) These arguments as

they couince there is no

meanes to know what

truth; successiue tradi-

tion vnwritten be-

the Apostles taught,

but Christian Traditi-

on; so they consequen-

tly conuince, that if the

Christian Religion be

saving truth, God must

assist this perpetual Ca-

tholike Tradition ther-

of, that no Errors creep

into it.

taught, is to be proued, N O O T H E R

VV I S E then by the TRADITION of the

Churches which they planted. By which

Prescription ioyned with the other five

suppositions, is rayfed the Ladder for true

Catholike resolution about Faith, set down

by the sayd *Tertullian*, on which a Christi-

an by degrees mounts vnto God, or as *S.*

Augustine (p) sayth *ducitur pedetentim qui-*

busdam gradibus ad summa penetralia verita-

tis: the Ladder is this, & the ascending by

it, in this sort: *What (q) I believe, I receaued*

from the present Church, the present from the

primitiue Church, the primitiue Church from

the Apostles, the Apostles from Christ, and

only, that it came frō the Christ from God, God the prime verity from

Apostles, so mounting vp no other fountayne, different from his

owne infallible knowledge. So that who so

cleaueth not to the present Church, firme-

ly believing the tradition thereof as being

come downe by succession, is not so much

as on the lowest step of the Ladder, that

leads vnto God, the reuealer of saving

truth; successiue tradition vnwritten be-

ing the last and finall ground whercon we

believe, that the substantiall points of our

beliefe (r) came from the Apostles. This I

proue by these foure (*) arguments.

The first Argument.

I F the mayne and substantiall points of

our fayth be believed to be Apostolicall,

because writtē in the Scripture of the new

Testa-

Testament, and the Scriptures of the new Testament are believed to come from the Apostles vpon the voyce of perpetuall tradition vnwritten; then our Resolutiō that our fayth is Apostolicall, stayeth lastly and finally vpon Tradition vnwritten.

But so it is, that the Scriptures of the new Testamēt cannot be prooued to haue been deliuered vnto the Church by the Apostles, but by the perpetual Tradition vnwritten, conserued in the Church succeeding the Apostles. For what other prooffe can be imagined except one would prooue it by the (a) Titles of the bookes, which were absurd, seing doubt may be made, whether those Titles were set on the Books by the Apostles themselues, of which doubt only Tradition can resolue vs. Besides, the Ghospell of *S. Marke*, *S. Luke*, as also the *Acts of the Apostles* were not written by any Apostles, but were by their liuely voyce, and suffrages recommended vnto Christians as Sacred, & Diuine: otherwise (as also (b) *M. Bilson* noteth) they should neuer haue obtayned such eminent authority in the Church, neyther should they be now so esteemed but vpon the supposall of Apostolicall approbation. But how shall we know that the Apostles saw these writings, and recommended the same vnto Christian Churches, but by Tradition? *Ergo*, the last and highest ground on which we believe what doctrine was deliuered by

(a) The Minister pag. 19. to Titles, addeth inscription of some Epistles, subscription, & insertion of names, in the body of the bookes: but neither is this true of all books, nor of all Epistles, nor it is inough to satisfy a man. For may not a counterfayte write a Gospell for example in the name of *Peter*, repeating the name of *Peter the Apostle*, in the booke twenty tymes? So it is childish to mention this as the last stay of persuation. For what more childish then to prooue a thinge vnknowne by another as much vnknowne?

(b) *Bilson de perpetua gubernatione Ecclesie. pag. 85. Historix illæ à Marco & Luca exarata, Canonicam auctoritatem ex Apostolorum suffragiis nactæ sunt, qui eas lætas approbârunt.*

(c) The Mynister, and especially the Bishops Chaplin pag. 16. & 17. charge the Answerer to resolve sayth of the Scriptures being the word of God into only Tradition. This is a flaunder: for he doth distinguish expressly in scripture the being preached by the Apostles, from the being reuealed of God or his word. This second property is spirituall, and hidden, and believed not vpon Tradition from the Apostles directly, but vpon the word of the Apostles so affirming, confirmed with the testimony of miracles wrought by the Holy Ghost: but to be preached and planted in the world, was a publike sensible thing, & so is knowne by Tradition, hand to hand from the Apostles. Thus the Church as believing her doctrine to be true, is built vpon God, as believing her doctrine to be of God is built on the Apostles, as believing her doctrine to be the Apostles, is built on the Tradition of Pastours succeeding them, The ground and pillar of Truth by office, as our Minister graunts pag. 9. lin. 5. (d) Aug. cont. epist. Fund. cap. 5.

14 The Reicynder to D. Whites Reply.
 the Apostles, is the tradition of the Church succeeding them.

For we may distinguish three properties of doctrine of faith, to wit, to be True, to be Reuealed of God, to be Preached and deliuered of the Apostles. The highest ground by which I am perswaded that my fayth is true, is the authority of God reuealing it. The highest ground on which I am resolved that my Fayth is reuealed, is the credit and authority of *Christ Iesus*, & his *Apostles*, who deliuered the same as Diuine and Sacred. But the highest ground that moueth me to believe that my fayth was (c) preached by the Apostles, is the perpetual tradition of the Church succeeding the Apostles that so teacheth me. Into this principle (d) *Saint Augustine* resolved his fayth agaynst the Manichees who pretended that the Scriptures of the new Testament had been corrupted, confuting them by the Tradition of the Church; affirming *That he would not believe the Gospell, did not the Authority of the Catholike Church induce him*, assigning this as the last stay of his resolution in this point. For though he believed the Gospell to be soueraignely certaine and true, vpon the authority of God reuealing it, and that it was reuealed of God, vpon the authority of the Apostles, who

who as Sacred preached it; yet that this Ghospell (as we haue it) came incorrupt from the Apostles, he could haue no stronger, or more (e) excellent prooffe then the testimony of the present Church, descending by the cōtinuall succeſſion of Bishops from the Apostles. Neyther can we imagine an higher, except we fly to particular & priuate reuelation, which is absurd.

The second Argument.

SECONDLY I proue, that common vnlearned people (the greatest part of Christianity) are perswaded about all substantiall points of fayth by Tradition, not by Scripture. Common & vnlearned people haue true Christian fayth in all points necessary and sufficient vnto saluation, but they haue not fayth of all these mayne and substantiall points grounded on Scripture; for they can neyther vnderstand nor read any Scripture, but translated into vulgar languages, & so if they belieue vpon Scripture, they belieue vpon Scripture translated into their Mother tongue; but before that they can know that the Scriptures are truly translated, euen in all substantiall points, that so they may build on it, they must first know what are the mayne and substantiall points, & (f) firmly belieue

(e) The Minister forced by this testimony graunteth two things which ouerthrow his cause: first *pa. 22. l. 13. 14.* that *Nouices and simple persons ground their fayth on the authority of the Church; as also Field graunteth, appendix. part. 1. pag. 11.* now I assume. But the fayth of Nouices is *sa-* uing fayth, as *S. Aug.* there sayth *contra Epist. Fundamenti c. 2.* and cōsequently their fayth is diuine. Ergo, sauing & supernaturall fayth is grounded on the authority of the Church. Secondly, he graunts *pag. 23. lin. 2. & 3.* that *The Church as including the Apostles, can proue the Scripture:* whence it is cōsequent that the Scriptures are not principles knowne by themselves, but haue another higher diuine principle, by which they are proued, *The Church comprehending the Apostles being (as Protestants graunt them, Field. l. 4. of Church c.*

21.) of greater authority, then Scripture. (f) To this prooffe that Christians belieue their Creed more firmly then any translation, the Minister hath

hath not answered one word, nor can answer, for it is conuincing, as appeares by this syllogisme. Perswasion more certayne and firme cannot be grounded on perswasion lesse firme and certayne. Such as are true Christians belieue the articles of their Creed more firmly, then they do that Scriptures are truly translated into their vulgar tongue. Ergo, True Christians do not build their Fayth of the Creed on Scripture translated, but on doctrine knowne to be the Apostles formerly, and more firmly, then that Scripture is truly translated.

(g) The Minister pag. 26. them, so that they would not belieue sayth, *That Ignorant men* the Scriptures, translated agaynst them. *resolue their faith into Scripture*; yet not into Scripture so distinctly knowne as they can tel that concerne them, are truly translated? If they doe not before hand firmly belieue the names of the seuerall Bookes, Authours and Sections, and so translations that agree with them, and to they resolue implicitly, reiect the translations that differ from the? not explicitly. This is idle. For if they know any Scripture, they haue fayth grounded the doctrine of the Scripture on the Traditiōs of Ancestors, by the light written, though they know wherof they are able to iudge of the truth not the name of the of Translations, about such substantiall booke, nor number of points as they firmly belieue by Traditiō. the Chapter & Verse, And this is that which Protestants must nor the formall text, meane (if they haue any true meaning) what ground firmer the when they say, that the common People their Creed haue they know Scriptures to be truly translated, by this to belieue?

(h) The Minister is forced to fly to a found paradoxie confuted already, That vnlearned Rusticks know the Scripture to be Gods word by the matter and forme of the bookes, and by seing the resplendent verity of the doctrine, pag. 28. lin. 3. He addeth. lin. 7. *That they which actually resolue their faith into the doctrine of Scripture, do virtually & mediately resolue the same into the very Scripture, though they know not that it is written in Scripture.* This is friuo-

frivolous and false. For the Pagan and Infidells, that know hony to be sweet, and taken in abundance to be hurtfull, should virtually resolute their persuasion into the very Scripture, because they actually believe a thing affirmed in Scripture, Prou. 25. 27. Yea the Jew believing that Christ was crucified, believes a doctrine of Scripture; doth he therefore resolute and build virtually vpon Scripture? No. That one build on Scripture it is not inough to know actually some doctrine which is in Scripture, but he must know that it is in Scripture, and believe the Scripture to be the word of God: but ignorant persons cannot know infallibly Scriptures to be the word of God truly translated,, further then they find them conforme to the doctrine deliuered by the Tradition of the Church. Therefore they build their Fayth finally vpon Tradition, & not vpon Scripture truly translated.

Translations, to wit, by the light of the doctrine receiued by Tradition of Ancestors; and thereupon so firmly believed as they will acknowledge Scriptures to be truly translated so far, and no further then they perceyue them, consonant with the fayth deliuered vnto them; so that their last and finall resolution for substantiall points, is not into Scriptures truly translated into their vulgar tongue, but into Tradition, by the light whereof they discern that the Translations are true more or lesse, according to the measure of knowledge they haue by Tradition.

The third Argument.

IF all the mayne and substantiall poynts of Christian Fayth must be knowne and firmly believed before we can securely read and truly vnderstand the Holy Scripture, then the mayne and substantiall points

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of

(i) The Minister here laboureth to proue that the rule of fayth is contained in Scripture, and therefore cannot be Tradition vnwritten. Which discourse is impertinent and the inference false. For himsele grants pag.

150. lin. 16. that the rule of fayth is both written Tradition and vnwritten.

The Doctrine then of Tradition is tearmed vnwritten, not because it is no waies written, but because (as the Answerer sayth) it is knowne by preaching precedently and independently of Scripture.

(*) *Tertul. de Prascri. c. 13.*

(k) The Answerer here brings three Argumēts that cōvince, that none can vnderstand Scripture securely and without danger of damnable

error, that are not aforehand grounded in the substantiall articles of fayth. The Minister though he professe to haue set downe the Answer *Verbatim*, leaueth all this out, and then cryeth thus agaynst the Iesuite, pag. 34. *circa finem.* That men must be first instructed in the necessary poynts of fayth before they can securedly read and interpret Scriptures, is affirmed by the Iesuite, but not proued. Thus he. What not proued? The Iesuit brings three large cōuictiue proofes thereof, which you because you cannot answer omit, and then cry: the Iesuit doth say, and not proue. This dealing is grosse.

(l) *D. Feild. l. 3. of the Church cap. 4.* (m) *D. Feild. l. 4. of the Church cap. 14. & 19.*

of fayth are believed, not vpon Scripture, but vpon Tradition precedently vnto Scripture. This is cleare, because true fayth is not built but vpon Scripture truly vnderstood: neyther can Scripture before it be truly vnderstood of a man, be to him a ground of assured persuation. But we cannot vnderstand the Scripture securely and aright, before we know the substantiall articles of fayth, which all are bound expressly to believe the (i) summary comprehensio of which poynts, is tearmed the Rule (*) of fayth. This is (k) proued by the acknowledgement of Protestans in whose name (l) *D. Feild* writeth in this sort: *We hold with the Papists, that neither conference of places, nor consideration of antecedentia and consequentia, nor the knowledge of tongues, and lookinge into the originalls is of any force, vnesse we find the things which we conceiue to be vnderstood and meant in the places interpreted, to be consonant vnto the rule of fayth.* (m) *For who can be able to vnderstand the Scriptures,*

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res, but be that is settled in those things which the Apostles presupposed in their delivry of Scripture? Secondly, by the experience both of all former ages, and this present, proving by too many examples, that such as come to read & expound Scripture without being aforehand settled by Tradition in the rule of fayth, do fall into errors most damnable against the maynest articles of the Creed, as the Creation of the world, the blessed Trinity, and the Incarnation, Baptisme, and other. So that reading & interpretation of Scripture makes not men Christians, but supposeth them to be made by Tradition, at the least for substantiall poynts, such as euery one is bound expressely to know.

Thirdly, we are not more able to vnderstand Scripture then were our Forefathers the auncient Doctors of the Church, neither is there reason that we should lo thinke of our selues; but they thought themselves vnable to interpret Scripture, precisely of it selfe by conference of places, without the light of Christiā Doctrine aforehand knowne, and firmly believed vpon the Churches perpetuall Tradition from the Apostles: witnes (n) *S. Basill* and (n) *Ruffinus Eccles. hist. l. 2. c. 9.* *S. Gregory Nazianzen* the two grande Doctors of the Grecian Church, and Origen who thus writes: (o) *In our vnderstandinge* (o) *Orig. tract. in Math. of Scriptures: we must not depart from the first cap. 19. Ecclesiasticall Tradition, nor believe otherwise,* Hh

(p) Protestants affirme, as *Whitaker. contr. 1. q. 4. c. 2.* and others, that no man can vnderstand Scripture that brings not with him the light of fayth and Christian piety, *puras & sanctas mentes*: which doth most evidently demonstrate that fayth about substantial poynts is grounded on Gods word preecedently vnto Scripture. That perswasion which is precedent vnto the knowledg of Scripture, and is the rule guiding vs in our knowledge of Scripture, cannot be grounded vpon knowledge of Scripture. But Christian fayth & piety as they grant, is precedent vnto knowledge of Scripture, yea must be brought vnto the reading thereof, and direct vs in it. Ergo fayth is not originally grounded on Scripture.

(q) *Luther de captiu. Babyl. Tom. 2. Wittenberg. pag. 344.*

(r) *Lib. 4. of the Church c. 4. in the margin.*

(s) The Minister *pag. 34. lin. 34.* chargeth the Iesuite to say that men not

but as the Church of God hath by succession deliuered to vs. Ergo, no man is able to read & interpret Scripture without (p) the light & assistance of firme Christian fayth, aforehand conceiued by the voyce of the Church deliuering what by Tradition from Auncestors she receiued. Whence I also conclude, that it is exceeding dangerous boldnes in men of this age, so to presume on their interpretations of Scriptures gotten by diligent reading and conferring of places, as they care not though a (q) thousand of Cyprians, Augustins, Churches & Traditions should stand against them.

The fourth Argument.

THOSE that vnderstand the Scriptures aright, must be such as they were to whom the Apostles writ and deliuered the Scriptures, and whose instruction they intended by their writing, but the Apostles (as D. (r) Feild acknowledgeth) wrote to them they had formerly taught more at large, that were instructed and grounded in all substantiall and necessary poynts of fayth, that knew the cōmon necessary obseruations of Christianity: Ergo, they that reade and presume to interpret the Scriptures, without first knowing and firmly believing by tradition, at the least all necessary and substantiall poynts of fayth, (s) cannot with assurance vnderstand them, but believing forehand all necessary points of fayth cannot have

have any certaine vnderstanding of Scripture. This is a flaunder. He onely sayth that such ignorants, and wanters of belife cannot vnderstand aright Scriptures in all necessary points, but they will erre in some chiefe article or other, though they may happily vnderstand something aright. For there was neuer Heretike that did erre in all necessary points. But it is inough to damnation to erre in one substantiall point, & therefore we must not presume to reade & interpret Scriptures, till we be well grounded in them by the Tradition of the Church.

but may euen in maynest poynts mightely mistake: for the blessed Apostles wryting to Christians, that were beforehand fully taught and setled in substantiall Christian Doctrines and customes, doe ordinarily in their writings suppose such things as abundantly knowen, without declaring them anew, onely touching them (t) cursorily by the way, and therefore obscurely, so that they who are already taught might well vnderstand their sayings, and no other.

Concerning the sufficiency, and clarity of Scripture. §. 2.

HENCE I may further inferre, that Protestants haue not yet thoroughly pondered the place of the Apostles to Timothy which they so vehemently vrge to proue the all-sufficiency of sole Scripture for euery man, as though the Apostles had

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sayd

this of purpose. Whence you may see the Ministers great weakenes of Iudgemēt who holding that some points of fayth are cōtained in Scripture only consequently, pag. 32. lin. 3. raileth at the Iesuite, for saying that some thinges are sayd in Scripture cursorily and by the way. For to be written cursorily and by the way which the Iesuite giues vnto Scripture, is more then to be onely virtually, and consequently written.

(t) Thus S. Peter act. 9. 31. & 4. reprehēding Ananias for the breach of his Vow, doth by the way teach the holy Ghosts Diuinity, *Why hath Satan filled thy hart to lye to the holy Ghost? Thou hast not lyed vnto men, but vnto God.* For what is spoken directly and of purpose in Scripture, is nomore infallible truth then what is spokē but cursorily & by the way.

Wherfor the former speech of S. Peter doth assure vs, that the holy Ghost is God, as much as that it is a sinne to breake a vow; and yet that is spoken by the way, and

(u) 2. Tim. 3. 14. 15. 16.
17.

(x) The Minister here laboureth impertinently to proue that speeches vnto one single person may be generall vnto many other in Scripture, which no man denies. And so this speech *They are able to make Thee wise*, is generall vnto all persons that are like to *Timothy*, that is, instructed aforehand and settled in the fayth of Tradition. For what is sayd vnto one single person is not sayd vnto others, further the they agree with that party in the cause, for which it is truly sayd of him.

What God sayd vnto Abraham Gen. 15. 12. I am thy Protectour, is not sayd to all men, but only to all me that were like Abraham, that is, deuout worshipers of the true God, as he was.

(y) The Minister heere heapeth many speeches of Fathers, that say the Scriptures are sufficient, to proue that *Profitable* signifyes the same that *Sufficient*. This is ridiculous. The Iesuit grants the Scripture to be sufficient for them that know Tradition, yet he will still deny that *profitable* signifyes the same as *sufficient*.

sayd absolutely that the Scriptures are able to instructe, or make any man wise vnto saluation: which he sayes not, but speaking particularly (u) vnto *Timothy* sayth, They are able to instructe, or make *Thee* wise vnto saluation; *Thee*, (x) that hast bene aforehand instructed by word of mouth, & doest therupon firmly belieue all substantiall doctrines, and knowest all the necessary practises of the Christian discipline. Verily the Apostle in that place speaketh onely of the Scriptures of the Old Testament, affirming them not sufficient for euery man, but for *Timothy*; and not sufficient for him by themselves alone, but *per fidem quae est in Christo Iesu*, that is ioyned with the doctrine of the Christian fayth, which *Tymothy* had heard, and believed vpon the liuely voyce of Tradition.

And the consequent words of the Apostle so much insisted vpon, *All Scripture inspired of God is profitable to teach &c.* If Protestants could so (y) metamorphize the word *Profitable*, as to make it signify the same with the word *Sufficient*, which is very hard; yet were the text much over-short to proue their intent, that Scripture alone

How much more then to be easily vnderstood and consequently written

How Catholicks grant the same sufficiency to be in Scripture as Protestants, and the true state of the Question about sufficiency of Scripture, and of Tradition.

THE Minister here enters into a longe impertinent discourse about the clarity & sufficiency of Scripture, setting titles over the heads of his pages, *Many Scriptures playne; the Scriptures sufficient &c.* as who would say, the Answerer had denied this. To discover these his false insinuations, and to cleere this controuersy most important, we must know 5. things. First that there was once a controuersy betwixt Protestants, and vs about the sufficiency & clarity of Scripture. For in their beginning they taught all matter of fayth to be **E X P R E S S E D** in Scripture, and nothing inuolued: *Omnia expressa nihil inuolutum; De tota Scriptura dico nullam eius partem obscuram esse.* So Luther *de seruo Arbitrio.* in Tom. 2. Wittenberg. Nothing is to be believed without the word of God, though it seeme deduced by good consequence. Luther in *locis cōmun.* 1. part. c. 24. pag. 69. Secondly, now Protestants (euen our Minister pag. 32. lin. 2. and often in this reply) disclaime from expresse and formall Scripture, and pretend that all things are written eyther formally or virtually, and so confesse, that there is herin no difference betwixt the most learned Papists and them. So saith *Field Church.* l. 4. c. 20. pag. 241. lin. 6. Thirdly, when some Catholicks, as *Domnicus Bannes*, so many tymes cited by the Minister. pag. 151. *Marg. lit. f.* pag. 109. lin. 40. pag. 189. *marg. lit. b.* pag. 580. *marg. lit. a.* say, that some points be neither expressely nor inuoluedly in Scripture, they do not meane that they are not virtually inuolued in thinges contayned in Scripture as effects in their cause, & so are deduceable from Scripture; but only that they are not formally inuolued in thinges of Scripture as parts in their whole, in sort as they can be articles of fayth by sole Scripture. For thinges formally inuolued in Scripture as parts in the whole, as soule and body in man, indiuiduals in the whole masse of their kind be atticles of fayth by vertue of Scripture. Thus when the Scripture saith *Iob was a man*, it is said inuoluedly, yet formally, that he had soule & body &c. when the Scripture saith *Libanus* hath Cedar trees, it saith not formally but virtually, it hath imputrible wood. Fourthly, the question now resting between Protestants and vs, is not whether the Scripture be virtually intricate and inuolued about some points of fayth, nor whether some rule of interpretatiō be necessary; for that the Scripture is inuolued and needeth an vnfolding rule is granted on both sides: The only question is, by what rule these Doctrines inuolued are vnfolded and made knowne vnto vs as articles of fayth. Protestants say by Scripture and the rules
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of Logicke and Reason, [*Wotton Triall of the Romish &c. pag 38. lin. 29.*] and by other things besides. *Scriptura euidem in the light of nature*, [*Feild pag 281. lin. 20.*] Catholikes hold that the rule to expound Scripture, binding all men to belieue deductions as matters of fayth, is not Logicke, but the Tradition and definition of the Church.

And this Catholicke doctin is proued. First, because the rule of faith must be for the capacity of vnlearned men aswell as of learned. But men vnlearned cannot be sure of the virtualities of Scripture by the rules of Logicke, or Logically deduction; for they cannot vnderstand when an argument is good by the rules of Logicke. Secondly, the Scripture it selfe to supply her wants sendeth vs not to the rules of Logicke, but vnto traditions, saying 2. *Theſſal. 2. 15. Hold fast the Traditions ye haue receaued by word or our epistle.* They send men to the Church, as to the pillar and ground of truth. 1. *Tim. 3. 15. which whosoever doth not heare, is as a heathen and a publican.* *Matth. 13. 5. 7.* Therefore by the rule of Church-Tradition & not by the rules of Logicke do we learne authentically the confessed virtualities, obscurities, and inuolutions of Scripture about matters of fayth. Thirdly the Fathers about matters inuolued in Scripture, send men not vnto Logicke, but vnto Tradition, auouching the same to be a rule as certaine & no lesse estimable then Scripture. *S. Chrysostome homil. 4 in 2. ad Theſſal. The Apostles did not deliuer all things in Scripture, but some things without writing, and these are as much to be credited as the written: It is a Tradition, this is inough, seeke no more.* The same is taught by *S. Dionysius Eccles. Hierar. c. 1. Iren. l. 2. c. 2. 3. & 4. Eusebius lib. 1. de demonſt. Euang. c. 8. by S. Basill de Spirit. sanct. c. 27. Epiphanius. heres. 55. & 61. Aug. de Baptis li. 2. c. 7. & lib. 5. c. 23. and the rest.*

Finally, we dislike the Protestant manner of controlling the Church by Scripture. For on the one side they contradict the vniuersall custome and Tradition of the Church at the least, and as they grant, of many ages, saying, *The Popish doctrine during the space of nine hundred yeares hath spread it selfe ouer the whole world, so that an vniuersall Apostacy was ouer the whole face of the earth for many hundred yeares.* [*Perkins Exposit. of the Creed. pag. 307. & 400.*] On the other side their Arguments out of Scripture are at the most but probable, and they sometimes challenge no more: *homini non prorsus alienato probabilior apparet.* [*Whitak contr. 1. q. 5. c. 8. circa finem*] Others alledge Scripture not with as probable colour as we doe. [*Iohn White defence pag. 321.*] Yea this Minister in his Reply doth acknowledge pag. 581. *That by Sophistry we giue vnto their Scripturall arguments seeming and appearing solutions.* Now we Catholikes thinke it to be Hereticall, & as *S. Augustine sayth, insolent madnes,* vpon

vpon probabilities, vpon Arguments frō Scripture that receaue seeming solutions, to contradict the Christian vniuersall Tradition of many hundred yeares: For what the Minister saith, this to be done by Sophistry, is ridiculous. For it to giue seeming plausible, and probable solutions vnto Scripturall arguments, against the full Tradition of Christianity be Sophistry, what is true Theology? On the other side, if for men to stand against the Tradition of so many whole Christian ages vpon arguments they confesse to be probably, and seemingly answered, be Christianity, what is hereticall Obstinacy?

Fifthly, whereas you obiekt that *pag. 199. lin. 6.* the Fathers disputed from Scripture negatiuely agaynst Heretikes, in this sort; Doctrine is not cleerly deliuered in Scripture, therefore it is not to be receaued as Fayth; You must know, that the Fathers proceed vpon a supposition that was knowne vnto all, and granted by the Heretickes themselues, to wit, that the doctriens they disputed agaynst, were not the full and publicke Tradition of the Catholike Church. For seing Scripture (as we haue shewed) doth necessarily suppose Tradition that we may know the true text and sense thereof; so likewise the Fathers when they vrge that all doctrine is to be reiected which is not in Scripture, still suppose that that doctrine is not the publicke Tradition of the Church. Where we must also note, that the Fathers did not only require of Heretikes prooffe from Scripture, by way of deduction & Logicall inference (for such all heretiks did pretend and herewith deluded seely sots, as now Protestants doe) but they required of Heretikes to shew their doctrine in Scripture, *ipsis dictionibus*, sayth Irenaeus. l. 2. c. 36. expressely and in tearmes, and proue it, not by texts (sayth S. Augustine de vnitat. Eccles. c. 3.) which require sharpenes of wit in the auditors to iudge who doth more probably interpret them, not by places, *qua vel interpretem quarunt*, which require an interpreter, and an arguer making Logicall inferences vpon the text so concluding for his purpose; but by places playne, manifest, cleere, which leaue no place to contrary exposition, and that no Sophistry can wrest them to other sense, to the end that Controuersyes which concerne the Saluation of soules, be defined by Gods formall word, and not by deductions from it according to Logicall forme. For sayth S. Augustine, what more vniust, then *Ingeniorum contentioneibus causam populorum committere*?

Hence the Fathers negatiue argument from Scripture, overthroweth Protestant Religion, for thus I argue. Nothing is matter of Fayth and of necessity, which is not formally and expressely reuealed by the word

of God eyther written or vnwritten, deliuered by full Ecclesiasticall Tradition. But no Heretikes euer did nor our Protestants now do, or can pretend perpetuall publicke Tradition vnwritten for their doctrines, agaynst the Catholicke and Roman Church: nor can they proue their Texts (*ipsis dictionibus ex scriptura*) by Scripture, auerring them in expresse termes. Only they clayme texts which as themselves confesse receaue seeming & appearing solutiōs, agaynst which they haue nothing to say, but that this is done by Sophistry, so bringing the busines of the Saluation of the world to be decided by contentiō of wit. Therefore their doctrines are to be reiected as vnchristiā. Finally it is great vanity in you to thinke that the Traditions vnwritten mentioned by Fathers, are conforme to your Doctrine, writing as you doe pag. 46. *By Tradition the Fathers vnderstand not the Fabulous dreames and inuentions of Papals, who like Pharisees corrupt the right sense of Scripture by their vnwritten Tradition, and affirme those things to be Apostolicall which agree with the confesed doctrine of the Apostles like darkenesse with light.* Thus you, with much bitterness, and no lesse falshood. For what Gerson [*de signis ruina Ecclesie* sig. 5.] sayth of the heresyes of his age, to wit of *Waldo, Wickliffe and Huffle*, *Fabulae sunt*, they are Fables, you turne as by him spoken of perpetuall Traditions of the Catholicke and Roman Church. The Pharisees did indeed corrupt Scripture. But how? By Logickall deductions out of the same, according to your Protestant, and the common Hereticall fashion, pretending greater skill then all their Ancestors. That they did affirme that their speciall obseruations were Traditions vnwritten from *Moyse*, the Scripture hath not a word; yea the thing they most of all obiected agaynst our Sauour, was the written Tradition of *Moyse* about keeping the Sabbath Day. [*Ioan. 7.*] From which precept not by Tradition vnwritten, but by Logickall inference, they concluded that our Lord brake the Sabbath-Day by healing diseased persons thereon. So that Pharaiseicall Traditions were neuer so much as pretended to be doctrines vnwritten as you imagine, but to be doctrines concluded from the text of Scripture, by the rules of Reason and Logicke; iust according to your Protestant pretence.

Also, what you say, that the Fathers Traditions vnwritten be not our doctrines but yours, is spoken because you would haue men so thinke though they erre, not because you can thinke the same to be so in truth. For thus I argue agaynst this your seely Shift. The Fathers, as appeareth by their wordes, vnderstand by Tradition Apostolicall vnwritten, *Dogmata quae peti non possunt à Sacra Scriptura*, Doctrines of fayth that cannot be gathered

gathered frō the holy Scriptures with such certitude as they may therevpon be belieued as articles of fayth. But you pretend and glory, that all your Doctrines of Fayth be *ex sacris Scripturis petita*, so drawne and gathered from holy Scriptures, as they are belieued as Fayth only vpon this rule. Ergo, it is great vanity for you to say that the Fathers by Apostolical Tradition vñwritten, vnderstood the Doctrine not of the Roman Church, but of your Protestant Separation.

And if from generality (vpon which Ministers, whose drift is to deceyue, do willingly dwell) we descend to particulars, we shall find that you reiect those Doctrines & customs of the Roman Church as *Fabulous dreames, and human inuentions*, which the Fathers expressely, and in tearmes affirme to be *Apostolicall Traditions*. To pray for the reliefe of the Soules of the faythfull deceased Protestants esteeme fabulous: the (1) Fathers affirme it was *ab Apostolis sancitum*, ordained by the Apostles. The binding of the Cleargy-men and those that are in the holy Ministry to single life, and from woing & wiuing, do not Protestants detest as impious? (2) yet the fathers say, *hac docuerunt Apostoli, hac seruauit antiquitas*, this the Apostles taught, this was kept by the Ancients. That it is damnable Sin for Votaries to marry after their vowes, do not Protestants contemne as a fabulous inuention? & yet (3) the Fathers say *tradiderunt Sancti Dei Apostoli*, this is the Tradition of the holy Apostles of God. The custome of making the signe of the Crosse on the forehead, Protestants deride as foolish: (4) yet the Fathers affirme, *hac tradiderunt Patres nostri in silentio sine luteris*, it was taught by our Fathers (the Apostles) in silent Tradition without writing. The Fast of Lent is it not in neglect and derision with Protestants? & yet the (5) Fathers sayd as we do, *Quadragesimā semel in anno ex Apostolica traditione ieiunamus*, we fast one Lent a yeare by the tradition of the Apostles. Do not Protestants also scorne the feast of Ember-weeke foure tymes in the yeare? And yet the (6) Fathers say *ex Apostolica traditione seruantur*, they are receyued by Apostolical Tradition. To fast one fryday, or the sixth Day of the weeke in memory of our Sauours passion Protestants condemne as superstitious: yet (7) the Fathers say, *hoc*

(1) Chrys. Homil. 69. ad Pop.

(2) Concil. Carthag. Can. 2.

(3) Epiphani. hær. 61.

(4) Basil. de Spirit. Sanct. c. 27.

(5) Hieron. Epist. ad Marcell. de erroribus Montan.

(6) Leo de ieiunio sexti mensis, & Sermon. 6. de Pentecost.

(7) Epiphani. hær. 73.

(8) *Basil. de decreuerunt Apostoli*, the Apostles made this decree, and the Church by Tradition from them hath perpetually obserued it. The making and blessing of holy water, do not Protestants reiect as magicall? Yet the (8) Fathers say expressely, it is a Tradition of the Apostles. To mingle water with Wine in the Chalice of the holy Eucharist, is thought by Protestants to be fabulous: But by the Fathers (9) *Dominica institutio*, the institution of our Lord, by Tradition vnwritten deriued to vs. *Luther* dareth to cast off with a iest the commandement not to receiue the holy Eucharist but fasting, that so the body of our Lord may enter in at our mouth before other meates: (10) yet the Fathers say, *hoc placuit Spiritu sancto, & hoc Christus per Apostolos disposuit*, it pleased the holy ghost it should be so, and by his inspiration the Apostles did so appoint. What shall I say of (11) Exorcismes & Exsufflatiōs vsed in Baptisme? the (12) forme of interrogations, answers, and other ceremonies? That (13) they that be baptized, be afterwards Chrismed with the oyle of balme? (14) That they who haue beene married more then once, be not promoted vnto Priesthood, out of reuerence vnto that dignity? (15) That the Apostles made the vow of Religions perfection? That (16) Monasticall profession began by their institution? (17) the keeping festiuall Dayes in the honour of Saints deceased? (18) The placing the Images of Christ and his Saints in the Church? (19) Their Worship? (20) To commend our selues vnto the prayers of Saintes deceased in the holy Sacrifice of Masse? These things Protestants detest as Superstitions; all which yet the Fathers mantayne to be Apostolicall Traditions.

(11) *Aug. lib. 4. in Iulian. & Leo primus Ep. 14. Exorcizandi sunt secundum Apostolicam regulam.* (12) *Origen. Homil. 5. in Num. A magno Pontifice Christo, & eius filius Apostolis traditam.* (13) *Fabian. Ep. 20. ad Orientales. Christus instituit.* (14) *Tertullian. lib. 1. ad ux. Apostolica praescriptio. Epiphanius. bar. 30. Propter eminentiam celebrationis traditam.* (15) *Aug. lib. 17. de Cuit. c. 4. Hoc votum illi potentissimi vouerant.* (16) *Chrysostomus. homil. 17. ad Paph. Antiochen. A Christo introducta.* (17) *Cassian. Cœnobarum disciplina tempore prædicationis Apostolorum sumpsit exordium.* (18) *Tertullianus. de Corona Militis. Anniversarios dies colimus.* (19) *Concil. Antioch. Apostol. citat. in 7. Synod. act. 1. (20) Damascenus. orat. 4. de Imagin. Synod. Nicæna. act. 7. (20) Aug. Serm. 27. de verbis. Apost. & Cyril. cathec. 5. Mystagog.*

alone is sufficient for euery man, seing the Apostle speakes not of euery man, but expressely of him, who is *Homo Dei*, the man of

of God, that is, one already fully instructed, and firmly settled by Tradition in all the mayne poynts of Christian fayth and godly life, such an one as *Timothy* was. The Scriptures for men in this manner aforetaught and grounded in fayth, are abundantly sufficient, who will deny it? But this proueth at the most the sufficiency of the Scripture, ioyned with Tradition, not of Scripture alone, or of onely-onely-onely Scripture, as Protestants bookes in great Letters, very earnestly affirme. Hence also we may conclude, that the (z) many allegatiōs of Fathers, which Protestants bring to proue the Scripture to be cleere in all substantiall points, are impertinent, because the fathers speake of mē aforehand instructed in all substantiall poynts, who may by the light of Tradition easily discover them in Scripture; as they that heare Aristotle explicate himselfe by word of mouth may vnderstand his booke of nature, most difficill to be vnderstood of thē that neuer heard his explicatiō, either out of his owne mouth, or by Tradition of his Schollers.

I hope I haue in the opinion of your most learned Maiesty, sufficiently demonstrated this first GROVND of Catholicke fayth, to wit, That a Christian is originally and fundamentally builte vpon the word of God, not as written in Scriptures, but as deliuered by Tradition of the Church, successiue from the Primitiue,

(z) The Minister to proue Scriptures are cleere vnto Infidels that haue not the Spirit of fayth, heapes many testimonies of Fathers, that teach Scriptures in some matters to be cleere. Who denyes this? they are so to the faythful not vnto Infidels, not vnto them that are vnsettled in the Catholike fayth; yea many places he brings, speake expressly only of the faythfull & pious, *Sicut vera Religio docet accedunt*, as *S. Augustine* & others by him alleadged affirme, and therefore are brought impertinently to proue the sufficiency & clariry of Scriptures in respect of Infidels, pag. 34. 35. 36.

(a) The Minister still cō-
eth forth with his dist in
ctiō that by Church we
may vnderstand a Hie-
rarchy of mitred prelates; &
thē he denyes that there
is still a church teaching
the truth in the world.

Secondly, for a number of
believers smaller or greater,
teaching and professing the
right sayth in all substantial
points; & then he grants
there is still a true
Church of Christ in the
world. This distinction
so much repeated, spe-
cially pag. 57. and 58. is
impertinēt: for by Church
we vnderstād not every
small number of right
believers, but a Chri-
stian multitude of such
credit and authority, as
vpon her tradition we
may be sure what Scrip-
tures & doctrines were
the Apostles. For this is
a fundamentall pointe

necessary to be knowne, that so we may know, what Doctrine is of
God, and it cannot be knowne but by Tradition of the Church, as hath
bene proued. Now whether this Church be Mitred, or not Mitred, goe in
Blacke, or in White, or in Scarlet, doth little import. Let the Minister but
shew vs a Church that hath euident Tradition of Doctrine hand to hand
frō the Apostles, & we will say she is the true Church, though she haue no
Surplisse, or Miter, but be as precise as Geneva it selfe: but if there be no
Church in the world, but this Hierarchy of Mitred Prelates, whose Tradition
hand

vpō the authority wherof we belieue, that
both Scriptures, and all other substantiall
articles of fayth, were deliuered by the A-
postles, thence further ascending, & infer-
ring they came from Christ, and so from
God the prime veracity & author of truth.

THE SECOND GROVND.

*That there is a visible Church alwaies in the
world, to whose Traditions men are to
cleaue. That this Church is One, Vni-
uersall, Apostolicall, Holy. §. 3.*

THIS principle is consequent vpon the
former, out of which six things may
be clerly proued. First, that there is alwaies
a true (a) Church of Christ in the world,
for if there be no meanes for men to know
that Scriptures, and all other substantiall
Articles came from Christ and his Apo-
stles, and so consequently from God, but
the Tradition of the Church; then there
must needes be in all ages a Church, recei-
uing and deliuering these Traditions, els
men in some age since Christ, should haue
bene

hand to hand can assure men which be the Scriptures and doctrines of Religio deliuered by the Apostles, men ought not to beare such spleen against a Miter, or Corner-Cap, or Surplisse, as in respect of them to fly from the Church, that onely hath Catholicke Tradition from the Apostles.

bene destitute of the (b) ordinary meanes (b) The Minister pa. 59. of saluation, because they had not meanes lin. 15. sayth, A corrupt Church may deliuer vncorruptly some part of sacred truth, as the Scripture and Creed, by which men may be saued. Answer. We may

Secondly, this Church must be alwaies (c) visble and conspicuous. For the Tradition of the Church must euer be famous, glorious, and most notoriously knowne in the world, that a Christian may truly say with S. Augustine de vtilit. cred. c. 17. I be- lieue nothing but the consent of Nations, and countries, and most celebrious fame. Now if the Church were hidden, secret, inuisible in any age, then her Traditions could not be Doctrines euer illustriously knowne, but rather obscure, hidden, Apocriphall. Ergo, the Church the mistresse, pillar and foundation of truth must be alwaies visble and conspicuous, which (if need be) may be further proued most euidently.

Thirdly her Traditions, as is cleer.

Now it is necessary to saluation, that men not only Casually haue the true Scripture, but must be sure that the text therof be incorrupt. Therefore ther must be stil a Church in the world, whose Tradition is Authentike, that is, a sufficient warrant vpon which men must belieue Doctrines to come from the Apostles.

(c) The Minister pag. 61. lin. 15 & lin. 26. obiects, that in time of persecution the true Church may be reputed an impious sect by the multitude, and so not be knowne

be knowne by the notion of True and Holy; nor can her truth be discerned by sense and common reason. I answered. As there are foure properties of Church-doctrin, so likewise there are foure notions of the Church. The first is to be Mistresse of the sauing truth. According to this notion the Church is inuisible to the naturall vnderstanding both of men and Angels. For God only & his Blessed see our Religion to be the truth. The second is to be Mistresse of Doctrin truly reuealed by secret inspiration. According to this notion (ordinarily speaking) the Church is inuisible to almost all men that are, or euer were, the Apostles onely and the Prophets excepted. The third, to be Mistresse of Doctrin which Christ and his Apostles by their Miraculous preaching planted in the world. According to this notion the Church was visible to the first and Primitiue world, but now is not. The fourth to be Mistresse of Catholike doctrine, that is, of doctrine deliuered and receaued by full Tradition and profession, all the aduersaryes therof being vnder the name of Christian, deuided amongst themselves, and notorious changers. According to this notion the Church is euer visible & sensible to all men, euen vnto her very enemies. For not only Iewes and Infidels, but euen Heretickes know in their conscience, and sometimes acknowledge in words, that the Church is truly Catholike. So long as the Church according to this notion of Catholike is in the sight of the world, the world hath sufficient meanes of saluation. They that see with their eyes which Religion is Catholike, may easily find out the truth. For it is cleer to common reason that the Catholike Doctrin is the Apostles, cleere by common discourse that the Apostles miraculous preaching was of God, and that God being the prime verity, his doctrine ought to be receaued as the truth of saluation. On the other side if the Church according to the notion of Catholike, be hidden, and the light therof lost, there is no ordinary meanes left for men to know what the Apostles taught, nor consequently what God by inspiration reuealed vnto them. We must begin againe anew from a second fountaine of immediat reuelation from God, and build vpon the new planting of Religion with miracles in the world by some recent Prophet. And if this be absurd, then there must euer be in the world a Church, whose Tradition is illustriously Catholike, and consequently shewing it selfe to be the Apostles, vnto all men that will not be obstinate.

Thirdly, that this Church, is *Apostolical*, and that apparently descending from the Apo-

Apostolicall Sea, by succession of Bishops
 (d) *usque ad Confessionem generis humani*,
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 kind, as S. *Augustine l. de util. Cred. cap. 17.*
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that we haue receiued manifestly Christ, if we
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unum quodque tale & illud magis, but the
 name of Christ, his glory, his vertues, his
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 ne frō age to age by reason of the Church,
 & her preaching, who in her first Pastors
 saw him with their eies. *Ergo*, this Church
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 strious, as able to giue fame, euen vnto
 the being, and doctrine, and actions of
 Christ.

(d) The Church that
 hath a lineall succession
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 300. stones ranged in
 order, if no two stones
 be found in that line of
 different colour, then if
 the first be white, the se-
 cond is white, so the rest
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 300. Bishops all of the
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 of the Apostles, and of
 Peter, the second like-
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Fourthly, this Church is One, that is
 K k all
 (e) The Minister sayth p.
 67. *circa finem*, That this
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Commit vnto Luther the Ministry of preaching his doctrines against the Roman religion? The Roman Church made him priest, & gaue him commission to preach her doctrine; but to preach agaynst her Religion who gaue him order? That commission to preach seeing he had it not frō any Church as is manifest, he had it eyther from himselfe, coyning a religion of his owne head out of Scripture vnderstood in his owne manner, or from Satan with whome he conferred, and vnto whose arguments he yielded, as himselfe doth witnes *Tom. 7. Wittenberg. fol. 228.* or els immediatly from God, and then he ought to haue made this immediate reuelation knowne by miracles. Let not Ministers therefore idly say, we can exhibite a pedigree, feeding vs with wordes; but affoord vs present payment of so long an exacted debt. If they know the pedegree of their faith the labour is not great to write the names of their Ancestours in euery age. That done they may rest. For if we cannot demonstrate that these their pretended Ancestours were eyther Catholike Romans, or else opposite one to another in substantiall points, and this by as authentike records as they do to prooue they held some points of their Religion, the victory shall be theirs. Is it possible they should thus delude men by saying, we can exhibite, and yet neuer do it?

(f) The Minister. pag. 108. lin. 14. alleadgeth the differences amongst Schoolemē, particularly betwixt *Dominicāns* & *Iesuits*, about the manner of explicating the efficacy of Grace, as an argument, that the Roman Church wants v-nity of faith as much as Protestants. I answer, this is Idle, these differences not being in matters of faith. If *Schol-men* should preach different doctrines, as matters of fayth condemning ech other as Heretikes, and the Church, this notwithstanding, should allow of both sides as her children, then there should be in the Church dis-union

all the Pastors (f) and Preachers therof delinier, and consequently all her professors and children belieue one & the same fayth. For if the Preachers and Pastors of the Church disagree about maters which they preach as necessary poynts of Fayth, how can their Tradition and Testimony be of credit therin, or haue any authority to perswade? Who will, or can firmly belieue disagreeing witnesses vpon their wordes? And this (g) consent must be conspicuous and euidēt. For if in outward apparence and shew, preachers dissent one from another

union in fayth. But the Roman Church doth not allow such dissonant Preachers, only she permitteth them to differ in matters they teach, as greater probability, and priuate opinion. If any preach their priuate probabilities as Doctrines, and as matters of fayth, condemning others as heretikes, except they recall their censure, the Roman Church shutteth them out of her communion, not permitting disunion in faith. For such permissiōe would vtterly discredit the authority of her preaching, & shew that euen in matters of faith she is a Church to be believed no further thē seene.

(g) By this Note, Protestants are conuincd not to be the true Church, for the Protestant Church allowes, that dissonant doctrines be preached as her doctrine, as the word of God, as the truth of saluation; she permitteth that her preachers condemne ech other as heretikes without disclayming from the communion of eyther side. For she imbraceth in her communion both Lutherans who preach as an article of faith, the carnall manducation of Christs true body by the wicked, [*Luther tom. 3. Germ. fol. 264.*] and Calvinists who detest this carnall manducation as blasphemous and impious. [*Caluin. admonit. 3. ad Westphalum.*] But it is euident that the Church that allowes of dissonant preaching in matters of fayth, cannot be the true Church. For how can she be the one true Church which allowes that doctrine, she knowes to be false, be preached as her Religion & the truth of faith? The Protestant Church knoweth, that of contrary doctrines the one side must needs be false. Therefore consenting that both sides be preached as her fayth, & as sauing truth, she yields that doctrine knownely false, be preached as her doctrine and sauing truth, and so is Mistresse of falshood, as much as of truth.

ther in mayne & materiall doctrines, their authority is crazed, and their testimony of no esteeme; howsoeuer perchāce their dissensions may be by some distinctions so coloured that one cannot (h) conuince him, that he doth falsify and that would boldly vndertake to defend, wronge authors in his as (i) *Doctour Field* vndertakes for Protestants, that their dissensions be but verball. evidently in the iudgement of euery indifferent Reader. But what is this to the purpose? Do the accused dissentioners allow this Doctors re-

(h) One cannot conuince an obstinate gaynfayer & wresler of words, but still he wil wrangle, yet may he be conuincd that he doth falsify and wronge authors in his interpretations, and this evidently in the iudgement of euery indifferent Reader.

(i) *D. Field lib. 3. of the Conci. Church cap. 423*

(k) *Morally*, that is, according vnto common humane reputation, by which a thing diffused ouer a great part of the world & famously knowne, is said, to be euerywhere. In this manner the Apostle said that the fayth of the Romans was renowned in the whole world, *Rom. 1. 12.* In this sort the Church is still vniuersall and euery where. By this is answered all the Minister brings vpon mistaking of *morally*.
 (l) The text *Apocalyps 20. 8.* sayth, *They (the Perseuants of Antichrist) went vpon the breadth of the earth, and compassed about the campe of Saints & beloued City:* which place proues cleerly, that the Church and campe of God shall be spread ouer the whole bredth of the earth in the dayes of Antichrist. This verse the Minister mistaketh of purpose, and in lieu thereof citeth the sequenth, and very absurdly sayth, that Antichrist shall persecute Christians, that is, put them in prison & kill them where they were not. And Protestants themselves affirme, that euen *all the dayes of Antichrist the Church shall be right famous & continue dispersed ouer the world.* Bullinger. in *Apocal. 20.* Fulke against the *Rhem. in Thess. 2. sect. 5.* Whitaker answer to M. Reynolds preface. p 34. 37.

conciliation? do they giue ouer contenti-
 on thereupon? No, but professe that such
 reconcilers misse of their meaning, & that
 they disagree substantially about the very
 Prime articles of faith. How can these men
 be witnesses of credit, for substantiall arti-
 cles cōcerning which there is open confes-
 sed & professed dissention amongst them?
 Fifthly, I inferre, that this Church is vni-
 uersal, spread ouer all nations, that she may
 be sayd to be euery where (k) *morally* spea-
 king, being so diffused, that the whole
 knowne world may take notice of her, as
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 stian Tradition, howsoever her outward
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 ty be sometymes oblcured in some places
 more or lesse, and not euer in all places at
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 dently proued out of (1) Scripture, *Apoc.*
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 shall thē be euery where persecuted, which
 could not be, except she were euery where
 visible & conspicuous, euen to the wicked.
 The reason of this perpetuall visible Vni-
 uersality is, because the Tradition of the
 Church is, as I haue proued, the sole ordi-
 nary meanes, on which we ground fayth
 for

for substantiall points. Wherefore this Tradition must be so deliuered as it may be knowne to all men, seeing God will haue all men without exception of any nation to be saued, & come to the knowledge of the truth, 1. *Tim.* 2. 4. But if the Church were not still so diffused in the world that all knowne (n) nations may take notice of her, all men could not be saued. Sixtly this Church is *Holy* both in *Life & Doctrine*. *Holy* for life, shining in all excellent, and

(m) The Minister sayth p. 78. l. 22. That God will haue all men saued, according to his antecedent will, citing Schoolmē that say that Gods antecedent will is only a relaty, a wish, a complacence; thence cōcluding that though God haue antecedent wil that all be saued, yet this doth not inferre that he alwaies prouides

sufficient meanes for the saluation of all. I answer. That God by his antecedent will of mans saluation wisheth two things. First the saluation of all men: Secondly the meanes of their saluation. In respect of the meanes the will of God is absolute, that all men in some sort or other haue sufficient meanes of saluation. In respect of the end, to wit, the saluation of all men, the will of God is not absolute, but as Schoolmen say, virtually conditional, that is, God hath a will that al men be saued as much as lyeth in him, if the course of his prouidence be not stopped, and men will cooperate with his grace. Whence I thus argue. If God did not prouide sufficient meanes for all men, it could not be sayd, that on his part he wisheth the saluation of all. But euen our Minister pag. 78. lin. 38. grants that God wisheth the saluation of all men, and of euery indiuiduall person. Therefore God still makes his Church visibly vniversal, vt neminem lateat, as saith S. Augustine, that no man perish through the hiddennes, and inuisibility thereof.

(n) The Answerer wryting to his Maiesty & knowing the Prouerbe *sapienti verbum*, did intēd by this word to insinuate how God prouided means of saluation for the world, wherof one part was many ages vnkowne. The solution of this difficulty much vrged by the Minister pag. 78. consisteth in these points: first God our Sauour being borne and dying in this knowne world, prouided that his Church should be still visibly spread ouer the same & famously known. Secondly, Nations be not so vnkown, but by nauigation and other such naturall meanes they may be discouered vnto this world where our Sauour was borne, and his Church is euer visible. Thirdly, he still prouideth as Experience sheweth, that in the

firmer members of this his visible Church, such zeale & charity is found that nations can no sooner be discovered, but presently some preachers passe thither with the sound of his Ghospell. Fourthly, hence the cause why some nations heare not of the Ghospell, is not any defect in his Church, but the want of working in the naturall causes to discover such Countreys, which defect God will not euer miraculously supply. Fifthly, if the Church were inuisible to the world, keeping her Religion to her selfe, not daring to profess or preach the same vnto others, Nations might be discovered, & yet not a whit the neerer in respect of knowing the Ghospell. Hence I thus argue. If the Church were hidden for many ages, as Protestants acknowledge theirs was, men should perish, not through defect in the natural causes, but only through the hiddenes, obscurity & wretchednes of the supernatural meanes, to wit, of the Church not daring to make profession of her Religion to the world. But this is impossible, for then God should not for his part wish the saluation of all men. Therefore it is impossible that the true Church should not be euer vniuersall and notoriously knowne, & consequently it is impossible, that the Protestant should be the true Church.

(o) Sanctity to be a signe of the true Church must be on the one side diuine and excellent, & on the other externall & manifest vnto sense; were it not euident vnto sense, it could not be a signe; were it not diuine, it could not be a signe of a Christian Church, sanctified from the rest of the world. Hence appeareth the idlenes of the Minister who pag. 81. reiecting vnto Infidells, who commonly neuer be-externall extraordinary sanctity, makes inward sanctity a signe of the Church

wonderfull (o) sanctity, such as the Apostles gaue example of, as Pouerty, (p) Chastity, Obedience, Charity, in vndergoing labours for the help of soules, Fortitude in suffering of heroycall Martyrdomes, Zeale and Patience in the rough and rigorous treaty of their bodyes, by miraculous fasting, & another austerities. This sanctity shineth not in all children of the Church, but in her more eminent preachers & professors. Which kind of sanctity togeather with miracles, if the Church did want, she could not be a sufficiēt witnes of the truth vnto Infidells, who commonly neuer begin to affect, & admire Christianity, but vpon the sight of such wōders of Sanctity, & other extraordinary works. Holy doctrine

Arine, in regard her Traditions be diuine and holy, without any mixture of errour. For if the Church could deliuer by consent of Ancestours, togeather with truth some Errours, her Traditions, euen about truth were questionable, & could not be believed vpon the warrat of her traditions; for who can without danger, and securely, feed on that dish that may aswell containe poyson, as wholesome sustenance? And whereas some Protestants affirme that the Church cannot erre in fundamentall points, but only in thinges of lesse moment; the truth is, that in perpetuall Traditions she cannot erre at all. If the Tradition of the Church deliuering a small thing as receyued from the Apostles may be false, one may call in- to question her Traditions of moment.

For, like as if we admit in the Scrip- ture errours in small matters, we cannot be sure of its infallibility in substatial mat- ters: So likewise, if we graunt Traditions perpetuall to be false in things of lesse im- portance, we haue no solide ground to defend her Traditions as assured in others of moment. Wherefore as he that should say Gods written word is false in some lesse matters, as when it sayes, S. Paul left his Cloake at Troas, erreth fundamentally by reason of the consequence, which giues occasion to doubt of euery thing in Scrip- ture; euen so, he that graunteth that some part of Traditions, or of the word of God

Church, and so he pro- ueth his Church to be Holy, because forsooth she is cleansed by the blood of the lambe &c. This is idle. For how can this inward Sanctity, caused by the blood of the Lambe and inhabitation of the spi- rit, be a signe of the Church, except it be made knowne by out- ward excellent works? Hence our Sauior saith of this signe of sanctity Matth. 7. 16. By their fruites you shall know the: and let your light shine be- fore men, that they may see your works. Matth. 5. 16.

See S. Augustine de uilit. Credendi lib. 17. and his booke de moribus Ecclesia Catholica.

(p) The Minister pag. 82. lin. 35. sayth, that vowed Chastity makes most of our Church more impure then doggs, before God and me. I answer, this is blas- phemy. For the breach of vowed Chastity, not the vowing therof ma- keth men impure be- fore God. Otherwise who should be more loathsome in his sight then

the his immaculate mother who vowed Chastity? as the Fathers proue by the Ghospell. *Luc. 1. 34.* vnwritten may be false, erreth substantially, because he giueth cause to doubt of any Tradition, which yet as I haue shewed, is the prime and originall ground of Faith,

more
This blasphemy is the same in effect with that of Turkes, who say, that the Christian band of chastity to *one immaculate bed*, forbidding multitude of wiues, makes *Christians more impure then doggs*. Which they proue, because now many thousands of Christians fall into Adultery, Incest, and other impurity, which would not haue been had Christ permitted, as *Mahomet* did, the holy Liberty of many wiues which the ancient Prophets inioyed.

To this Hereticall Turkish accusation of the Catholike Christian Church, I answer: It was conuenient that Christ Iesus being the Sonne of God should exact of his followers such sanctity, and chastity as might suite with the perfection of so diuine a Lawmaker. And though he knew many thousands would therein be defectiue, for whome therefore in his mercy he prouided the remedy of Pennance; yet this sayling of some, being but an effect of human frailty, he thought it more tolerable, then that he should allow by his Law such liberty of lust, as was vndecent for his sanctity to permit, and vnworthy of a people redeemed with his blood, whereby there would haue beene fewer sinners among Christians, not through strictnes of life, but through the loosenes of his law.

In this manner the Church of Christ taught by the spirit of his wisdom, doth, and did euer exact perfect chastity of them that were of her Clergy, though she be sure that in so great a multitude many will fayle who must seeke to be saued by pennance. As adultery in Christians is rather to be suffered then auoyded by allowing many wiues generally vnto Christians, though this be not of it selte intrinsically euill: euen so the falling of some Votaies is not so great an inconuenience as this were, that Sacred Ministers should not be bound to professe Chastity worthy of the diuinity of Christian Priesthood, the sinning agaynst Chastity being humane infirmity, but the not exacting thereof an indignity in the very Christian law.

For all men not blinded with passion see, it is most vndecent that Christian consecrated Ministers should goe a wooing and wiuing, and when one wife dyeth wedde another as often as they please, as the Protestant pretended Holy Ministers vse to do. This practise is so evidently vnworthy,

worthy, and agaynst all Christian decency, as they cannot bring one allowed example of a Christian Church in any former age, that did permit liberty of wooing & wiuing after Holy Orders, which euen the Graecian Church doth detest. Let them therefore consider how theirs can be the Holy Church, that doth not so much as professe high Sanctity that becomes a Christian Church, no not in her consecrated Ministers and more Religious professours. Specially seing also Ministers by Mariage doe not wholly auoyd the stayne of wandring lust and other impurity, yea themselves acknowledge that they be at the least, as vicious as the Catholike Cleargy. The sanctity of the Church is not to be measured by the report of zealous cōplaint agaynst sinne, nor is the exaggerated generality therof to be vrged as exact truth, with which kind of stuffe our Minister hath most impertinently patched vp many pages of his Booke, see pag. 82. 83. 111. & seq. for zealous complaint is Hyperbolicall euen in holy Scripture, as all know. And if Protestāts be remeasured agayne by this rule wherby they measure vs, they will get the worst. For themselves cōplayne that *the world is made WORSE by vertue of their doctrine.* [Luther postil. in Dom. 1. Aduent.] & that *sinne had NEVER byn so rise, but through the risenes of their Ghospell.* [Doctōr King in Ionam, Lecture 45.] that *scarse the tenth mā of the Ministry is morally honest.* [Caluin in pannych. & in comm. 2. 1. Petr. 2.] No not one, but, *all be dissolute and lewd,* sayth Luther Dom. 26. post Trinit. In so much as in regard of this enormous wickednes of their Ministry & Church *any man may iustly doubt whether they be the true Church,* sayth Eberus p̄fat. ad com. Philip. & in 1. ad Corinth.

This may conuince our Minister, that his allegations be of no credit, and that Iudgement of the Sanctity of a Church, is not to be made by the report of zealous complaint, but by the euidence of sight, ruled by vnpartiall search. By which rule one may find in the Catholike Cleargy thousands, and thousands that shew admirable charity, specially in conuerting Infidells, yea that winne the glorious crowne of Angelicall Chastity, for which they would neuer haue striuen, had not the Church bound them thereunto.

So that, if human infirmity by occasiō of this law make some men impure, that otherwise perchance in marriage would haue beene chaste; so the Grace of God by the same occasiō worketh in innumerable Angelical Saints, who had neuer beene such but for the Churches exaction. And this haruest makes full recompence for that losse, specially seing also many of such delinquents be not lost but saued by Pennance, yea become more excellent Saints then they had beene had they neuer fallen.

(q) The Minister heere more (q) fundamentall then the very Scripture, which is not knowne to be Apostolicall, but by Tradition: whereas a perpetuall Tradition is knowne to come from the Apostles by its owne light. For what more evident, the that that is from the Apostles which is deliuered as Apostolicall by perpetuall succession of Bishops, consenting therein? goe not agaynst the assertion, but proue another thing, to wit, the excellency of Scripture, which none denies. For Tradition & Scripture according to different cōparisons are equall, & superiour the one to the other. Compare them in respect of certainty of truth, they are equal, as the Council of Trent defineth

The Propertyes of the Church, proued by
Matth. 28. 20. §. 4.

ALL this may be cleerly prooued (to omit other pregnant testimonyes) by the words of our Sauour in the last of S. Matthew, *Going into the world, teach all nations, baptizing them in the name of the Father, of the Sonne, and of the Holy Ghost, teaching them to keepe all that I haue commanded you: and behold I am with you all dayes euen to the consummation* of the world. Both being the word of God, the one Written the other Vnwritten, and so both infinitely certayne. Compare them in respect of depth, sublimity, and variety of doctrine, the Scripture is farre superiour vnto Tradition, Tradition being playne and easy doctrine concerning the common, capitall, and practicall articles of Christianity; whereas the Scripture is full of high & hidden senses, and furnisht with great variety of examples, discourses, and all manner of erudition, *Aug. Epist. 3.* Compare them in respect of priority and euidence of being the Apostles, the Scripture is posteriour vnto Tradition in tyme and knowledge, and cannot be proued directly to be the Apostles & therefore Gods but by Tradition, as sometime not only Fathers but euen Protestants affirme. As Philosophy is more perfect then Logicke, and Rhetoricke then Grammer, in respect of high & excellent knowledge; yet Logike is more prime, originall, fundamentall then Philosophy, Grammer, then Rhetoricke, without the rules and principles where

wherof they cannot be learned: Euen so Tradition is more prime, and originall then Scripture, though Scripture, in respect of depth and sublimity of discourse, be more excellent then Tradition.

mation of the world. A (r) promise of won- (r) The Minister pag. derfull comfort vnto them, that pawne 195. lin. 4. sayth, that their soules, & saluation vpon Gods word this promise is condicio- deliuered by perpetuall Tradition; for in nall, in respect of Pastours this sentence appeares the six thinges I be- succeeding the Apostles: to wit, that Christ will as- sist them conditionally whe they teach and baptize as he hath commanded, but that they shall so still teach he doth not promise, p. 24. lin. 28. This exposition is false, first because our Sauour here promiseth his Presence vnto the Apostles and their successours to baptize, and teach vntill the worlds end, by one and the same forme of speech and indiuiduall breath, so that the promise cannot be conditionall in respect of the successours, except it be also conditionall in respect of the Apostles. But in respect of the Apostles the promise is absolute as the Minister grants pag. 94. lin. 23. Therefore it is also absolute in respect of their suc-

Christiā Church all dayes, not wanting in the world, so much as one day till the consum- mation of the world. Secōdly, this Church is euer visible, and conspicuous. For the Church that alwayes teacheth, & Christeneth all Nations, must needs be visible. But this Church alwaies teacheth and Christeneth all Nations, *I am alwayes with you*, not with you sitting in Corners, or hidden vnder ground, but with you, exercising the office enioyned you in the words prece- dent *Docete omnes gentes, baptizantes*. Thirdly, this Church is euer *Apostolicall*, for to his Apostles Christ said, *I am alwaies with you to the cōsummation of the world*, not with you in your owne persons, but with you in your successours, in whome you shall continue vntill the worlds end. *Ergo*, a law- full company of Bishops, Pastours, & Doctors succeeding the Apostles must be perpetually in the world. Forthly, this Church is Vniuersal, *Ite in mūdum vniuersum*, where I will be alwayes with you. Fifthly, this

Successors. Not that this, or that Pastour may not be deceaued, but that they shall neuer deliuer by ioynt consent, any falshood as the Apostles doctrine.

Secondly, if the promise be conditionall, then the sense is this; I will alwayes assist you to teach & Christen aright, when you teach & christen according to my commandement, as the Minister expounds pag. 94. lin. 22. But this sense is idle and iust nothing, as if Christ had sayd, Behold I will assist you to teach aright when you teach aright: for what is to teach Christian Religion aright, but to teach it as Christ commanded, & deliuered the same?

Thirdly, if this Promise were conditionall & not absolute, then by this place the Church could not be proued to last absolutly for euer, but only so long as she Christeneth aright & teacheth the truth, wherein according to this Protestat exposition she may faile. But the Fathers from this text gather agaynst the Donatists, that the Church shal neuer faile to be in all Nations of the world, vntill the end therof, as S. Aug. in Psalm. 101. conc. 2. Leo Epist. 3. ad Pulcheriam, and others hence proue. Therefore the sense is absolute, his Church shalbe still in the world, & he still assisting his Church by his spirit to teach and baptize aright.

(s) The Minister p. 85. & Church is One, not diuided into parts, because it teacheth and belieueth vniformely 86. 102. alleadgeth diuers Fathers & scholme all that Christ deliuered and commanded, to proue that now miracles are ceased & not necessary. *Answer.* The Minister shold distinguish without Factions, Sects, or Parts about matters of fayth. Sixtly, this Church is alwayes holy for doctrine, neuer deliuering as the fathers doe, who or teaching any falshood: I (who am the make two manner of Truth) am alwayes with you, teaching all beings of Miracles, to nations. Holy also for life, Christ the holy wit, ordinary & extraordinary, and affirme of holyes assisting and making her able to three things. First, that conuert Infidels, which she could not well doe (s) without miracles, and tokens of in the primitive Church wonderfull sanctity, at the least in her miracles were absolutly necessary for the planting of the Ghospell in more eminent Preachers. the world. 1. cor. 5. 24. Act. 4. 29. 30. and then the gift of miracles was ordinarily

[The Resolution of Fayth.]

That the Romane is the One, Holy, Catholike, Apostolical Church, from, & by which we are to receyue the Tradition of Christian Doctrine.

§. 5.

THIS Ground being laid, it is apparent that the Romane Church, that is the multitude of Christians spread ouer the world, cleauing to the doctrine and Tradition of the Church of Rome, is the only holy, Catholike, and Apostolicall Church.

The first Argument.

THERE must alwayes be in the world one, holy, Catholike, and Apostolicall Church; That is, a Church deliuering doctrines vniformely, thereby making them credible; vniuersally, thereby making them famously knowne to mankind; holyly, so making them certayne, & such as on them we may securely rely; Apostolically, so making the perpetually flow without change vnto the present Christianity in the channell of a neuer-interrupted Succession of Bishoppes from the Apostles. And this Church (t) must eyther be the Roman, or

Conuerſion of ſome remote Nations that know not the firſt miraculous planting of our Religion by certayne & celebrious fame: & of miracles in this kind the writings of the Fathers & all Chriſtian histories are full. See §. Aug. l. 22. de Ciuit. c. 8. & Gregory in his Dialogues.

THE PROTESTANT CHVRCH

not before Luther.

(t) Vnto this Argument the Minister pag. 104. makes anſwere, that his

ordinarily annexed vnto the Ministry of Preaching, yea so that every Christian commonly had that gift in some kind or other. 1. Cor. 12. 28. Act. 8. 17. & 10. 4. 6.

Secondly, that since the planting of the Gospel by twelue Fishermen, this being the miracle of miracles, no further miracle is absolutely necessary for me vnto who this is known, and therefore the gift of miracles is ceased to be ordinarily annexed to the office of preaching or common to al Christians, as before it was. Aug. de Ciuit. l. 22. c. 8. Gregor. 27. moral. c. 1.

Thirdly notwithstanding, in all ages there were, are, and shal euer be some speciall places and persons extraordinarily indued with the gift of miracles, for the the comfort of Christians

Protestant Church was before Luther, in essence & kind, though it began in Luther touching the Name, and some things accidental.

In prooffe whereof he thus wryteth: In all ages before Luther some persons held the substantiall articles of our Religion, both in the Roman & Grecian Church. And by name the Grecians maintained with vs that the Roman Church hath no primacy of Iurisdiction aboue, or ouer all other Churches; neyther is the same infalible in sayth. They deny Purgatory, Priuate Masses Sacrifice for the dead, and they propugne the Marriage of Priests. In this Westerne part of the world the Waldenses, Thaborites of Bohemia, Wickliffits maintained the same doctrine in substance, as appeareth by their confession of sayth, and by the testimony of some learned Pontificians.

This being the substance of all the Minister hath sayd or can say for his Church before

Luther, the same is insufficient, false, more for Anabaptists then Protestants. This I proue. In generall this pedegree is insufficient for two reasons. First because it is not for all ages. The Grecians were vnited with the Roman Church vntill the yeare 1060. the Waldensians began about the yeare

the Protestant, or some other opposite vnto both. Protestants cannot say a Church opposite vnto both, for then they should be condemned in their owne Iudgement, and bound to conformance themselves to that Church, which can be no other but the Grecian; a Church holding almost as many (if not more) doctrines which Protestants dislike the doth the Church of Rome, as I can demonstrate if need be. It is also most manifest, & vndenyable, that Protestants are not such, nor part of such a Church since their Reuolt and separation from the Romane, seing confessedly they changed their doctrines they once held, forsooke the body wherof they were members, brake off from the stocke of that tree wherof they were branches. Neyerther did they depart from the Roman & ioyned themselves with any Church professing their particular doctrines dissonant from it. Ergo, the Roman is the one, holy, Catholike, & Apostolicall Church.

The second Argument.

THIS also plainly will appeare to any man of vnderstanding that will cast on the Roman Church an vnpartiall eye.

For

1160. Now there remaynes six or seauen ages since the pretended Apostacy of the Roman Church, for which the Minister doth not name any professours that were Protestants for *essence and kind*. Secondly, because Protestants teach, that the most substantiall article of their Religion is *Iustification by speciall fayth only*, and not by workes and merits of grace, as all know. But these pretended professours, namely the Waldenses & Wickliffists held rigorously the merit of workes. In so much as Wickliffe sayd, *Let euery man confide in his merits*, for which saying he is refuted by the Catholike authour *Thomas Waldensis Tom. 3. c. 7. 8. 9.*

Gracians no Protestants in Essence.

In particular the Pedigree is notoriously false in respect of the *Gracians* who cannot without impudency be named as Protestants, according to *essence and kind*. First, they hold damnable heresy'es and substantiall errors in the Iudgement of Protestants, so wit Inuocation of Saints, Adoration of Images, as they professe in their Censure sent vnto Protestants, and by them printed, *Respons. 2. De Inuocatione Sanctorum*. They defend Transubstantiation, *ibid. resp. 1. c. 13.* Communion in one kind for the sicke, *Gilbert. Genebrard de ritibus Gracorum*. Secondly, concerning primacy of Iurisdiction, they hold that Christ did institute Monarchicall primacy in Peter, *Theophilact. in cap. 21. Ioan.* That the Roma Bishop for many ages lawfully succeeded Peter in this Primacy, *Ignatius Constantinopolitan. Epist. ad Nicolaum primum*. That the Roman Bishop lost this primacy for holding the Procession of the Holy Ghost from God the Sonne, & that therefore this primacy is now in the Patriarke of Constantinople, *Michael Constant. apud Sigeb. in Chron. an. 1064.* Is this Protestancy in substance? Thirdly it is great indiscretion, (I speake with the least) to affirme as our Minister doth, that the *Gracians* deny sacrifice for the dead, with which doctrine no authour Catholike or Protestant euer charged them. And they in their foresayd censure *resp. 1. c. 12.* professe the contrary, saying, *We hold that by the sacrifice of the Masse and Almesdeedes the dead are relieved;* yea *Doctour Field Appendix part. 1. pag. 30.* accuseth some of them for holding Sacrifice not only for them that dyed in pennance with sinnes of infirmity, but also for them that dyed in damnable state. Finally concerning marriages of Priests, they hold that such as are marryed before Holy Orders may still keep cōpany with their wiues, which the Church of Rome alloweth in them. But the Protestant liberry of marryng after Holy Orders,

ders, & that not only once, but if their wiues dye, twise, thrise, yea as often as they please; This the *Gracians* detest in the foresayd Censure, *Resp. 1. c. 21.* So that the Minister was in great penury of Professours before Luther that is forced to name *Gracians* as Protestants according to kind. For he might aswell haue named the Pope himselfe.

Waldenses not Protestants, for Essence and Kind.

Concerning the Waldenses, they were not Protestants according to kind, but rather Anabaptists, vnto whome Protestants are so vnkinds as they burnethem as Heretikes. They were not Protestants; For (as all report, as may be scene in *Illyricus Catal. Test. pag. 1498.*) the most essentiall doctrine of the Waldenses was their extolling the merit of voluntary pouerty, preaching the same so rigorously, as they held all Ministers to be damned that haue rents and possessions, and that the Church perished vnder Syluester and Constantine through the poyson of temporall goods which Cleargy-men then began to enioy (as they sayd) agaynst the Law of God. I am sure none that know Protestants will thinke this doctrine of pouerty and giuing away all to the poore to be the Essence, or so much as an Accidence of their Religion. In respect of this their head-heresy about Pouerty, the Waldenses are named the Poore-men of Lyons, and were sayd by *Reynerius* cited by the Minister *pag. 130.* to haue beene euer since Siluester or the Apostles, and that they were much applauded in the world, to wit, (as I sayd) only in regard of this Heresy about pouerty, held anciently by the Heretikes termed *Apostolici*, not in respect of other errors or doctrines wherein they agree with Protestants. And so Protestants labour in vayne by Waldensians, and the *Apostolici*, to bring their pedegree from the Apostles.

Besides, the Waldensians held these Anabaptistlicall errors, which are set downe by *Illyricus in Catalogo Testium pag. 1502. & seq.* out of *Reynerius* an authour of those tymes whome he termes *candidum & sincerum*, sincere and vnpartiall; That children are not to be baptized, baptisme being of no vse for them, seing they do not beleue; That there is no difference betwixt Bishopps and Priests, nor betwixt Laymen and priests; That the Apostles were meere Laymen; That euery Layman that is vertuous, is priest, may consecrate, preach, administer Sacraments. That a woman pronouncing the words in the vulgar tongue doth consecrate; yea transubstantiate bread into the body of Christ; That it is mortall sinne to sweare in any case; That the Magistrates secular and Ecclesiasticall being in mortall sinne, loose their office, and that no man is to obey them. Indeed *Illyricus pag. 1514. & 1525. in fine*

fine sayth, that this last error is falsly layd to the charge of the *Waldēsians* by *Reynerius*: which he proues, because *Aeneas Syluius* in his Catalogue of their doctrine makes no mentiō of this. But he is grossely deceaued two wayes. First because *Reynerius* lining in that tyme, and being Inquisitour could know their errors better then *Syluius*. Nor can we suspect his fidelity being as *Illyricus* doth acknowledge *sincerus & candidus*, sincere and vnpartiall towarde *Waldēsians*. Secondly, *Aeneas Syluius* in his Catalogue set downe by *Illyricus* euen in that very pag. 1525. a little before the middle, chargeth the *Waldēsians* expressely with this doctrine agaynst Magistracy: *Quis mortalis culpa reus sit, eū neq; Seculari neq; Ecclesiastica dignitate potiri, nec parendū ei esse*. Finally the *Waldēsians* held it not necessary to proteste their sayth; yea that they might deny it, go to Masse, celebrate and do outward acts of Idolatry. This euen *Illyricus* pag. 1508. doth acknowledge to haue beene a fault in them, but he sayth they may haue beene saued by repentance. This is an idle thift, for how could they repent themselues of that which they held not to be sinne? How could they be the true Church, wherein saluation is found, who held such damnable doctrine, as if they did not repent themselues thereof, they are certainly damned: so that it is extreme beggary in Protestants to begge of these *Beggars of Lyons*, to be their Professours for the tyme before Luther, who were euen by Protestant acknowledgement, much more poore and voyd of true religion, then of temporall wealth.

That Protestants not being able to cleere themselves to be the visible Church, do vainely appeale vnto Scripture for their doctrine.

The Minister not trusting to the former answer, and feeling in conscience that it is impossible that Protestants should shew their Church to haue beene visible before Luther, sayth pag. 105. *That this notwithstanding if Protestants be able to demonstrate by Scripture, that they maintayne the same sayth and Religion which the Apostles taught, this alone is sufficient to prooue them to be the true Church.*

I answer, they that cannot by marks of the Church set downe in Scripture cleere themselves to be the visible Church, do idly appeale to Scripture in respect of doctrine; & their promises to shew the particular points of their Religion by Scripture are idle. This I demonstrate by 3. Arguments.

First, eyther Scriptures can cleere & end all cōtrouersies of Religiō, or they cannot. If they cannot, appealing vnto them hath no other end, but

that contention may be without end. If they can cleere all controuerfies, then they can cleere the controuerfy which is the true Church, shewing markes and signes whereby the same may be cleerly knowne. And if they can cleere this cōtrouerfy, the it is reason this be cleared in the first place. For as Protestants acknowledge the particular examination of doctrines is tedious and long, not for the capacity of all, whereas the finding out of the true Church endeth all controuerfies, *seeing we may securely follow her directions and rest in her Iudgement.* [Field Epist. dedicat.]

Secondly, what more idle and vayne then to appeale from Scripture, setting downe matters cleerly, vnto Scripture teaching thinges obscurely or not so cleerly? what is this but to appeale from light to darkenes, or at the least from noone day to twy-light? But no particular point of doctrine is in holy Scripture so manifestly set down as is the Church, & the marks whereby the same may be knowne; no matter about which the Scriptures are more copious and cleere, then about visibility, perpetuity, amplitude the Church was to haue; so that as S. Augustine sayth, Scriptures are more cleere about the Church then euen about Christ. [in Psalm. 30. concion. 2.] That Scripture in this poynt is so cleere, that by no shift of false interpretation it can be auoyded; the impudency of any forehead that will stand agaynst this evidence, is confounded. [de unit. Eccles. c. 5.] That it is prodigious blindnes not to see which is the true Church. [Tract. 1. in 1. Epist. Ioan.] That the Church is the tabernacle placed in the Sunne, that it cannot be hidden vnto any, but such as shut their eyes against it. [l. 2. cont. Petilian. c. 32.] What vanity then is it for Protestants not being able to cleere by Scripture the cleereft of all points, to appeale vnto the prouing of their doctrine by more darke or lesse euident places?

Thirdly, if no man can directly know which be the Scriptures the Apostles deliuered but by the Tradition of the Catholike Church, then it is vayne before they decide this controuerfy to vndertake to proue by Scriptures what doctrine the Apostles taught. For how can Scripture make me know what the Apostles taught, vnlesse I know aforehand the Scriptures to be the Apostles? I may see this, or that doctrine deliuered in the Scripture, shewed me as the Apostles, but I cannot know that doctrine to be the Apostles, except I know aforehand the booke to be the Apostles, but this cannot be proued but by the Tradition of the Church.

I omit many other arguments wherby this shift may be conuincd to be but flying from the light of Gods word about the visible Church. For as, sayth Saint Augustine l. 1. contra Crescon. cap. 33. God would haue his Church

Church to be described in Scripture without any ambiguity, as cleere as the beames of the Sunne, that the controuersy about the true Church, being cleerly decided, when questions about particular doctrines that are obscure, arise, we might fly to her, and rest in her iudgement, & that this visibillity is a manifest signe wherby euen the rude and ignorant may discern the true Church from the false. [Augustine l. 13. cont. Faust. c. 13.]

For she is most evidently Apostolicall, (x) The Minister p. 116. lin. 9. sayth, that it is in-
 hauing most glorious successiō of Bishops & Pastours famous in all (x) monumētts of
 history history, & to say histo-

ryes are silent, & therefore no such matter. I answered. Hēce one may feele euen with his hand, what an vnconsequent, and absurd Religion theirs is, which cannot stand without denying principles euident in common reason, & receaued by consent of mankind: for who doth not feele that to argue from humane history thus negatively they are silent, Therefore there neuer was any such matter, is many times conuincing and strong? This some Protestants more iudicious then our Minister, acknowledge, who thus write: It is most playne that euen negatively an argument from humane authority may be strong, as namely this: The Chronicles of England mention no more then only six Kings bearing the name of Edward since the tyme of the last Cōquest, therefore it cannot be there should be more. It is true, men are ignorant, many things may escape them, they may be deceaued, they may conceale truth, or vster vntruth out of malice, they may forget what they know; Howbeit INFINITE CASES are wherin all these impediments are so MANIFESTLY excluded, as there is no shew or colour wherby any such exception may be taken. Thus M. Hooker Eccles. Policy pag. 115. & 116.

Now, amongst these cases wherein the negative argument from Tradition and history is strong, the chiefest is when the matter is famous and illustrious, and there is a line and succession of chiefe Bishops, Princes, & Persons notoriously knowne euen to the particularities of their names, actions, dayes of their raygne, and death. Wherfore it is idle what the Minister pag. 230. brings agaynst this, that we know not who was the first that ate mans flesh, nor when the Assyrian matrons did first prostitute themselves in the temple of Venus. For no wonder we know not such things, seing we haue not a lineall history of these times, as we haue of other times, specially since the comming of Christ. For lineall history concerning illustrious matters is

both affirmatiuely & negatiuely strong, yea more strong negatiuely then affirmatiuely. The reason is, because it is not so impossible that men with full report should vent an vntruth, as that they should be by full cōsent silent about a most illustrious truth, men being in such cases more prone to report then to conceale. For example, should one contest that some of our Kings since the Conquest set vp Images in al Churches of England, the Country being before that tyme pure Protestant, might not such an impudent writer be conuincied of madnes by negatiue history? And why? But, because there is a most notorious line of our Kings since the last Conquest, and their names, actions, dayes of their raygne, and deathes most famously knowne. In the same manner there being a line of Popes so conspicuously knowne, as nothing more, from *Peter* vnto *Vrbān* they eight, what impudency is it for Protestants to affirme, that Rome was pure Protestant for the first fīue or six hundred yeares, and that after ward the Pope changed Protestacy into Papacy, brought in Images, Inuocatiō of Saints, Auricular Confession, Adoration of the Sacrament, and the like horrible noueltyes and changes of the whole world, which could not but haue been noted, if they had beene nouelties; whereas all histories be silent herein, yea they mention the contrary, to wit, how Popes euer resisted them that would haue innouated about these points.

(y) What the Minister history and antiquity, who were (y) neuer here sayth pag. 116. that noted, as deliuering contrary doctrines the the Pharisees did say as one to the other. we doe, that they had their Traditions by succession from *Moyse*, vrging our Sauour, that he could not proue by history that they had changed their sayth, and our Sauour leauing History refuted them by Scripture; this is a figment of his owne head, out of meere desire to make the Pharisees seeme like to vs, and himsele to our Sauour: for where doth he read that Pharisees so pleaded agaynst our Sauour? and what blasphemy to thinke, that our Sauour could not haue refuted them by History, had they so pleaded, shewing where, when, and by whome they beganne? The truth is, the Pharisees pretended not their obseruations, as successions hand to hand from *Moyse*, but as Traditions of their owne. Some they vrged as deductions from the Scripture, which they (Protestant-like) did pretend to vnderstand better & more rigorously then any before them: such was their doctrine agaynst

agaynst healing diseased persons, & doing small labors, as gathering eares of corne on the Sabbath day, much like our Protestant Sabbararians; other they taught as singular inuentions of Piety and Religion found out by themselves, for the more exact obseruance of the Law, some of which Inuentions were impious, some friuolous, some pious and therefore allowed by our Sauour, as that of paying tythes vnto God out of euery little hearbe, a tradition of their owne not commanded in the Law, and yet approued by our Sauour as binding, *This you ought to haue done, and not to haue omitted that other.* [Luc. 11. 42.] they are rebuked for obseruing their otherwise pious inuentions for vayne glory, couetousnes, & for preferring small matters, because they were their owne, aboue the precepts of Gods Law. All this is euident vnto them that are conuersant in the Ghospell.

Apparantly *Vniuersall*, (z) spread ouer the world, with credit and authority, that whole mankind may take notice of her doctrine for the imbracing thereof.

Conspicuously (a) *One*, the Professours therof agreeing in all points of fayth, howsoeuer they differ about small vndefined questions.

(z) The Christians called the *Chaldean Assyrians*, the *Iacobines*, or *Cophis*, the *Georgians*, the *Aethiopians*, or *Abissines*, the *Thomeans* in *India*, the *Armenians* specially those rearm'd *Franc-Armenians*, *Maronites*, are vnited with the *Roma Church* & haue often & lately

made their obedience vnto the Pope, & professing to hold in all points the Catholike Roman faith: as you may see in *Notitia Episcopatus* 11 *Mirai lib. 1. c. 16. 17. 18.*

(a) The Minister pag. 107. saith, that it is not inough to proue we haue vnity, but we must proue we haue vnity in verity, for the Turkes haue vnity, and yet haue not verity. I answered. That the vnity and consent of a grand diffused multitude spread ouer the world in the Tradition of Ancestors about Religion, doth evidently reduce Religion to the first external authour, & publisher, & the credit of his word. The vnity & consent of Mahometans in their Tradition from *Mahomet* proues their Religion to be *Mahomet's*, and consequently in the Iudgement of Christians the Religion of a false Prophet: Our vnity and consent in the Christian Tradition of our Aunccestours from Christ, proues evidently our Religion to

be of Christ, and consequently diuine and true, as certainly as it is certaine that Christ Iesus was the Messenger of God, and God the Author of truth. So that the vnity of the Romane Church proues directly her Religion to be Christs, and then by consequence to be diuine verity.

(b) What the Minister here brings out of some zealously complaining agaynst vice, is already by vs answered, & was long agoe by *S. Aug. de uilit. cred. c. 5.* where he nameth these sanctities as signes of the Church, *Cōtinētia vsque ad tenuissimum victum panis & aqua, non solum quotidiana sed & per contextos plures dies cōtinuata ieiunia: Castitas vsque ad coniugij prolisq̃ue contemptum: Patientia vsque ad cruces flammāsque neglectas: Liberalitas vsque ad patrimonia distributa pauperibus.* Thus *S. Augustine*, adding: Few I graunt in the Church doe these thinges, in respect of the other multitude, and fewer do them well, & prudently, yet the people, approue, applaud, loue, admire them, and accuse themselves they cannot do the like, so rising vp towards God by these examples.

Most manifestly *Holy* in all kind of high and admirable sanctity, giuing notorious signes and tokens thereof, striking (b) admiration into carnall men, that are not altogether prophane, and diffusing abroad the sweet odour of Christ and the Christian Name. In which prooffe that these properties agree to the Romane, and be wanting in the Protestāt Church, I will not enlarge my selfe as I otherwise might, as well not to weary your Maiesty, as also not to seeme to diffide (the matter being most cleere) of your Maiesties Iudgment. Wherefore it is more then cleere that the Roman is the *One*, Holy, catholike, Apostolicall Church, by whose Tradition Christian Religion hath beene, is, and shall be euer continued from the Apostles, to the worlds end.

The third Argument.

PR O T E S T A N T S haue the Holy Scriptures deliuered vnto them by, and from

(c) The Minister pag. 119. obiecteth agaynst this, that if we cannot be sure of the Scripture except the immediat deliuerer therof be infallible, then

from the one, holy, Catholike, and Apostollicall Church. But they receiued them from no other Church then the Roman. *Ergo*, the Roman is the one, holy, Catholike, and Apostollicall Church.

The *Maior* I proue. If Protestants haue not the Text of Scripture by, and from the one, holy, Catholike & Apostolical Church they cannot be certaine they haue the true incorrupt text the Apostles deliuered, and recommended as diuine, to the first Christians, seeing the Tradition of any other Church is fallible (c) & may deceyue. And if it may deceiue, how can they be certaine that they are not deceiued, seeing they themselves liued not in the Apostles dayes, nor saw with their owne eyes what coppies the Apostles deliuered. But Protestants, as they pretend, be certaine that they haue the true incorrupt Apostollicall text of Scripture. *Ergo*, they haue it vpon the authority of the holy, Catholike, Apostollicall Church.

Now the *Minor* that they haue the Scripture from the Romane is apparant: for what other Church did deliuer vnto Luther the text of the Bible, assuring him that they had it by Tradition from Auncestors tyme out of mind, as giuen originally by the Apostles? Which is accordingly acknowledged by the Catholike Church, which then is euident vnto vs, when we see him preach it freely and openly, and no Pastour to contradict him therein.

then we cannot be sure except we haue the Scripture immediately from the hand of the Pope, or generall Councell who only are infallible. Answer. We must (as Theology teacheth) distinguish *immediationem suppositi*, & *immediationem virtutis*, that is the immediate person which deliuers Scripture, and the immediate authority vpon the credit wherof Scripture is deliuered. The person immediatly deliivering may be a single Minister fallible taken solely by himselfe, but the immediate authority that deliuers Scripture is euer, and must still be infallible, to wit, the authority of the Churches Tradition. For we neither must nor can believe firmly any Minister of the Catholike Church, affirming a booke to be Scripture vntill we see clearly that he deliuers therein the consent of the Catholike Church.

(*) *Whitaker. l. 3. de Ecclesia. p. 369.*

(d) *M. Done in his persuasion.*

(e) *Luther contra Anabap. 10. 7. Germā. len. fol. 169.*

§. 2. *A Papistis sumpsimus*

Dei verbum, sacram Scri-

pturam &c. alioquin quid

de istis omnibus nos scire-

mus? Thus Luther, the W-

ing that Protestants re-

ceave the Scripture not

only from the Roman

Church, but also vpon

her authority & word.

(f) *We doe not say, that*

the Apostles did deliuer

the true sense of all their

Scriptures, making a large

and entire commentary of

all difficult texts, as the Mi-

nister cauilleth p. 121.

but only, that togea-

ther with the text they

deliuered the sense, a-

bout the mayne and

most principall points;

& this sense thus deli-

uered by Traditiō with

the text, is to be admit-

ted as religiously and

reuerently as the text.

(g) *Chemnit. in exam. Cō-*

cil. Trid. part. 1. fol. 74.

D. Bancroft in the Suruay.

pag. 379. (h) Vincentius

Lyrinen. cap. 2. (i) Aug.

de vilit. Creden. c. 14.

knownedged by (*) *M. Whitaker* & (d) others,

but particularly by (e) *Luther* himselfe.

Ergo, the Roman Church is the one, holy

Catholik, Apostolical Church whose Tra-

dition doth deliuer infallibly vnto vs the

text of Scripture: And if the true Aposto-

licall Text, then also (e, the true Apostoli-

cell sense. This I prooue: if the Apostles did

not deliuer the bare Text, but togeather

with the Text, the true (f) sense of Scrip-

ture to be deliuered perpetually vnto po-

sterity, then they who by Tradition re-

reiuue from the Apostles the true Text, must

together receiue the true sense. But, as (g)

principall Protestants affirme, *No mā doub-*

teth but the Primitiue Church receyued from the

Apostles, and Apostolicall men, not only the

text of Scripture, but also the right and native

sense Which is agreeable to the doctrine of (h)

the Fathers, that from the Apostles togea-

ther *with the text descends the line of Apostoli-*

call interpretation, squared according to the Ec-

clesiasticall and Catholike sense.

Whereupō S (i) *Augustine* argueth, that

they that deliuer the text of Christs Ghos-

pell, must also deliuer the exposition; affir-

ming, that he would sooner refuse to be-

lieue Christ, then admit any interpretati-

on contrary to them, by whome he was

brought to belieue in Christ. For they that

can deliuer by vniforme Tradition a false

sense, why may they not also deliuer a

false text, as receyued frō the Apostles? An

argu-

argument conuincing, and (k) vnanswerable.

The fourth Argument.

MY fourth prooffe I grōnd vpon a Principle most certayne, and set downe by the saying to be true in not answering, but changing the force thereof quite another way, saying: *It is this: The text of the Scripture may be as easily corrupted as the sense. Ergo, All they which can deliuer by vniforme Tradition a false sense, may also deliuer a false text.* In this argument he denyeth the antecedent or assumption. I answer. First, as I sayd, the argument is peruered, and the medium, or meanes of prooffe changed; for there is great difference betwixt Being as easy, & Being as possible, seing a thing may be as possible as another, and yet not so easy. That ten men should conspire to deceaue me, is not so easy as that three should so conspire, as is euident; Yet it is as possible as the other, because no reason can be brought to proue that three may so conspire, that proues not that also ten may do the like. In the same manner though we should grant the sense may be more easily mistaken by the Church then the text, yet it is as possible, that the Church be mistaken in the sense: Because no reason proues that vniforme Tradition can be mistaken in the sense, that proues not that it is possible that the Church may be mistaken in the text, though perchance not so easily. Now, if the Church in her vniforme Tradition may be mistaken about the text, then is not Tradition a sufficient ground of infallible perswasion that the text is the Apostles, and so fayth is overthrowne, which hath no other ground to know assuredly the incorrupt Scriptures deliuered by the Apostles but Tradition, as hath been proued.

Secondly it is false, that the sense and doctrine of Scripture concerning mayne and substantiall articles of fayth, may be sooner corrupted, and a false sense perswaded to the Church, then a false text. The reason is manifest, because millions of Christians know by Tradition the doctrine of Scripture about mayne points, that know not all the texts by which the same is proued, yea perchance truly & certainly not so much as one. For example the doctrine, that there are Three Diuine Persons, and One God, is so ingrauen in the harts of all, euen simple Christians, as you may sooner pull out their harts, then make them

N n

believe

(k) Though the Minister pag. 123. storme at this confidence of his Aduersary in tearming it vnanswerable, yet by deeds he confirms the saying to be true in not answering, but changing the force thereof quite another way, saying: *It is this: The text of the Scripture may be as easily corrupted as the sense. Ergo, All they which can deliuer by vniforme Tradition a false sense, may also deliuer a false text.* In this argument he denyeth the antecedent or assumption. I answer. First, as I sayd, the argument is peruered, and the medium, or meanes of prooffe changed; for there is great difference betwixt Being as easy, & Being as possible, seing a thing may be as possible as another, and yet not so easy. That ten men should conspire to deceaue me, is not so easy as that three should so conspire, as is euident; Yet it is as possible as the other, because no reason can be brought to proue that three may so conspire, that proues not that also ten may do the like. In the same manner though we should grant the sense may be more easily mistaken by the Church then the text, yet it is as possible, that the Church be mistaken in the sense: Because no reason proues that vniforme Tradition can be mistaken in the sense, that proues not that it is possible that the Church may be mistaken in the text, though perchance not so easily. Now, if the Church in her vniforme Tradition may be mistaken about the text, then is not Tradition a sufficient ground of infallible perswasion that the text is the Apostles, and so fayth is overthrowne, which hath no other ground to know assuredly the incorrupt Scriptures deliuered by the Apostles but Tradition, as hath been proued.

believe that this is not the Christian sayth: whence no man can deny the Trinity, but he is presently noted by al. On the other side this text 1. Iohn. 5. 7. wherby the Trinity is proued, *There be three that giue testimony in heauen, the Father, the Word, and the Spirit, and these three are one*, millions do not know, and so it is more easy to take from Christians this text then the doctrine therof. And the same reason is of any other text, the texts being still commonly farre more vnkowne then the doctrine of the Creed, & such substantiall points.

(*) In the summe of the Conference before his Maiesty p. 75.

(1) Heere the Minister pag. 128. agayne repeateth his saying, that negative arguments from humane history are vnconsequent: which his saying, as hath beene shewed, is agaynst the consent of mankind. His arguments against this ground of perpetual Ecclesiasticall Tradition knowne by notorious fame of history, are by him named foure but the fourth contains foure branches, and so they are eight, which I will set downe & answer. First it is not abso-

by (*) your Gracious Maiesty, *That the Roman Church was once the mother Church*, and consequently the one, holy, Catholike, Apostolicall Church, all other Churches being her daughters; and that she is not to be forsaken further then it can be proued that she departed from her selfe, that is, from the mother & originall doctrines deliuered by the Apostles.

But she cannot (1) be proued to have changed her doctrine since the Apostles by any monuments of History or Antiquity; yea the contrary in my Iudgement may be most euidently proued in this sort.

The doctrines that were for diuers ages vniuersally receyued in the Christian Church, and no time of their beginning is assignable, must be doctrines vnchanged comming from the Apostles. But it is most cleere

Answer. *There being a cleere lineal succession of Princes and Prelates from the Apostles famously & particulrely knowne, it is impossible but that historical Tradition cyther written or vnwritten should deliuer most notoriously the substantiall matters of fact done since that time. These matters are such, as cause great changes in the world, as in Ciuill affayres, the setting*

vp, the pulling down, and changing of renowned Kingdomes & States : In the affayres of the Church, the beginnings of Religio, the most famous Pastors thereof, the conuerfions of great Nations, the springing vp of heresies & potēt sects, their preuailing, their being resisted, their overthrow, and commonly also the names of their principall & renowned Patrons; these illustrious thinges, when there is particular Tradition euen to the very names of persons, cannot be hidden. *Secondly, when history is written, it causeth only humane fayth.* Answer. Humane history made by meere human writers and preachers concerning humane and naturall thinges breeds only humayne fayth, but Ecclesiasticall Tradition hand to hand from the Apostles made by the Pastours of the Church, consecrated to that end by the holy Ghost deliuering diuine reuealed thinges being infallible, breeds not only human Fayth, but is eleuated by the concurrence of diuine Authority towards the production of Diuine Fayth, as hath beene sayd.

Thirdly, historyes may totally perish and be suppressed, or corrupted by the enemies of truth. Answer. Concerning substantiall renowned matters which are knowne not only by report but also by their permanent effects, it is impossible that fame and Tradition should be suppressed or corrupted, so long as there is a visible Church in the world. For example; Arius his doctrine, Luthers occasion of changing from the Roman Church, King Henryes breach with the Pope, and the cause thereof, can neuer be suppressed by the ennemyes of truth, so long as there shall be a famous Christian Church in the world, though about this or that circumstance that are not so notorious, questions are mooued, and new may arise.

Fourthly, history may be repugnant to history. Answer. This cannot be about the substance of the narration when the matters thereof are in manner afore sayd illustrious, to wit, when they are not only declared by full report, but also declare themselves by effects, though in circumstance there may be variety of reports.

Fifthly, euen the Papists teach that the principal monuments of antiquity, to wit, the ancient Councells haue not beene faythfully preserued. Answer. Auncient Generall Councells concerning the substance of their definitions which they did principally intend, are, and euer were famously knowne, yea Tradition hath made the fame of them immortall and incorruptible, so long as a visible professing Church shall be in the world. Heretikes may endeavour to misreport and corrupt Councells, as also they do Scriptures; but they neuer could preuayle as concerning any substantiall matter.

Sixtly, many things suppositious haue beene added to the workes of the ancient, and bastardly bookes passe vnder the tytles of Fathers. Answer. As though also there haue not beene many suppositious bookes vrged as Scripture by Heretikes, to wit the Ghospells of *Peter*, of *Thomas*, of *Bartholomew*? Doe not the most ancient Fathers, namely the Councell of *Carthage*, & *S. Augustine* receyue some bookes of Scripture to the number of 12. which Protestants partly Calvinists, partly Lutherans reiect? Must we therefore refuse triall by Scripture? No: It is sufficiēt that we haue by most certayne Tradition innumerable works that are vndeniably ancient, though question be mooued about some, which therefore cannot be vrged till they be knowne to be ancient.

Seauenthy, the Papists being a part, purge & alter such records. Answer. This is vntruth, we purge not any of the bookes of the ancient, as any may see with his eyes that will take the paynes to read our *Index Expurgatorius*, set forth by the Protestant *Iunius*, and compare the Expurgations with the bookes.

Eightly, the Papists despise and contemne Historians, as *Eusebius*, *Sozomen*, *Socrates*, when they are agaynst their Tenet. Answer. When good Historians do not agree, the matter cānot be certayne, but must be decided by conjecture; which doth neuer happē about the substance of famous facts that by effects made themselves notorious to the world. When historians are singular they may be reiected, specially when the authours are otherwise heretikes, and the narrations wherein they be singular, fauour their heresies.

Thus *Eusebius* being an Arrian, is not trusted in some narrations agaynst others historians, concerning *Constantine*, that seeme to fauour Arrianisme. *Socrates*, and *Sozomen* being Nouatians are not easily credited in singular narrations in the behalfe of their Sect: Though as I sayd, concerning matters & illustrious facts which make themselves euident to mankind by effects, as are the changing of Christiā Religion ouer the world, resistance made agaynst all open and notorious sects, and who were the resisters, who the resisted, such difference is neuer found about substance but only in circumstance. And only this Tradition of the Church concerning these kinds of notorious matter which is as cleerly Apostolicall as the sunne is bright at Noone day, we make the ground of our beliefe, that our Roman Religion hath not beene changed since the Apostles.

cleere, & (m) confessed by the Protestants, whose testimonies plentiful in this behalfe, if need require, shall be brought. First, that the doctrines of the Roman Church which Protestants refuse, haue byn vniuersally receyued for many ages, a thousand yeares at least, euer since Boniface the third. Secondly that Protestants cannot tell the tyme when the Church of Rome began to change, and deuiate from the Apostolicall doctrine deliuered by succession. Ergo, the Roman Church neuer changed her fayth, so that her doctrines are to be receaued as Apostolicall, if the Maior of the first argument be true,

(m) Because this matter is stifly (not to say out-facingly) denied by the Minister pa. 129. & 134. behold the very words of Protestants. D. Huterus, Luthers successour in the chayre of Witten-berge, de sacrificio Missarum pag. 377. I willingly acknowledge that the Roman Idolary, whose pyth is the sacrifice of the Masse, did occupy in manner the whole world, specially for the last thousand yeares. Hospinian the successour of Zwingerius in his chayre & superintendency, Hist. Sa-

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crum. pa. 1. pag. 157. In the age of Gregory the Great (that is more then a thousand yeares agoe) all manner of popish Idolatry & superstition, as a mayne sea, overwhelmed and drowned in manner the whole world, no man making resistance agaynst it. Simon de Voyer a Geneuian Minister and of Caluins schoole, in his Catalogue of Doctours, in his Epistle to the Reader, sayth: In the yeare 605. (more then a thousand yeares agoe) falshood preuayled, and then was the whole world overwhelmed in the dreggs of Antichristian filthines, abominable Traditions, and superstitions of the Pope. M. Perkins in his exposition of the Creed pag. 307. & 400. sayth: During the space of Nine hundred yeares the Popish Heresy hath spread it selfe ouer the whole world, and for many hundred yeares an vniuersall Apostacy overspread the whole face of the earth, so that our Protestant Church was not then visible to the world. M. Fulke treatise agaynst Stapleton and Marriall pag. 25. The Pope hath blinded the world these many hundred yeares, some say 900. some 1000. some 1200. Mayster Napier Retelat. pag. 64. & 101. The Antichristian and Papistical raygne beganne about the yeare 316. after Christ, raigning vniuersally without debatable contradiction, Gods true Church abiding certainly hidden and latent.

(n) The Minister pag. 15. sayth, The Iesuite conueyeth into S. Augustins proposition certayne wordes to wit, doctrines vniuersally receiued &c. which are not found in S. Augustine; for this Father did neuer allow that the vniuersall Church belieue any doctrin of faith not comāded in Scripture. I answered. The wordes of S. Augustine will discover the Minister what he is, for these they are formally, in the place cited by the Iesuite l. 5. de baptis. c. 23. Many things are Held by the Vniuersall Church, & therefore are T R V L T believed to haue beene COMMANDED by the Apostles, though they be NOT WRITTEN. Thus he. And though there be no doctrine which may not be in some sort proued by Scripture, and deriued from thence by consequence, yet this Logickall Deduction doth not suffice to make doctrines to be vniuersally matters of faith, except they be also deliuered expressly by Tradition, or the word of God vnwritten, as hath been often shewed in this Reioynder.

102 *The Reioynder to D. Whites Reply.*
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The spirit of Christ, or Christ by his spirit being still with the Church, cannot permit errors in faith so to creepe into the Church, as they grow irreformable euē by the principles of Christianity: but if errors could so creepe into the Church as their beginning could not be known since the Apostles, and neuer be espyed till they be vniuersally receiued, then error could so creepe into the Church & preuayle that by the principles of Christianity they are irreformable. This I prooue, because errors are

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an Heathen, but only such as inordinatly and without iust cause op-
pugne it. Thus he pag. 136. I answer. By this doctrine euery particular man is made examiner of the whole Church and her iudge, and Hellish Confusion brought into Christendome. If agaynst the sentence of perpetuall vniuersall Tradition a priuate mā may, without Heresy, pretende Scripture & stand stiffly therin, and though the Church giue seeming, & appearing answers vn-
to his Scriptures, yet cōdemne her, saying, these answers are *sophisticall*, as our Minister doth p. 581. what can be more disorderly? or what is hereticall obstinacy if this be not? Wherefore S. August. epist. 48. sayth absolutely, *it is impossible men should haue iust cause to depart and impugne the whole Christiā Church, adding, nos cerio scimus, herof we (Christians) are sure. And why? but because it is a ruled Christian case,*

(9) The Minister pag. 141. & 144. lin. 8. sayth that in the dayes of the

vniuersally receyued & cannot be prooued by any Traditions of Ancestours to be otherwise planted in the world, but by the Apostles themselues, through the efficacy of innumerable miracles? Wherefore these doctrines if they be errors, are errors which by the principles of Christianity no man ought to goe about to reforme. And seeing it is impossible, that there should be any such errors, we must acknowledge that principle of S. Augustine as most certayne. *That doctrines receyued vniuersally in the Church without any knowne beginning are truly and verily Apostolicall*, and of this kind are the Roman, from which Protestants are gone.

The fifth Argument.

THAT doctrine which Tradition hath deliuered as the doctrine of all Ancestours without deliivering any Orthodoxe opposition agaynst it, that is, opposition made by any confessed Catholike Doctors or Fathers, is doctrine deriued from the Apostles without change.

But such is the doctrine of the Roman Church, which consent and Tradition of Ancestours doth deliuer, and doth not together deliuer that any confessed (9) orthodoxe Father opposed agaynst it. We know

He that beareth not the Church is an Heretike.
Fathers

know indeed by Tradition, that some in former tymes stood agaynst many points of the Roman doctrine, as *Arrius, Pelagius, Waldo, the Albigenſes, Wickliſſe, Huſſe*, and ſome others, but they are not confeſſed orthodoxe Fathers, but were noted for novelty and ſingularity, and for ſuch by Tradition deſcribed vnto vs: which kind of oppoſition doth not diſcredit the doctrine of the Church, but rather makes the ſame to appeare more cleerly and famously Apoſtolicall; ſeing (as euen D. Field, *Of the Church lib. 4. cap. 14.* doth confeſſe) *When a doctrine (r) is in any age coſtantly deliuered as a matter of Fayth, and as receyued from Anceſtors in ſuch ſort as the contradicſtours thereof were in the beginning noted for novelty, and if they perſiſted in contradiction, in the end charged with hereſy, it is not poſſible but ſuch a doctrine ſhould come by ſucceſſion from the Apoſtles.* What more euident ſigne of a perpetuall Apoſtolicall Tradition, then this?

Proteſtants anſwere, that it is ſufficient that the Roman doctrine was coſtradicted

Fathers the Roman doctrine was not in being, nor heard of, and that this was the cauſe they did not ſo punctually and literally oppoſe them. I Anſwere. The Miniſter doth but ſet a face on the matter. For he knowes, that it is moſt euident & confeſſed by Proteſtants that at the leaſt ſome Fathers held our Religion expreſſely in diuers particulars. For exāple, doth not Origen teach and praſtiſe Inuocation of Saints *lib. 2. in Job. & in Iſaie. c. 13.* as a doctrine vndoubtedly pious, ſaying therof: *Quis dubitat?* in *Num. c. 31.* Did not diuers Fathers make it their ſpecial ſtudy to diſcouer Origenſ errors, as *S. Hierome, Epiſtaphanius, Theophilus?* And

yet theſe Fathers hauing noted ſo many errours in Origen, neuer cenſured him in reſpect of this. Which is a manifeſt ſigne they held with Origen in this point, that Inuocation of deceaſed Saints is an vndoubted Chriſtian duty, euen as much as the praying vnto liuing Saints.

(r) It is true as the Miniſter ſayth pag. 140. That this Doctour doth not make the iudgemēt of the preſent Biſhops of one age by it ſelfe ſolely infallible, but only the iudgment of perpetuall ſucceſſion from the Apoſtles: yet it is true alſo that he makes the conſent of one age ſo great, as is heere expreſſed, an euident ſigne of the iudgement of perpetuall ſucceſſion. Reade the place.

(s) The Minister doth p. 141. & 144. auerre, that feely Ignorant men are to examine controuersies by Scripture; and, that by it they may know the right doctrin in al necessary matters assuredly, without resting vpon the authority of the Churches Tradition. This hath been formerly confuted, and it is to men of Iudgement, ridiculous. Yea the Minister himself elsewhere Orthodoxe 392. derides it saying: *A blind man cannot iudge of colours, & a rude and ignorant person is lesse able to EXAMINE Controuersyes, and deepe points of Religion.* And agayne *ibid.* pag. 393. *We do not set a blind horse before others, nor suffer any vulgar person to be his owne caruer in receauing and refusing publike doctrim: and the same doth he teach in this Reply pag. 301. yea Luther Tom. 1. Germ. Wittenb. com in Gal. fol. 29. 4. 3 sayth: Non quis habet intellectum & sensum vt de controuersijs Fidel inter nos & Papisas iudicet & Christiane iudicare possit.* How thē shall these
be

by Orthodoxe Fathers, and that this may be proued by their wrytings which they haue left vnto posterity, though their opposition was not noted by antiquity, nor by the fame of Tradition deliuered vnto posterity. But this answere leaues no meanes wherby common people may know certainly the perpetuall Tradition of Gods Church, without exact examining and looking into the workes of the Fathers, which cōmon people cannot do, I proue it. If against euery Tradition of the Church difficil & obscure passages may be brought out of Fathers, & this doth suffice to make the same questionable, then no Tradition can be certainly knowne without exact reading, and examining of the Fathers. But no Tradition, or Doctrine is so constantly & cleerly deliuered by the Fathers but diuers obscure and difficill places out of their workes may be brought agaynst them, with such a shew, that (s) common people shall not know what to say. For what Tradition more constantly deliuered by the Christian doctors then our Sauours consubstantiality with his Father according to his diuine nature? and yet the New reformed Arrians, as you may see in *Bellarmin. l. 2. de Christo cap. 10.* bring very many testimonies of ancient Fathers to proue that in this point they did contradict themselves, and were contrary one to another; which places whosoever shall read, will
clearly

cleerly see, that to common people they are vnanswerable; yea that common people are not capable of the answeres that learned men yield vnto such obscure passages; what then shall they doe? They must answer, that antiquity did neuer acknowledge such dissention amongst the Fathers in the point of our Sauours Consubstantiality, which they would not haue omitted to do had there byn any such reall dissension, seing they noted the Fathers opposition in lesser matters. In the same manner Catholikes doe sufficiently answer Protestants that bring places of Fathers agaynst the receyued Traditions of the Church, as the Reall Presence, Inuocation of Saints, and other the like, to wit, that Traditions deliuered these doctrines, as the vniforme consent of the Fathers, and neuer noted such oppositions, as Protestants frame out of their writings; which is a cleere signe that Protestants eyther misalleadge their words, or mistake their meaning. For were that contradiction reall, why did not Antiquity famously note it, as it noted & conveyed by fame to posterity their differēces about disputable matters? (t) This answer is full, and a certayne ground of persuasion, else (as I sayd) common people could neuer know the assured Tradition of their Auncestours, vpon which they must (as I prooued) build their Chistian beliefe, seing as *D. Field* in the epistle Dedicatory

be saued, but by simply belieuing the Tradition of Auncestors, hand from had deliuered vnto them?

(t) The Minister heere will retort this argument pag. 144. lin. 34.

If euery doctrine (saith he) is Apostolical against which the ancient Fathers made no expresse opposition, then these Protestant articles are Apostolicall; that the Roman Bishop and Councell may erre; that the substance of bread & wine remayne after consecration; that common prayer ought to be vnter in a known language.

I answered, Not euery doctrine against which the Fathers doe not expressly oppose, is Apostolical, for some heresies were not thought of in that tyme, as this Protestant persuasion, That Common prayer must be sayd by the publike Minister in a language vulgarly vnderstood of euery woman, and that it doth not suffice that the more principal persons of the Church vnderstand it, word by word,

word, and the rest being instructed, doe for matter and substance, though not word by word: So not euery doctrine not opposed, but euery doctrine that is taught confessedly, as Christian doctrine, by some ancient Fathers, & was neuer expressly & by name opposed by any of the Fathers; Doctrine I say, thus taught & neuer opposed, & as such deliuered by full Tradition, is infallibly Apostolicall. Such are our doctrines, as may be proued euen in the particular examples brought by the Minister as for the contrary, particularly in this first instance of their doctrine, That the Roman Bishop & Councells may erre. For was this Protestant doctrine neuer opposed by any Father? doe not the Magdeburgians *Centur. 4. col. 550. acknowledge the auncient Ecclesiasticall Canon, that the*

catory also noteth, *There be few, and very few that haue leasure, or strength of Iudgement to examine particular controuersies by Scripture or Fathers,* but needes must rest in that doctrine which the Church deliuers as a Tradition, neuer contradicted by any Orthodoxe Fathers.

To discredit therefore a constant receaued Tradition, it is necessary to bring an Orthodoxe contradiction thereof, not newly found out by reading the Fathers, but a contradiction by the same of antiquity deliuered vnto posterity, which kind of contradiction they cannot find agaynst any point of Catholike doctrine. For let them name but one Father whom Antiquity doth acknowledge as a Contradictour of Invocation of Saints, Adoration of the Sacrament, Reall Presence, Prayer for the dead? they cannot certainly, though they bring diuers places to proue (a thing which Antiquity neuer noted or knew of before) that the Fathers be various, and wauering about these points.

The Conclusion of this point, shewing that Protestants Erre fundamentally. §. 6.

OV T of all this appeares, that the Roman Church is the true Church, and con-
 Councells are not to be celebrated without the sentence of the Roman Bishop? And the Fathers held such Councells had the holy Ghost, so as they could not erre; so cleerly, as Luther complaynes, *Postill. Wittemb. Dom. 8. post. Trinitatem.*

fol. 114. 6. 4. 3. Gregory, Augustin, and many other holy Fathers erred in taking from vs power to iudge our Teachers commanding vs to belieue the P O P E and Coun- cells. For this misery is very auncient in the Church. Thus he.

consequently (u) that Protestants haue (*) (u) The Minister cauil- fundamentall Errours about fayth.

Errours are (x) fundamentall, that is dam- but it is euident, for the Church is but One, in which only saluation is

had, and if the Roman be this Church, Protestants are not saued out of it.

(*) The Minister in making answere vnto this Paragraffe, is from the beginning to the end not only exceeding bitter, and full of rayling, but also impertinent, not vnderstanding the state of the cōtrouersy, nor what the Iesuite vndertaketh to proue. The Iesuites conclusion bendeth against some Protestants with whom he dealt in his Conferences, holding there is no fundamentall difference betwixt the Roman Church and the Protestant, that men may be saued indifferently in the one and the other. Protestant doctrines wherein they differ from the Roman, though they should be errours not being fundamentall, and damnable errours.

The Iesuits intention was agaynst these men not to proue absolutely that Protestants erre, (for then he would haue proued the Nine objected articles to be errours, by such testimonyes of Scriptures and Fathers as would haue puzzled the Minister) but supposing as giuen and not granted by his aduersaryes, *Dato, & non concesso*, that Protestants erre, he vndertaketh to shew their errours to be mayne, fundamental and damnable, and that the mantayners therof cannot be saued, and so no saluation to be had but in the one, Catholike Church. Hence it is euident, that the Ministers labour to shew that the Protestant doctrines be not errours, is impertinent; for this the Iesuite did not intend to proue, but supposing they are errours, to proue they are damnable and fundamentall errours, agaynst *Adiaphorists*, that hold there is no fundamentall difference betwixt the Protestant, and Roman Church.

(x) The Minister sayth, that errours fundamentall must be conuincd to be such out of Scripture, citing to this purpose the saying of S. Augustine *De doctrin. Christian. lib. 2. cap. 3.* In these things that are cleerly deliuered in Scripture, are contayned all those things which contayne fayth and good manners. I answered. S. Augustine sayth not, that all necessary things

things are containd expressely in Scripture, not in particular, and distinctly, but in generall, and according to the genericall name of necessary vertues, as his words fully set down declare, which are these; *All things that contayne fayth and good manners, to wit, hope and charity.* No doubt but the genericall duties of Fayth, Hope, & Charity are expressely, & euen in so many words set downe in Scripture, though not all particularities about them, seing now all Protestants graunt, that some things are containd in Scripture inuoluedly and implicitly, that is, in other tearmes intricately and obscurely.

(y) By Tradition, is vnderstood, Doctrine knowne precedently & independently of Scripture, though perchace the same be written. This doctrine precedently knowne vnto Scripture the Minister professeth that Protestants deny *pag. 105. lin. 24.* & consequently they erre fundamentally. For here they are held, to wit, so obstinately as in defence of them one denyes the Catholike Church. Errours fundamentall of the first kind Protestants haue diuers, particularly these Nine.

First, their doctrine agaynst Tradition vnwritten, whereby the (y) Foundation is ouerthrowne, on which we belieue all other substantiall and fundamentall points, as hath been shewed.

Secondly, their denying the (z) Primacy of S. Peter & his successours, the foundation which Christ layd of his Church necessary for the perpetual gouernment thereof, *Matth. 16. 18.*

(z) The Minister though he deny the Primacy of S. Peter, yet is forced by the euidence of the sacred Text to grāt that whēce this primacy is proued. First, *p. 157.* that S. Peter had the Primacy of spirituall authority & vniuersall Iurisdiction ouer the whole Church with the rest of the Apostles. Secondly, that this was giuen him singularly,

to wit, as appeares by the Ghospell *Matth. 16. 10. Ioan. 20. 21.* by the singular order & institutio Christ applyed to him. Now this doth inforce Monarchicall primacy. For the three different formes of gouernement, *Democracy, Aristocracy, Monarchy*, are nothing els but three different applications of the primacy of iurisdiction vniuersall, to different persons. Primacy of vniuersall Iurisdiction applyed generally to the whole Commons, is *Democracy*, applyed principally to some few chiefe persons of the State, *Aristocracy*, applyed singularly to one indiuiduall person, *Monarchy*. And what is vnderstood by *Monarchy*, but primacy of power and vniuersall Iurisdiction applyed singularly to one indiuiduall person ouer all the affaires of a whole and entiere state? Hence the Apostles were, as the Fathers say, both equall and inferiour vnto Peter. Equall, in that they had the same kind of power that Peter had, to wit the authority of the Key-bearers, of the Rockes, of the Pastors of the vniuersall Church, nor doe we read in the Ghospell any kind of power giuen to Peter which was not also giuen for kind to the rest: on the other side, the other Apostles were inferiour vnto Peter, as the same Fathers affirme, in that they had the same kind of power in a lower degree with subordination vnto Peter as the chiefe, no kind of power being giuen to the rest of the Apostles, which we doe not expressely reade in the Ghospell to haue been giuen to S. Peter by singular commission, order, and institution. Whence it is consequent that Peter was gouernour of the whole Church with the rest, in more eminent degree of power and Iurisdiction then the rest, all men being bound to obey him more specially, more singularly, and aboue the rest. The eminency of the rest in the Church was vniuersall power had by commission directed commonly to them all, wherby they all indifferently, not one more then the other, receaued commission of power in respect of all men of the Church distinct from themselves. The eminency of Peter in the Church was vniuersall power giue by commission directed singularly to his only person, To Peter the sonne of Ionas, *Matth. 16. 18.* Wherby he was endued with primacy of Ecclesiasticall power in respect of all men in the Church distinct from himselfe, in which number all Christians absolutely are comprehended, not one excluded. And this is Monarchy. Now, if Christ did ordayne and institute Monarchicall Gouernement in his Church, then the gouernement thereof must be, and was euer Monarchicall, and that Peter still hath had a Monarchicall successour; but if he had such a successour it is by all historyes more euident then the sunne, that he had no other but the Roman Bishop. What the Minister heere obiekteth agaynst the Roman

man Bishops Primacy is triuiall stuffe, vrged without any new difficulty, to wit, about the tytle of vniuersall Bishop, the Nicene Canon, Contention of S. Cyprian with Pope Stephen, the controuersy of the Africans about Appellations, the Asians resisting Pope Victor. All which Instances truly examined, proue the primacy most evidently, as is shewed by Bellarmine l. 2. de Pontif. & lately by *Fidelis Annosus de Monarchia Ecclesiastica*. l. 2. c. 5. & 6.

(1) The Minister heere rayleth agaynst Councils gathered by the authority of the Pope, and in most grosse manner falsifieth *Cusanus* in eight or nine particu-

Thirdly, their questioning the infallible Authority of lawfull (a) Generall Councils, thereby casting downe the foundation of vnyty in the Church.

Fourthly, their denying the foundation on
lars, but in fine he dares not make direct answer to the question proposed, whether Protestants hold the definitions of Lawfull Generall Councils to be infallible or not. His answer hereunto is like the oracle of *Apollo*, giuen in generall and doubtfull termes, to wit, that Protestants giue the same authority vnto Councils that the ancient Church did; in the margent he cites S. *Augustine*; that Councils of Bishops are not to be equalled vnto Scriptures, as doubtles they may not. The truth is, though he be ashamed to say it in plaine termes, Protestants hold General Councils lawfully assembled to be inferiour not only vnto Scripture, but also vnto their exposition thereof. For they teach, that Councils be not assisted by the holy Ghost, that it is most pernicious yea abominable to thinke so of them. *Luther Tom. 7. Germ. Wittenberg. fol. 262.* and though they proceed lawfully and be confirmed by the supreme Pastours, yet be they fallible, examinable, refusable, and subiect to the Protestant skill in Scripture. In so much as the same *Luther* in his articles, art. 115. sayth, *When Councils haue defined, then will we be Iudges whether they be to be accepted, or not.* And the same sayth *Caluin*. l. 4. *Instit. cap. 9.* Hence appeares how idle their pretence is, that forsooth they would fayne haue a free Generall Council. To what purpose? Surely they can intend nothing els but that they may bring the Council to be of their humour, or els if it be agaynst them, to contemne it as not being in their iudgement conforme vnto Scripture. It is reason M. *White*, that you first meete amongst your selues, You I say, that pretend to be reformed, and see whether you can agree, that Generall Councils are infallible by the spirit of Christ, so that no man may

may by his skill in Scripture, or any other pretence reiect them. This done then speake of meeting with Catholikes in a Generall Councell: Otherwise Catholikes by meeting with you, are sure to gayne no peace and vnity except they yield vnto you; & besides by the very yielding to meete with you they must for euer renounce the infallibility of Councells, such a diuine stay of peace and vnity in the Church. That this perpetuall renuntiation vnto Coucels must be made by meeting with you, is cleere. For by admitting you who question the authority of Councells, into their Councells, they must admit that it is at least questionable, among Christians, whether such Councells be infallibly assisted by Gods holy spirit, or not, els they cannot meet with you, but must fly from you as damned heretikes. If they admit the infallibility of Councells to be questionable, they must bid this infallibility farewell for euer, it can neuer be established by any ensuing consent of Generall Councells. For if a Generall Councell should define that Generall Councells are infallible, except we be sure aforehand that Councells are infallible we may doubt whether that Councell doth not erre in defining that Councells are infallible. Wherefore this doctrine of the infallibility of lawfull Generall Councells is eyther to be abādoned for euer, togeather with the vnity of the Church that so much depends thereon, or els it is to be held as a knowne perpetuall Christian Tradition, deliuered by full practise independently of the definition of any Councell, neuer permitting the same to examination; as one of those articles wherof *Luther sayth comment. in Psalm. 82. fol. 546. Generales articuli recepti in tota Ecclesia satis auditi, excussi, approbati sunt &c. ferendus non est qui velit eos in dubium reuocare, sed velut blasphemus indicta causa & inaudita damnandus.*

on of true (b) Iustification, which is the one, Catholike, Christian fayth, about reuealed mysteryes, bringing in a phantastical fayth, pretending that euery man is Iustified by belieuing himselfe in particular to be iust, or one of Gods elect.

(b) This is the most essentiall point of Protestantism which they tearme the foundation of foundations & the pith & marrow of the Gospell. See the booke de Es-

Fiftly *sentia Protestantism. lib. 1.*

6. This their doctrine consists in foure points. First that euery man is iustified by the iustice of Christ, by being as it were vested therewith. Secondly, this Iustice of Christ is formally imputed vnto euery man, not through

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repent.

repentance and mortification, but through *Fayth only*. Thirdly, that this fayth is not the dogmaticall or historicall fayth, whereby we believe in generall the wordes of Christ and reuealed misteryes of the Scripture, but a speciall fayth wherby a man doth firmly and intallibly perswade himselfe, that to him in particular the Iustice of Christ is imputed for the full remission of his sinnes. Fourthly, that he that hath not firme fayth that his sinnes are remitted vnto him by the imputation of Christs merits, hath not Iustifying fayth, nor is iust in the sight of God, but as good as an Infidell, though he haue historicall fayth that all the doctryns of Christian Religion are true. Hence you may perceyue, that our Minister is a man of no fayth, who not only denyes this article of Protestancy, not only sayes that they neyther now hold or euer held it, but also reuileth the Iesuite, charging him with *Lying*, with *Calummiation*, with *Deprauing and falsifying their Protestant doctrine*, and that he wanted matter to fraught his papers when he charged their Church with teaching Iustification by this speciall Fayth. pag. 163. yea on the contrary side he sayth, that Protestants hold these foure points. First, that a Christian of a contrite spirit believing that his sinnes are remissible, receaueth forgiveness though he want fayth, and perswasion in himselfe that his sinnes are remitted to him in particular by the imputation of Christs merit. pag. 166. lin. 6. & seq. Secondly, that Protestants hold no man is iustified by only fayth, or by only believing himselfe to be iust, and his sinnes forgiven by the imputation of the Iustice of Christ, but he must be iust before he can, or ought to believe himselfe to be so. pag. 62. lin. 8. Thirdly, that the promise of remission of sinnes is conditionall, requiring of sinners not fayth only, but also the forsaking of sinne and doing good works. Esa. 1. 16. 17. 18. and that this promise becomes not absolute, till the conditions be fulfilled. pag. 166. lin. 12. Fourthly, that Iustifying fayth is the Christian Catholike Dogmaticall fayth, whereby we believe the hystories of Scripture and mysteries of our Religion. *ibid.* pag. 161. lin. 5. Wherefore he sayth that the difference betwixt Protestants and vs Catholikes, is only in two points. First, that they require not only dogmaticall fayth, but also that this be a Fiduciall assent, that is, ioyned with Hope pag. 163. lin. 1. But we forsooth hold Iustification by dogmaticall fayth only, and by such fayth as is in Diuells, and do not require that the dogmatical or intellectual assent be also fiducial, that is, ioyned with Hope. pag. 168. lin. 2. Secondly, that we hold that a man cannot be certayne by fayth that he is iust: but Protestants hold the contrary; yet he sayth pag. 167. lin. 20. that there is very small difference, if any at all, betwixt them & vs herein, because they do not hold this their assurance that they are iust, to be equall in the firmity of assent, to the assurance of Dogmaticall fayth

fayth which they haue about the common object of fayth. Thus the Minister: whome I leaue to the censure of Protestants, with no little wonder they can indure him to write in this sort, and thus openly to disclaime & shew himselfe ashamed of the very Essence of their Religio. What is certayne amongst Protestants, if this may be denyed? Howsoever I conclude this point with this syllogisme against them. Protestants, euen by the tacite concession of this their Aduocate hold fundamentall and damnable heresy, as certainly as it is certaine that they hold Iustification, not by common Dogmaticall fayth, but by speciall fayth only, whereby one apprehends the Iustice of Christ and vesteth himselfe therewith, belieuing in particular his sinnes to be forgiuen, and himselfe to be iust in Gods sight by the imputation thereof vnto him through this his fayth. But that Protestants hold this as a most fundamentall article of their Religion, is as certaine as it is certayne that there is, or euer was Protestant in the world; Wherin I appeale to the Iudgement of all learned Protestants, and to these their bookes, *Luther Epist. ad Galat. Calvin. lib. 3. Institut. lib. 11. Melancthon in coll. comm. Kenanit. Exam. Trid. 1. p. Iohn White (our Ministers Brother) Defence. pa. 188. 189. & seq.* and to the conscience of euery Protestant; yea this is the eleauenth article of the English Church, That a man is accounted righteous before God, only for the merit of Christ Iesus by faith. And it is wholesome doctrine (say they) that we are iustified by this fayth.

Fiftly, their extenuating the value of the price of our Redemption, not making it sufficient to giue (c) inward sanctity & purity to mens soules, nor to rayse the workes of Gods children to a due perfection with their reward.

Sixtly, their Errours agaynst Baptisme, the gate and entrance into Christian life, whereof they deny the vertue to sanctify men, & the (d) necessity thereof for Infants, to whom they grant saluation without Baptisme.

(c) The Minister being ashamed of his Religion, doth here also contest that Protestants teach the *merit of workes*: He sayth indeed in words they teach only the *merit of Congruity*, but in sense he makes them to teach *merit of condignity*, as much as any Catholike doth, as is after proved in the 8. point.

(d) To discouer the vanity of the Minister, Sea-

who sayth that the Protestant doctrine about Baptisme is held by our

Schoolemen. Note, that concerning the necessity of Baptisme there be three errors, the one greater then the other. The first, that though Baptisme be the only ordinary meanes of saluation, yet some children dying without Baptisme are saued by extraordinary fauour, as *S. Iohn* was sanctified in the wombe. *Luc. 1. 2. 53.* This is held by some Catholikes, but no fundamentall error, because it affirms not any extraordinary fauour but such as by the word of God we know may be graunted, only it doth rashly apply Gods extraordinary fauours to persons without sufficient warrant. The second error is, that though Baptisme be the ordinary meanes of saluation for Infants, yet in defect therof there is also another ordinary meanes for their saluation, to wit the fayth of their Parents. This error is grosse, because it presumes without the word of God written or vnwritten, to appoint an ordinary meanes of saluation for Infants. This doctrine is taught by Protestants, but no Catholike holds it: *Caietan* once held it with submission vnto the Church, which hath razed it out of his bookes. The third error is, that the children of faythfull Parents are iustified by the promise made to their seed, and are Gods adopted children before they be borne, so that Baptisme doth not truly regenerate them, & make them Gods children, but is sayd to regenerate and adopt, because it is a seale and signe of this grace of adoption, which children had before Baptisme, yea brought with them into the world. This error is fundamentall and damnable, which Protestants hold, and will hold in despite of their Church, and yet dares she not say they are not her children. *Caluin de vera Eccles. reform. inter eius opuscula fol. 759.* writeth: *The Issue of the faythfull is borne into the world holy and sanctified, because their children being yet in the wombe before they draw breath, be adopted into the couenant of eternall life. For it is necessary that the grace of adoption go before baptisme, which grace is not the cause of halfe-saluation, but bringeth perfect and full saluation, which is afterward signed by Baptisme.* Thus *Caluin*. What the Minister brings out of the sayd *Caluin* to proue he held that Baptisme doth truly sanctify, to wit, that children are regenerated by Baptisme, is idle. For vnto it *Caluin* himselfe hath made answer, *l. 4. Institut. c. 15. §. 2.* *When (sayth he) Baptisme is sayd to regenerate, to renew, to sanctify, to saue men, the meaning is not, that our purgation & saluation is made by water, or that water hath vertue to purify, to regenerate, to renew, but only because by that signe we conceyue knowledge and certitude of such gifts; for what is giuen by the message of the Ghospell, is signed and sealed by Baptisme.* Heere also I conclude, that eyther the Minister and his Church erres fundamentally, or at least they must grant foure thinges. First, that *Caluin* and his

part

part erre fundamentally. Secondly; that Culuinists cannot be saued except they repent themselves of their Religion. Thirdly, that amongst Protestants there is dissention about fundamentall matters. Fourthly, that the Protestants do not exclude from their communion such as hold substanti-
all Heresy.

Seauenthly, their Errour agaynst the (*) The Minister sayth
(*) Reall presence which they deny, or else that Protestants only
the mayne article of the Creed, that Christ deny the manner of the
is still in heauen at the right hand of his Fa- Reall Presence, to wit
ther. For they will not allow a body in two Trāsubstantiation, not
places at once. the substance thereof,
because they hold that

Eightly, their denying the Sacrament the body of Christ is
of (e) Pennance, and Priestly Absolution, truly, really, and ef-
fectually present to the
the necessary meanes for remission of sin, worthy Receauer, but
committed after (f) Baptisme.

Ninthly present by the appre-
hension of the soule, and

by operative fayth, pag. 178. 179. & seq. & pag. 390. & 395. I answer, that as the Answerer sayd, this Presence by fayth is not Reall, nor true but only pious Imagination at the most, as is proued in the sixt Poynt.

(c) The Minister pag. 189. sayth, that Protestants allow *auricular Confession and Priestly Absolution*, but deny it to be a Sacrament, or of necessity, in prooffe whereof he citeth the Augustane Confession. Answer. If the Minister approue the *Augustan* confession, he must approue priestly absolution to be truly a Sacrament, and of necessity being commanded of God, euen as Baptisme is. For thus they write, *Cap. de numero & vsu Sacramentorum: The true Sacraments are Baptisme, the supper of the Lord, Absolution, which is the Sacrament of Pennance. For these rytes haue the same commandement of God, and promise of grace proper to the new Testament.* Thus they: so euen by the Iudgement of this Confession, which they esteeme as containing the fundamē-
tall doctrine of their Religion, our Minister and his Church erre funda-
mentally.

(f) Agaynst this Sacrament the Minister disputeth largely, but his arguments are triuiall, which he takes out of Bellarmine concealing the Solutions, which who will may there read in his first booke of the Sacrament of Pennance. What he brings out of some Catholike Authors, affirming
that

that it is hard to prooue cleerly this Sacrament : the Answer is , That to prooue the Sacrament of Pennance and the necessity thereof for sinnes after Baptisme by the perpetuall Tradition , and practise of the Church , is not hard, but easy , which you may see fully performed by *Bellarmino* ; but to prooue the same by some text of Scripture so cleerly as some cauill may not be taken at the argument , this is difficill . And no wonder, seing our Minister pag. 541. lin. 9. doth graunt, that euen the Principall articles of Religion cannot be so prooued by Scripture, but seeming Solutions may be giuen .

(g) Other articles are more necessary the this, as sole objects of necessary diuine affection, & in this respect are more dangerously denied : But as the meanes of knowing necessary objects nothing more necessary then this true Church, nor any thing more euident, & therefore the deniall thereof is most dangerous in respect of heresy ; yea the Article , without resistance whereof no man can be Heretike.

(h) What the Minister sayth , that a man may be pertinacious & obstinate against Scripture & not against the Church is impossible. For eyther he seeth his doctrine to be, against Scripture or not, if he see his doctrine to be contrary to the Scripture & yet holds it, he doth Iudge the Scripture not to be Christs nor of God, & consequently he is pertinacious against the Churches Tradition, which as hath been sayd , is the stay of our Fayth in this point . If he see not his exposition to be against Scripture, but is deceyued by conference of places, he is not here-

Ninthly , their denying the Catholike Church expressly set downe in the Creed , which of all other Articles is with (g) greatest danger denied. For the standing out against this, makes men heretikes, & without erring against this no man is guilty of heresy : whatsoeuer Doctour *Field* to the contrary sayth, that an Errant against a fundamentall point is an Heretike though he erre without (h) pertinacity, wherof he brings not any sillable of prooffe; & yet his doctrine is against the whole Consent of Deuines, & expressly against S. *Augustine* who sayth, that a man holding with *Photinus* (whose Errors were fundamentall against the Trinity & God head of Christ) thinking he holdes Catholike doctrine, is

not

Heretike vntil knowing his exposition to be condemned by the Church he persist therein. For what is pertinacious willfulnes, but to resist lawfull authority which we know to be agaynst vs?

not yet an (*) Heretike, till warned that he holds agaynst the Catholike Church, he chooseth to perseuer in his errour.

Hence I inferre, that Protestants erre fundamentally (according to the second kind of erring, to wit in the manner) in all points they hold agaynst the Roman Church, which I haue proued to be the true Catholike Church. For he that holds any priuate opinions so stiffly, as rather the forsake it he denies & abandons the Catholike Church, a mayne article of his Creed, erreth fundamētally, as is cleere. But Protestants hold their priuate opinions so stiffely as thereupon they haue denyed and abandoned the Catholike church, to wit, the Roman. Neyther doth it import that they retayne the word, hauing reiected the sense, seeing not the letter of the Creed pronounced but the matter believed makes men Christians. Neyther is it inough to say, that they believe the Church of the Elect, seeing the Church of the Creed is not the Church of the only Elect (a meere Fancy), but the visible and conspicuous Church, continuing from the Apostles, by succession of Bishops, which thus I prooue.

The church whereof Christ sayd, *I am alwayes*

(*) The Minster sayth p. 196. that the IESVITE cites not *Au- gustine* truly, for he ooly saith, *I would not affirme of such a person, that he is an Heretique*. Answer. This is vntruth. *S. Austine* saith, *Istum nondum hereticū dico, I do affirme this mā not to be yet an Heretique*, though he hold fundamentall errour, till he knowe he dothe it agaynst the

Catholike CHURCH. What he addeth that *S. Austine* meanes, that ignorance is not heresy *in foro Ecclesie*, but is heresy *in foro cali*, is ridiculous; for the contrary is true, because whofoeuer denyes though ignorantly the knowne articles of the Creed, is an heretike *in foro Ecclesie*, because he is presumed to erre out of contempt, not out of ignorance. But if he be truly ignorant he is no heretike *in foro cali*, because verily he is not willfull.

With you to the consummation of the world, is the Church of the Creed, or the Church which to forsake is damnable. For the Church wherewith Christ still abideth, not according to corporall & visible presence, but by his spirit, is the body of Christ whereof he is head, into which he infuseth the life of grace, & consequently he that forsaketh this Church, forsaketh the body of Christ, and the head thereof, and cannot liue by his spirit, but is in a dead and damnable state, as a member cut off and separated from a liuing body, as *S. Augustine epist. 50. & de unit. Eccles. c. 16.* long agoe noted; *The Catholike Church is the body of Christ, whereof he is head; out of this body the Holy Ghost quickeneth no man.* Now the Church wherof Christ sayd, *I am alwayes with you to the consummation of the world,* is not the Church inuisible of only the Elect, but a visible Church deriued by succession from the Apostles. Therefore he that forsakes the Church deriued by succession from the Apostles, forsakes the Church of the Creed, the Catholike Church, the body of Christ, & puts himselfe into a dead & damnable state, & may haue all things besides saluation and eternall life, as Fathers affirme, whose testimonies in this behalf are notable and famously knowne; whereunto *D. Field* yieldeth, acknowleging one, holy, Catholike Church in which only the light of heauenly Truth is to be sought, where only grace, mercy, remission of sinnes, and hope of eternall happynes are found.

ANSVVERE TO THE

*Nyne Points, proposed by your
most Excellent Maiesty.*

Have bene large in my former proofes, that the Roman is the, one, holy true, catholike church, whose Traditions coming downe by perpetuall succession from Christ and his holy Apostles, are so constantly and strongly to be believed, that no proofes out of Scripture (by priuate interpretation vnderstood) though seeming most euident, may stand to contest (a) against the. And this I haue not done without purpose, assuring my selfe, that if your Maiestie were thoroughly perswaded in this point, you would without any mans help, most easily and fully satisfy your selfe in particular controuersies,

(a) The Minister here spends a whole lease of Paper in bitterness & gall against vs, as if we did professe to preferre Old Custome, before knowne Verity. It is not so, but thus the case standeth between Protestants and vs. First as for Verity neither they nor we know our Religion to be verity by manifest sight, nor by the light, lustre, & euidence of the thinge or doctrine, as both of vs must acknowledge if we be sober. Secondly there

there be records which by Tradition we know to haue bene giuen by the Apostles, which vpon good warrant are belieued to deliuer nothing but Gods holy word. Thirdly, when Controuersies arise about this word of the Apostles, and there be different opinions about the sense therof, & seeming arguments be brought on both sides, we thinke that side ought to preuaile as the truly Christian, for which perpetuall Christian Tradition & Custome stand. Fourthly, we Iudge that that side ought to be rejected as not truly Christian, where Christian Tradition is so notoriously defectiue as they cannot ascend from this age vpwrd towards Christ by naming professors of their Religion, higher then one hundred yeares; or if they presume to passe further, they are presently conuincid to feigne, as it happeneth vnto Protestants. This is the summe of all that hath been hitherto sayd, and the forme of the Catholicke proceeding about their resolution of sayth.

yes, out of your owne wisdom and learning. For as some that haue bene present at your Maiesties discourses casually incident about Religion, report; few of our Deuines (though trained vp continually in Academies, and Exercises of Theology) are able to say more then your Maiesty in defence of the catholicke cause for particular controuersies, when you please to vndertake the patronage thereof: which I can easily belieue out of my owne Experience, who could not but admire, seeing your Maiesty so well acquainted with our doctrines, and so ready and prompt in Scholasticall subtilities.

Wherefore most humbly I beseech your most Excellent Maiesty to honour these my poore labours with a gracious perusal of them, accepting of mine Answers whe they may seeme reasonable, being in defence of doctrines receiued from Auncestors, which deserue approbation when there is no euidency against them; and of your abundant clemency pardon my prolixity, seeing the questions by your Maiesty proposed, were so difficill and obscure, as I could hardly haue made any shorter full explication of them.

THE

THE FIRST POINT.

The (b) Worshipp of Images.

Have more hope to giue your Maiesty satisfaction in this article because all kind of Theologicall proofes stand for the same, and nothing against it as I am perswaded, which I declare by this discourse.

(b) The Minister in this question knowes not well what to stand vnto. He grants the question, and then he denyes it agayne contradicting himselfe, yea censuring his owne whole discourse as impertinent. This I demonstrate out of his owne wordes. First pa.

242. he sayth, that the question is not about Diuine and Religious worship of Images, but about any kind of reall worship. These be his very wordes. The question whether Images be to be adored with diuine worship, or not, is Heterogeneous, that is, impertinent to this disputation. It is sufficient that Papists adore and worship Images with some kind of Reall worship, such as the Trident Concell expressly defineth. Thus he there, professing that to impugne Iconolatry, or diuine worship of images, is impertinent. And yet in the beginning of this disputation he professeth contrarywise to impugne this only Adoration, & not euery kind of worship of Images. Thus he writes pag. 212. The Advocate of Images should first of all haue declared what he vnderstandeth by worship of Images, whether Veneration only, or Adoration properly so called. Veneration signifies externall reuerence & regard of pictures, such as is giuen to Churches Communion-Tables and sacred vessells; And according to this notion many haue approued worshipping of Images that deny adoration. Adoration properly so taken, is yelding of honour by Religious submission of soule & body &c. the worshipping of Images in this manner is superstition. Thus the Minister. Who to proue that Protestants allow veneration or externall worshipping of Images, in his margent citeth Iunius against Bellarmine, professing in the name of all Protestants; None of vs say, Images are not to be worshipped, much lesse do we say, that they are no waies to be worshipped. WE ALLOW, that they be worshipped in their kind as Images,

but not with Religious worshippe. Behold how cleerly he grants the question in hand, euen asmuch as the answerer intended to prone. For what the Minister sayth, that the Answerer doth not declare what he vnderstandeth by worshippe, whether externall Veneration or internall Adoration, is false. For he often and cleerly affirmeth, that the worship he meanes to proue to be due vnto the Image of our Saniour, is the externall regard & the reuerence of bowing, such as is vsed towards Aultars and Communion tables out of inward religions reuerence and deuotion vnto Christ. This the Answerer did set down presently in the beginning of his discourse about images, and repeates the same almost in euery paragaffe. See his text in the Ministers booke pag. 214. *Outwardly to the Image, inwardly to Christ. pag. 206. Externally to the Image, by mentall affection vnto the person. pa. 227. Outwardly to the Image, by deuout and pious Imagination to the person, and the like Very often.*

Nor is the Ministers insinuation true, that the Councell of Trent doth define the worshippe of Images vnder the tearmes of Religious Adoration. First, the Councell nether vseth the tearme Religious, nor Adoration; but Veneration, the tearme, the very word allowed by the Minister. Secondly, the Councell declares, that this Veneration is outward regard, *as kneeling, bowing the body, vncovering the head, done before the Images of our Saniour, to the end we may adore him*, that is, testify our inward supreme deuotion towards him. Finally, it is false that Adoration doth properly signify Diuine & Religious worship, seing properly according to the common acceptation of the word in Scripture, it signifyes any bowing of the body in signe of reuerence; as might be proued by more then an hundred examples of Scripture where creatures are said to be adored. The Fathers sometimes take the word *Adore* in the more principall sense, and *προσκύνησις* only for diuine worshippe. In which sense they say only God is adored. *Epiphanius heres. 79. Sit in honore Maria, Deus adoretur. Hieronymus Ep. 53. Non Angelos vel aliquam creaturam adoramus.* Yet also the same Fathers take the word in the proper sense, & say, that other things besides God are adored as *Men. Augustine de ciuit. l. 10. c. 4. Homines si multum illis addatur etiam adorandi. Men are to be honored, & when much adored. S. Hierome Epist. 17. Baptista cineres adorat, to ADORE the Ashes of S. Iohn. The holy Crosse. Cyrill. Alexandrin. homil. de Deipara in Concil. Ephesin. Crux adoratur toto orbe terrarum. Holy Images. Damascen. lib. 4. Orthod. fidei c. 7. Saluatoris &c. Imagines adoramus we adore the images of our Lord. Hence it is euident, that our Minister on the one side witnessing out of Iunius, that all Protestants allow some*

some kind of worship vnto Images, to wit, veneration & externall worship; and on the other professing to impugn the Religious adoration of images only, hath yeelded the question in controuersy, & his disputation against *Iconolatry* is, according to his owne doome and word, *Hereticonum*, that is, impertinent, and in the ayre.

If the custome of worshipping Images be grounded on the prime principles of nature & christianity; If the same hath bene receiued in the Church Vniuersally, without any knowne time of beginning; If places of Scripture that Protestants vrge against vs, make as much against their custome of making Images, so that with no probability, or ingenuity they therupon mislike vs; If by the vse of Images there be no danger or hurt to ignorant people, which may not with very ordinary diligence of pastors & teachers be preuented, & otherwise the vtilities very great; Then there is no reason of iust mislike of this custome. But this supposition is true, & in the same order I will endeauour to shew in the foure Particulars.

Worshippe of Images consequent out of the principles of Nature and Christianity.

§. I.

AN Image (c) is a distinct and liuely portrayture of some visible and corporall thinge, parts of the Image corresponding haue resemblance with our Saviours morall and spirituall perfections. Thus the Lyon and Lambe be types or metaphoricall Images of our

(c) This description of an Image sheweth the difference of proper Images of our Saviour from types and figures. By declaration wherof the cheife part of the Ministers disputation will be answered, which is grounded vpon confusion of these two different things. The proper Image represents the person of our Saviour, according to the true and proper shape of his kind, and some indiuiduall propertyes that agree to him only. Such is the Image of a man crucified, portrayed accordinge to speciall circumstances recorded in the gospell. A figure represents his person in the shape of some creature dissonant from his forme & kind whose corporall properties

of our Sauour, which resemble him not in corporall shape, but in his heauenly perfections, his mildnes being figured by the Lambe, his fortitude by the Lyon.

From this fundamentall difference other three flow. First, the proper Image represents to mans Imagination, making him to apprehend by Imagination the person, or the samplar, as really present before his eyes. The figure represents to mans vnderstanding, which apprehends by reason the analogy or proportion which the corporall qualities of the figure haue with the morall properties, and perfections of the thing figured. Secondly, vpon sight of the proper Image, straight a mentall imagination of the person resultes in one that knoweth him, especially when the knowledge is ioyned with affection; and this is done so presently, that ocular aspect of the Image, and mentall Imagination of the person seeme to be one and the same act; But vpon sight of the figure, the apprehension of the thing figured, doth not instantly follow, but is leasurely caused by discourse, comparing the one with the other.

Thirdly, hence the proper Image is taken for the prototype, that what is done to the Image by way of outward honour or dishonour, the same is, & ought to be taken as done to the person, and this by the naturall force of Imagination, and by natures institution in this matter, without any positie ordinance. The figure is not so taken without some positie ordinance or custome. For example: If a Iew teare in peeces the Image of our Sauour by way of despite, that is done, and to be taken as done mentally, and by affection to our Sauour; but if he tread vnder foote bread and wine, that is not to be taken as done in disgrace of our Sauours body and bloud, wherof bread and wine be types and figures, except that bread and wine be sanctified to represent his body & bloud.

ponding to the parts of the thing represented, more or lesse particularly, according as the Image is more or lesse distinct and liuely.

The office of an Image is to carry the Imagination of the beholders therof directly, and immediatly to the person Imagined therein, imagination of parts in the person

person represented, answering to the parts seen in the Image; which kind and use of Images Nature allowes vnto men, to the end they may remember, and more liuely imagine persons absent & removed from their corporall sight, vpon whom they ought, and haue great desire liuely and stayedly to fix their Imaginations, and Thoughts.

The first Argument.

Hence ariseth the allowed Principle of Nature, received by all Nations, Ciuill and Barbarous, *Ita vt in eo*, to speake with *S. Augustine, nulla doctorum paucitas, nulla indoctorum turba dissentiat*: That the Image may and ought to stand for the prototype, and is by Imagination to be taken as it were the very person. And (d) what we outwardly do to the Image, is done by Imagination to the person. And when we kisse the hands and feete of the Image, in our Imagination we kisse the hands and feet

(d) The Minister pag. 214. sayth; This axiome is not true of all Images, but onely of such Images as are by ciuill or diuine ordinance appointed to stand for the Prototype. This he proues by the examples of the brasen Serpēt, Paschall Lambe, Golden

CHERUBIMS, which might not be adored, though Images of Christ; yea Ezechias defaced the Image, that is, the brasē serpēt, yet adored the Prototype Christ. Answer. These examples are impertinent. The brasen Serpent, and the Paschall Lambe were types and figures of our Lord; which we grant by the mere native force of Imagination, without positive ordinance, do not necessarily stand for the thing

figured; yea the Iewes, at the least the vulgar, did not vnderstand that the brasen serpent was a type of the Messias, nor can it be proued that Ezechias himsele so vnderstood it. The question is of proper Images of our Saviour: These we say stand for the prototype inuiolably by the law of nature, that honour done, or denied outwardly to the Image, is done or denied mentally to the person, and ought so to be taken. The Minister if he will speake to the purpose, must bring some examples where the proper Image may be disgraced, without dishonour done to the Prototype; which he will neuer find. For euen Ezechias when he brake in peeces the brasen serpent, did therein dishonour the proper prototype therof, to wit,

wit, the true serpent, of which the brazen was the direct & proper Image, and of which he shewed contempt, in respect of being adored of men, by tearing in peeces the Image, because it was adored with reference vnto it, as Heathens worshipped the Images of Serpents and Calues. The truth of this difference between an image & figure, may be made euident vnto the Minister by this familiar example. If his wife be found beholding and kissing his Image, that is set in the frontispice of his Reply, with verses in praise of his sweet & gracious face; ought not this to be taken as done mentally to his person? And were not the contrary to wronge here yet there is no ciuill Ordinance, nor Parliament law that this his Image stand for him. On the other side, if she be found kissing & making much of her little dogge, though that be the type of a preaching Minister; must that be taken as done vnto him? No verily. It is then cleere, that there is difference betwixt figures and proper Images, in respect of standing for the prototype. Hence this principle, Honour & Dishonour done, or denied outwardly to the proper Image, is done, or denied mentally to the person, cannot be proued euer to faile: nor can our Minister shew by the word of God, that any proper Image of an adored person, was euer lawfully made, and not lawfully adored.

(e) This is then the first feet of the person inwardly Imagined by argument for the wor- his Image. This is the Axiome of Philoso- shippe of our Sauours phy gathered out of *Aristotle: Idem est Image which may be motus in Imaginem & Exemplar*, For motion thus sumed. the proper proceeding from the body & mind, what Image, so stands for the the body doth really and externally to the Prototype, that what Image, the mind doth Imaginarily, that is, is done by way of out- by conceite & affection, to the (e) person. ward honour to the Image, is done by affection to the person; & whosoever denyes outwardly Reuerence to the Image, is to be taken as denying mentally Reuerence to the person. But our Sauour is worthy of all worship, so that it is impious to deny any worship vnto him. Therefore (supposing what Protestants grant, that the Image of our Sauour is lawfully made) it is impious to deny outward Reuerence vnto it.

(f) The

The second Argument.

This Axione of Philosophy, that no man thinke it disauowed in Theology, the ancient Fathers vniformely teach as a prime truth eident in reason. *S. Damascene l. 4. c. 12. S. Augustine de doct. Christ. c. 9. S. Ambrose de Dom. Incarn. Sacrament. c. 7. S. Basill de Spiritu sancto. c. 18. S. Athanasius Serm. contra Arianos*, (f) who thus writes: *An Image of the Kinge is nothing else but the forme & shape of the King, which could it speak, would, and might truly say, I and the king are one, the king is in me, and I in him, so that who adoreth me his Image, doth therein adore the very King. Thus he: shewing that the kings Image, is to be imagined, and by Imagination to be conceaued as the very king.*

(f) The Minister pag. 229. lin. 24. answereth to these testimonyes of the Fathers in this sort: *Damascene is not Ancient, nor Orthodoxal in al points: for as Cardinall Bellarmine saith de Scriptor. Eccles. pag. 269. he denied the procession of the holy Ghost from the Sonne. S. Augustine speaketh of signes that haue diuine Institution. S. Ambrose of Christs Passion, and not of pictures. S. Basill and Athanasius speake by way of similitude only of the Image of kings. Where The is now the vniforme consent of Fathers? Answer.*

First, *S. Athanasius*, though he speake particularly of the kings Image, yet his reason is the same in all the proper Images of any adored person. For his reason why the kings Image must be adored, is because the Image of the king may (not by corporal speach but by the euidence of the thing) truly say, I and the king who is adored, be one; but this the proper Image of any adored person may truly say aswell as the kings. For example, suppose that were true which our Minister sayth. pag. 224. lin. 21. that Ministers haue such vnion with God, as they are to be adored with Religious adoration, why may not the Image of our Adored Minister which is set in the front of this Reply say, I & the Minister are one, he is in me, & I in him, he that adoreth me, adoreth him, and who disgraceth me, disgraceth him aswell as the kings? And if the Ministers Image may truly affirme, I & an adored person are one, why may not also the Image of our Sauour, (who is a person more to be adored thē any Minister) say the same? *S. Basill* speakes not particularly of the kings Image, but sayth vniuerfally, that honour

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done to the Image, is done and referred to the person, and thence concludes in particular, that it is so in the adoration of the king & his Image, so that there *are not two adorations, but one*, which being done outwardly to the Image, is referred and taken, as referred mentally to the kinge. It is true, *S. Ambrose* speakes of the Image and Crosse of Christ. That he meaneth not the materiall Crosse but the Passiō, the Minister doth say, but he cannot proue it, seing *S. Ambros. orat. in Theodos.* sayth expressely, *that the Crosse is adored*, and in his dayes the holy wood of the Crosse was publickely proposed to be adored, as sayth *S. Paulinus Epist. 11. ad Seuerum.* *S. Augustine* sayth *l. 1. de doctrin. Christian. c. 25.* that such Images are not idle inuentions of men which are proposed by lawfull authority; but such be the Images of Christ and his Saints euer vsed by the Christian Church. Wherefore those Images haue diuine Institution, mediate at least, and so by *S. Augustines rule*, the worship of them is pious, as being not so much worship of them, as the worship of Christ & his saints. *S. Damascen* liued nine ages agoe, & so was by an hundred yeares neerer vnto Christ then vnto vs, how then is he not ancient? What you say, that according to *Bellarmino* he was not Orthodoxe, *but denied the procession of the Holy Ghost from God the Sonne*, you wronge both *Bellarmino* and him. For *Bellarmino l. 1. de Christo c. 27.* not only affirmes, but proues that *S. Damascene* held the procession of the holy Ghost from the Sonne, *quoad rem*, as for the matter, though he allowed not the forme of speach, *procedit ex filio*, because it was vsed by Heretiks in a false sense, as though the sonne onely had bene the immediate origen of the holy Ghost, and not also the Father. And this is all *Bellarmino* sayth in *libro de Scriptoribus Ecclesiasticis*; nor doth *Bellarmino* say, that *Damascene* denied the procession of the holy Ghost from the Son, though you put these downe in a distinct letter, as *Bellarmines* very words. This is false play.

The third Argument.

This Principle, that Images by Imagination must stand for their Prototype, and what is done by way of honour vnto the Image is done mentally to the person, is canonized by the holy Scripture, & we warranted to conclude by the light thereof

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our obligations of worship. God in the old Testament appointed, that the Tabernacle should be taken, by Imagination, as his House, The Propitiatory as his Seat, The Arke as his Footstole, and so he Imagined there presēt as sitting with his feet on the Arke. This ordination supposed, the Prophet David Psalme 99. 5. argueth, that we are bound to adore the Arke that represents God, as his footstole, saying: *Adore his footstole, because he is holy.* As if he had said, God being holy, and most highly to be adored, makes the thing holy and venerable, that hath the office to represent him, as if he were corporally presēt before our eyes. The Arke hath the office of his footstole, and to represent him as by Imagination present with his feet vpon it. Therefore adore the Arke, *Adore this his footstole, because he is* (g) *holy.* Where note that the obligation to take the Arke as an Image of God sitting vpon it, is a positive ordinance, the Arke not binding men so to do of his owne nature, not being a proper Image of God; yet this positive institution supposed, the Law of nature binds men to worship & adore the Arke with reference vnto the holy adored person, imagined as sitting thereon.

The fourth Argument.

With this Principle so receiued in nature we must ioyne another nolesse know-

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(g) Vnto this text the Minister pag. 260. frameth two Answeres: first, that the israelites did not adore the materiall Arke, but God himselfe before the Arke. In prooffe hereof he brings 1. Sam. 1. 19. where is sayd of Elcana and his wife, They rose in the morning early & worshipped before the Lord. Answer. This text sheweth the contrary that they adored the Arke before the Lord, that is, in his presence bowing outwardly to the Arke, by inward affection vnto the Lord Imagined as there present, according to the word of the Prophet, *Adore his footstole.* Secondly, the Minister answereth, that the Arke was adored by Gods speciall commandement (and so are not Images) citing to this purpose the foresayd verse of this Psalm, *Adore his footstole for he is holy.* This is frivolous. For the Prophet doth not say that there is any speciall commandement to adore the

the Arke (for then he ¹³² *The Reioynder to D. Whites Reply.*
 would haue said, Adore ne and notorious in Christianity, to wit,
 the Arke, because God that God full of all honour and glory, to
 so commandes) but he whom all adoration & worship is due, be-
 shewes, what was due came truely and verily Man, as visible and
 in reason vnto the aspectable as any other man, and conse-
 Arke, in regard it was quently as Imaginable, that he may be
 to be considered as an figured by an Image, no lesse truely and di-
 Image of the Holy of stinctly then another man. In which Ima-
 holyes, imagined as sit- ge the hands, feete & other parts shall truly
 ting with his feet vpon by Imagination correspond to the feete,
 it, saying, adore his fot- hands, and parts of the prototype, and our
 stole, because he is ho- Imagination from it passe directly and im-
 ly, not because there is mediately vnto Christ, and his parts, pro-
 a speciall positue pre- portionable to those we behold in the
 cept so to doe (for no Image: so that when we adore with an
 such precept is found in humble outward kisse of hands and feete
 Scripture,) but because the Image, by inward Imagination, Con-
 this is consequent out ceite, and Affection we kisse & adore the
 of the principles of the Imagined true hands, and feet of Christ.
 law of Nature; for that Neither are these Imaginations false and
 reason teacheth that the erroneous, seing (as Philosophy teacheth)
 sanctity of God, makes no falshood is in meere apprehension or
 any thing that must in Imagination, without iudging the thing
 speciall sort stand for to be as we Imagine. As in contemplation
 him, euē his footstoole, men represent and imagine themselues as
 venerable, and so to be standing before Gods throne in the Court
 bowed vnto, in respect of heauen amidst the quires of Saints and
 of the Holy of Holyes Angels, praising & honouring him in their
 imagined as sitting v- society
 pon it. As when *David* deliuers not a positue,
 sayth, *praise the Lord be- but shewes that it is essentiall duty vnto God in respect of his Goodnes*
 cause he is good. *Psa. 117.* he so likewise the Prophet saying, adore his footestoole because he his Holy,
 doth shew what is due vnto God essentially in respect of his holynes, to
 wit, that that which represents him to the imagination, as if he were
 corporally present, be holy, and adored for his sake.

society, not iudging themselves to be truly and really in heauen (that were a falshood & dotage) but only apprehending in themselves such a presence, and behauing themselves outwardly and inwardly in prayer, as if they were present. To which kind of Imaginations, as pious and goodly, the Scriptures and Fathers exhort vs. In this sort beholding the Image of Christ, we apprehend (h) him as therein present, not iudging the Image to be Christ, but imagining, and taking it as if it were Christ. That when we outwardly honour the Image by kissing the hands & feet thereof, mentally by imagination and humble affection of reuerence, we adore and kisse the most venerable hands and feet of his precious body.

The fifth Argument.

The Historyes of Christian Antiquity are full of holy Men, Bishops, Kings, Queenes, and other honourable Personages, who haue cast themselves downe on the ground, before Beggars, Lazars, and leapers, kissing their feet and their soares out of reuerent affection vnto Christ. In which kind, memorable is the charity of the famous Queene *Matildes* daughter of *Edgar* King of *Scotland*, and wife to *Henry* the

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 imagination to this pious institute of Nature, but will thinke he may deface the proper Image of his Lord, without iniury to his person, doth by that

(h) The Minister objects *pa. 223. lin. 16.* one may imagin the sunne, or a lambe to be the figure of Christ, & conceaue them as his Image, and yet it is not lawfull by one and the same affection to worship these Creatures with their Creatour. I Answere. This hath bene refuted already. For these creatures be but types and figures of our Sauour, which types and figures haue no right in nature without positue institution to bind mens Imaginations to conceaue by them our Sauour as if he were present, nor consequently to Imagine, what is done vnto them, is done vnto him. But the proper Images of our Sauour haue right in nature to bind mans Imaginations to conceaue our Sauour in his Image as present in this sort. Wherefore he that will not conforme his Imagination to this pious institute of Nature, but will thinke he may deface the proper Image of his Lord, without iniury to his person, doth by that

defacing commit impiety towards Christ, his Imaginations nor having that rectitude towards so great a Lord, as naturall piety doth exact. For piety towards our Lord requires of man, that his Imaginations be respectiue of euery thing, that hath by consent of men right of reference towards him.

(i) The Minister answereth this argument with a demand pag. 225. lin. 26. *Where I pray you hath our Saviour sayd of Images of wood and stone, nay of Puppets and pranked Babyes, what yee doe to one of these my least ones, yee doe vnto me, as he sayd of the poore? I answered. That the images of our Lord, stand for our Lord so, that what is done by way of honour, or dishonour vnto them, is to be taken as done vnto him, is euident in the light of nature, not only to learned men, but eue to women & children; and none deny it but such in whome Passion agaynst truth hinders the right vse of common Reason.*

Hence there was no neede, that this truth

should be expressely set downe in the Scripture, though the Scripture in some of her discourses doth intrinsically suppose the same; for the testimony

the first of *England*, whose custome was to wash with her owne hands, the feet of poore people, amongst whom were Leapers, and such as had loathsome diseases, not disdainig with great Reuerence on her knees to kisse their feet with her princely lips. And when as the Prince of *Scotland* her brother, being then in the Court of *England* entring into her chāber, found her imployed in so humble seruice, astonished thereat, rebuked her, saying: Sister what do you? can you with those your defiled lips kisse the king your husband? She answered: Know brother, that the feet of the King of heauen are more louely and venerable then are the lips of an Earthly king. Certainly this Queene with all other addicted to the like deuotion, when they kissed the feet of the poore outwardly with their lips, did by imagination full of reuerent affection, kisse the feete of Christ Iesus, taking the poore as Images of (i) him, who said, *What you do to one of my least ones, you do it vnto me. Matth. 25. v. 40.*

Out of this, the common Obiection of

mony, whereof we haue already spoken, *Adore the footestool of his feete, because he is holy*, doth suppose that what represents God vnto the imagination, as if he were visibly present, is to be worshipped for his sake.

On the other side that what is done vnto poore beggars and lazars by way of reliefe and comfort, is to be taken as done vnto Christ, as he was once poore and needy for our sakes vpon earth, is not euident in the light of reason, nor can be knowne but by diuine *Reuelation*. Hence it was conuenient that the same should be often and expressely set downe in Scripture for the comfort and encouragement of Christians, the more to inflame them vnto Charitable workes. Where we may obserue, that the Word of God only sayth, that what is done to the poore by way of comfort and reliefe, is done vnto Christ, not what is done by way of honour, and yet Christian Charitable people haue not only releued, but also reuerenced these poore people, in respect of this their reference vnto Christ. And how this? But by grounding themselves vpon this principle euident in the light of nature, *Whatsoeuer is done by way of honor to the image of Christ Iesus*, that is, vnto the thing which represents him vnto imagination, as if he were visibly present, *is to be taken as done to his very person*. Wherefore seing the poore by the ordinance of Gods word, stand for our Sauour, and are his images, so that when we see them poore and needy, we must imagine we see him poore and needy; hence it is consequent that what is done vnto them, not only by way of reliefe, but also by way of reuerence, is done vnto our Sauour, and so they may be worshipped for his sake. As for the title of *puppets and pranked Babyes*, if the Minister thinke it a fine phrase, he may keep it to adorne therewith his owne Brats.

of Protestants, to wit, that the worship of Christs Image is no where found in Scripture, and therefore it is a Will-worship, may be answered; For as themselves confesse (see *D. Field* l. 4. c. 14.) many actions belong to Religion, whereof there is no expresse precept, nor any practise in Scripture, which proue the lawfulness and necessity therof. There is no expresse precept
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(k) This Argument is grounded vpon this Principle of Scripture, that all kind of honour & worship is due to *the man Christ Iesus*, which can be due vnto any other man whom we are bound to respect. But vnto other persons whom we are bound to respect, we owe reuerence in their Images more or lesse according to their dignity. And this duty is double, the one negative, neuer to disgrace their Images; the other affirmative which is actual ly to exhibite honour vnto their Images, whē otherwise the deniall therof will be taken as irreuerence & cōtempt towards them. Therefore to the Image of Christ we owe this double duty of honor, negative, neuer to disgrace it, positive, to reuerence the same outwardly, when otherwise the neglect of reuerence to his Image is, and ought to be taken as want of due reuerēce to his person.

in Scripture to christen Infants, nor is it there read, that euer any were Christened; yet because there be Testimonies which ioined with reason, proue the lawfulness & necessity of this Baptisme, we may & must vse it. In Scripture there is no expresse practise, nor precept of worshipping the Image of Christ, yet there be principles which (the light of nature supposed) conuince such Adoration to be lawfull & necessary.

The sixth Argument.

Christ being true God, full of honour, to whom all supreme Adoration is due, doth, and must needs make honourable and adorable any thing that representeth him, that is, which must be taken by Imagination, as if it were his person. But supposing God to be truly Man (as faith teacheth) the light of nature sheweth, that his Image truly representeth him, that is, makes him present to the imagination of the beholders therof, and stands for him. Ergo, Christ Iesus his Image is for his sake Venerable & Adorable as a thing standing for him, in such sort, that the honour done outwardly to it, is done, and ought to be taken as done (by deuout & pious imagination) to his person. Whence further is concluded the necessity of this worship: For God Incarnate being most venerable and full of glory, requires of a Christian that, that which stāds for him, & represents him be honoured & (k) adored for his sake.

The Seauenth Argument.

If the honour due to a King be so great, that the same redoundes from his person to things about him, as to his Chayre of state (which is honoured with the like bowing and kneeling that is vsed to his person) & to his Image vnto which whosoever offreth iniury is punishable, as offering iniury to the king himselfe; Shall not the honour due to Christ Iesus infinitely greater, so flow out of his person vnto things that belonge and concerne him, as to make his (1) Image, Crosse, and such holy Monuments of his Passion and Life Venerable for his sake, and to be adored with bowing, kneeling, and other exterior honour, as would be vsed to his person were he visibly present? not so, that the worship rest in the Image, but be referred by imagination and affection to the person imagined. But the Image of Christ being a true representation of God incarnate, & able to conuey our Imagination directly & truely towards him, corresponding very particularly vnto the parts of his sacred person, hath a right in reason, & nature which cannot be taken from it, to represent him, and to stand in our imagination for him. Wherefore the Image of Christ hath a right, which without impiety cannot be denyed vnto it, to be honoured and outwardly adored for his sake,

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(1) The Minister pag. 228. sayth this similitude halteth, because the kinges Chayre of state, & his image whē it is honored or dishonored, are conioyned with his person by ciuil ordinance and relation. I Answer. This is a manifest falshood, for what law is in England that euery image of the king is to be taken as his person in respect of honour? There is no such law written with pen and inke, but only the law of nature written by the finger of the Creatour in mens harts and obserued vniuersally in all nations by custome, that the proper image of a person is in respect of honour & dishonour to be taken as the person.

(m) The Minister here is hoat, and demands pag. 230. lin. 8. *Hath a*

dead picture or worme-eate statue greater dignity then the lively Images of Christ, to wit, the saints that are on earth and excell in vertue?

I Answer, that no: yet the Image of Christ hath a dignity which no other dumbe, dead, and senseles Creature (of which the Answerer heere speakes) can haue, to wit, to represent our Saviour according to his true or proper humaine shape. Whence it hath a right in nature to stand by imagination for our Saviour, and to bind vs that our actions towards it be not respectles.

(n) Note agaynst the Ministers caulling, that

God may be two wayes knowne by visible creatures. First, only abstractiuelly, to wit, that he is, and hath many diuine perfectiōs. In this māner Heathen Philosophers who were not perfect contemplants did by creatures know God. Secondly, in a kind of intuitiue and contemplatiue manner, which is, when presently vpon the sight of a creature we are moued with reuerence towards the Creatour, as if we saw him present therein. This presence of God perfect contemplants only arriue vnto, and vnto these men only the creatures serue as Images and mirrours of God. Such as are yet imperfect as they cannot thus presently behold the God-head in his creatures, must helpe themselves with the sight of his sacred humanity, in the Images of the mysteries of his holy life.

by kneelings, bowings, imbracings, & kisses referred in mind by deuout thoughts and affections to his person.

The eight Argument.

And this right is a (m) dignity which an Image of Christ hath aboue other creatures, who though they be referred vnto God as vnto their Authour, yet God may not be honoured in them in that manner as Christ is honoured in his Image. The reason is, because creatures represent God their Authour so rudely, remotely, darkly imperfectly that onely spirituall men and (n) perfect Contemplants can readily acknowledge God in them, and so such men onely, and that only priuately to themselves, may worship God in, and by them, which is all that *Vasquez* (so much accused) doth teach. But as for publike & promiscuous adoring of Creatures, he condemneth it, as vndecent and scandalous, saying

saying expressely, (l. 3. de adorat. c. 1.) that *Indiscriminatim creaturas adorandas proponere, esset multis manifesta causa periculi*. In which respect (S. Leo serm. 7. de Nat. Dom.) reprehends some Christians at Rome that bowed vnto the sunne, mentally referring that bowing vnto God the Authour thereof, because Paynims feing that outward actiō of adoring, might imagine that Christians adored the Sunne in their superstitious māner, the relation which the Sunne hath to God as to his Creatour, not being euidēt vnto sight, nor by imagination apprehended. But the Image of Christ (as I sayd) is apparently so representatiue of Christ, that vpon light thereof our thoughts fly presently vnto him, and his picture is no sooner in our eyes, then his person by imagination in our mind. Neither is there any excellency appearing in the picture worthy to be adored, or sufficient to stay our thoughts and affections in it. So that no man can with any probability suspect that any reason besides reuerence to his Maiesty, makes vs bow our bodyes to his Image.

The ninth Argument.

Nor doth it follow, that if we worshippinge the Image of Christ and the crosse that he died on, that we should also adore Judas his lips which touched our Sauour his sacred mouth, when he gaue him that

(o) The Minister pag. 233. sayth, if he may speake his opinion, he seeth no reason why the Sunne, or an Asse may not stand in our Imaginations for God his maker, and we worship him referring the external bowing, and kissing of the Asse vnto God, euen as well as the Image of Christ Iesus crucified may stand for him by imagination; and be bowed vnto, out of inward reuerence vnto him. Answer. This is spokē only in splee against holy Imags, otherwise I cannot thinke the Minister can be so grosse of conceyt. For what Christian so wild and voyd of common sense as not to perceauē by the very instinct of nature a difference betwixt the Image of a crucified man, and the Asse, in respect of standing for our Sauour? If an Asse may (as the Minister sayth) represent our Sauour, and stand by Imaginatio for him, &c be bowed vnto for his sake, as much as his crucified shape and picture in stone, wood, or paper.

per, why may not an
 Alse (I pray yow) re-
 present the Minister, &
 stand in mens. Imagi-
 nation for him, aswell
 as the picture of a man
 in a Ministeriall weed
 set in the beginning of
 his booke?

(p) What the Minister
 hath sayd in answere
 of this argument, is shew-
 ed to be full of igno-
 rance and folly, in the
 Censure Sect. 3. 4. 7.

traiterous kisse; For (p) it is easy to shew
 many maine differences betwixt Iudas his
 lips, and the Crosse. First, Iudas his lips
 were conioyned substantially with Iudas
 that none could bow or bend vnto them,
 or kisse them, without seeming to bow,
 & to do honour vnto his person, in regard
 he being an intellectuall creature, was an
 object capable of veneration, terminated
 and stayed in his owne person. But the
 Crosse being a senseles thing, is not an
 object sufficient to stay veneration within
 it selfe, neither is it a part belonging to the
 substance of any wicked man that con-
 curred vnto the punishing of our Sauour,
 but rather was fixed vnto, and ioyned to
 his body, and so the outward bowing to
 the Crosse is done mentally, & is taken as
 done onely vnto Christ, whom we behold
 as stretched thereon.

Secondly, the Crosse, the Nayles, the
 Launce, & other such instruments being
 senseles creatures, may be thought off as
 things sanctified by the touch of our Sau-
 ours body, they not hauing any thing in
 them contrary to the sanctity of Christ, &
 so could not hinder the concept of such
 imputed sanctity. But Iudas being most
 wicked and detestable, and full of the most
 horrible Treason that euer was, did so de-
 file & prophane his whole person, and all
 the parts therof, that the meere touch of
 our Sauours most sacred mouth could not
 sanctify,

sanctify, nor make holy vnto Christian Imagination, his lips, without changing and sanctifying his hart. For so long as he continueth without repenting his treason, the liuely remembrance of that execrable fact doth so possesse a Christian hart, as no respectfull thought to him can enter into it.

Finally, the passion of Christ may be considered two wayes. First, as proceeding from the will of wicked men, the Diuels instruments to torment him. In which consideration, it is not gratefull vnto God, but a detestable sinne in the Authours therof. Secondly, it may be considered as receiued in the body of Christ, as abiding and continuing in his sacred person admitted into his hart, and (q) *offred vnto his father* for the sinnes of the world, and by this consideration it is sacred and venerable. The lips of Iudas betraying Christ, as the hands also of the wicked Minister that stricke him in Caiaphas his house, and other like instruments conioined with wicked persons, were instruments of Christs Passion, as it proceeded from their wicked harts, and consequently as it was a detestable action. But the Crosse, the Nayles, and the Launce that stayed in, and were ioyned to the body of Christ, were Instruments of Christs Passion as it was lodged in his sacred person, and as offred to his heauenly Father, and consequently as of a

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(q) The Minister his calumniation that the Iesuits, or Loyalists hold that the Crosse, and nayles were offered by Christ to his Father at his Passion, and the world redeemed with wood and yron, is discovered in the Censure Sect. 3. §. 5. together with the exorbitancy of his rayling.

(r) Because the Minister here cauilleth, that this discourse is vncoherent; Note, that the Answerer doth heere suppose some things proued before. First, that there is a knowne tradition & historicall successiō extant of the Romane Church and of her Bishops, and their chiefe actions in matter of Religiō. Secondly that therefore such a notable change as is pretended by Protestants, made by these Bishops turning Christian Religion into open Idolatry could not haue been without famous note therof, according to time and persons, deliue-

thing most highly venerable.

Out of all which I may conclude, that Christ Iesus being a true man, his Image hath a most eident and vndeniable right to represent him, & so to be honoured for his sake.

That this Worship was euer since the Apostles in the Church, without beginning. §. 2.

THE disagreeing of Protestants about the time when worship of Images began, is a sufficient Argument that there is no certaine begining therof (r) assigna- ble; but because it were longe to set downe all their disagreeing assertions, I will only declare what *M. Iohn White*, brother to my aduersary in his booke printed and re- printed many tymes, sayth therabout, that your Maiesty may by this example vnder- stand with how little sincerity the best este- red vnto posterity by report written and vnwritten. This supposed his discourse is consequent and conuincing; for thus he argues: Had adora- tion of the Images of our Sauour been brought into the Church since the Apostles, against the Religion planted by the, the beginning therof would haue been famously known by historicall traditiō written or vn- written. But the time of the beginning of this pretended Idolatrizing is not noted by fame, nor by any full Tradition deliuered vnto vs. This is proued, because Protestants that goe about to set downe the tyme of the first entrance of this worship into the Church by degrees since the Apo- stles, vary among themselves, and their best narrations are conuincd of manifest falshood, whereby it is cleere they faygne. That the best of their disagreeing relations be thus false, the Answerer sheweth, because the best and most esteemed relation may seeme that of *M. Iohn White*, which

hath beene so often printed, and reprinted, and wherewith so many are deluded (or if this not the best, let our Minister shew a better which he hath neither done, nor endeavored to doe). But John Whites relation is patched together of most intolerable grosse falsehoods in every point wherein he pretends beginning, and beginners. This the Answerer shewes vnanswerably.

esteemed Protestant Ministers handle controuersies, to the deceptiō of many Christian soules, his words are these: *First* (s) *there was no Image grauen or painted* (saith (t) Erasmus) *no not the Image of Christ himself to be set in Churches, & this appeareth by the* (u) *testimony of the Ancients. Secondly, when they began to be used, the Church of Rome* (x) *forbad the Worship of them, as appeareth by the Epistles of Gregory to Serenus; & Polidore* (y) *a Papist conf. sett all Fathers cōdemned the Worshipp of Images for feare of Idolatry. Afterward the Councell of Nice* (z) *brought in this worshipping, decreeing neuertheless that no Image should be adored with* (Latria) *Diuine honour. At the last, Thomas Aquinas* (a) *and the Trent Councell* (b) *expounded by the Iesuits* (c) *taught, that diuine honour should be giuen vnto them.*

Thus he. Which in my Iudgement is sufficient to make any Iudicious man mislike Protestant writers, that defend their Religion by such palpable vntruthes. For (to begin with his last saying and so vppward) what can be more false, then that the (d) Councell of Trent taught that Di-

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(s) John White in his waye p. 152. 4. 35. n. 13.
(t) In Catechism.

(u) Epiphani. ep. ad Ioan. Concil. Eliber. c. 36.

(x) Greg. Ep. 3. l. 7. in dict. 2. & li. 4. ep. 9.

(y) De inuen. l. 6. c. 13.

(z) Act. 7.

(a) 3. p. q. 25. act. 3. & 4.

(b) Sess. 25.

(c) Vasquez de adorat. l. 2. c. 4. Suarez tom. 2. disp. 54. sect. 4.

(d) Two things you here deuise for defence of your Brother. First you say pag. 241. lin. 25. that the determination

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in the Councell, in this and in many other articles, is like Appollo his riddles, so ambiguous, as no wonder your Brother was deceaued. I Answered that the Councell of Trent allowes onely bowing before Images, with inward reference of the adoring affection vnto Christ, as any man that shall peruse the decree wil presently perceauē. Secondly, though the meaning of the Councell were darke & obscure, yet whether the Councell gaue a command in this forme of words, *some Images are to be worshipped with latria*, cannot be obscure, nor can any mistake therein, but only misrelate agaynst his knowledge, through desire to deceaue.

Now your Brother chargeth the Councell with giuing a commād in this very forme of words, in his *Way of digressions from the Chruch* disc. 49. numero 5 pag. 345. lin. 10. The Church

diuine worship is to be giuen vnto Images, there being no such words in the whole Councell? As for the Iesuit, *Vasquez* whom he citeth, as so expounding the Councell, no such doctrine is found in him, either in the place quoted by the Minister, or in any part of his workes, yea the contrary is found l. 2. *de adorat. disp. 9. c. 3.* It is not (quoth he) to be said, that diuine honour is giuen vnto Images. Neyther doth *Suarez* the other Iesuit cited, expound the Councell to giue diuine worship vnto Christs Image, but only faith, that out of the Councell it may be gathered, that the Image of Christ, and Christ, are honoured by one and the same act of worship, which as referred vnto Christ, is Diuine worship, as referred vnto the Image, not diuine worship but inferior veneration. For as he declareth in 3. part. To. 1. *disp. 54. Sect. 3. ad 7. Ille actus respectu prototypi est propriè Latria &c. respectu viz. Imaginis, non est tam perfecta adoratio, sed inferior veneratio.* The worship of Christ and his Image though one and the same Physicall act, is virtually two fold, being diuine honour towards Christ, not diuine, but a kind of inferior honour towards the Image.

Nor is *M. Whites* [Way pag. 400] Argument good, *We worship Christ and his Image by the same act, but the worship of Christ is diuine honour. Ergo, the worship of the Image is diuine*

diuine honour. For this proueth onely that the worship of the Image and of Christ being one and the same acte, is diuine as referred to Christ, not as referred vnto the Image. Otherwise if *M. White* should helpe to pull his fellow-Ministers horse out of the mire, moued therunto out of Christian charity and friendship, one might by the like argument proue that he beareth Christian charity towards horses, for he reliueth the horse, and pleasureth his friend by one and the same acte. The pleasuring of his friend is an acte of Christian charity towards him. *Ergo* the pullinge of the horse out of the mire is an acte of Christian charity towards the horse. A foolish argumēt, because that one acte is virtually twofold; as referred to the man owner of the horse Christian charity, as referred to the horse only, no charity at all, but a baser kind of loue, and that for his friends sake. The like is when we kisse with our corporall lips the feete of the Image of Christ, at the same time by deuout and reuerent Imagination kissing his true feet represented by the Image, we honour Christ & his Image by one and the same Physicall acte, and that acte is diuine worship, though not diuine as referred to the Image, but onely as referred vnto Christ. A thing so easely vnderstood by learned men, as I meruaile Ministers vnderstand it not, or wrangle in a matter so cleer, if they *sincerely seeke truth.*

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Church of Rome (sayth he) commands that some Images be worshipped, with Diuine honour, the very same that is due to God himselfe. The words with Diuine honour are set in a distinct letter, and the Councell of Trent is cited as commanding in this forme of speech, in the 25. Sessiō therof, where no such wordes are found in any part of the Councell. Is not this inexcusable lying?

Secondly, for his excuse *ibidem* lin. 33. you say, That which induced my Brother to charge the Trent Maisters with defining Diuine worship of images, was their silence in condemninge the teachers of such diuine worship, but especially the practise of the late Pontificians, that since the Councell teach Diuine worship of Images. Answer. First, though later Deuines did teach Diuine worship to be given to some Images, yet this would not excuse your Brother from being guilty of belying the Councell. For your Brother doth not only

onely say, that some Pontificians so hold, but that the Church of Rome defines, & commands Diuine worship of Images, citing the Couñcel of Trent Sess. 25. so defining in as many words. Is not this kind of lying damnable, as being grosse in matter of religion & saluatiō? Secondly, you eyther ignorantly mistake, or wilfully peruert the meaning of those Deuines, as the Answerer doth shew in the next Paragraphe.

And though the ignorant vnderstand not the tearmes of Theology, by which Deuines declare the manner of honoring the Prototype, and the Image, both by one acte, yet may they honour an Image, as securely & with as little danger of erring as any that vnderstands them. For as the Clowne who knowes no more of the nature of motion, then that he is to set one foote before another, doth moue in the very same manner as Philosophers, who explicate that action by tearmes most obscure, of intrinsecal and extrinsecall beginning and ending, and *per ultimum non esse, & primum non esse*; so likewise a catholike that vnderstands no more of honoring Christ his Image, then that he is by beholding the Image to remember Christ, and with pious & affectuous imagination to adore him, doth honour our Sauour & his Image by one and the same acte, as truly, verily, & religiously as the greatest Diuine that can learnedly explicate the manner how that adoration is performed as being done outwardly, relatiuely, and transitorily vnto the Image, affectuouly, absolutely, finally vnto Christ.

Secondly, wheras he saith, That the Councell of Nice brought in the worship of Images, yet forbad that any Image should be adored with Diuine honour, he both contradicts himselfe, and vttereth another manifest falshood. He contradicts him-

himselfe in saying that the *Nicene* Council forbad diuine worship of any Image, seing in another place he thus writeth, *Defence* pag. 453. *Both the Councell of Nice, and the Deuines of the Church of Rome hold the Images of God, and our Sauour, and the Crosse must be adored with Diuine adoration* (e). It is apparently false that the said *Nicene* Councell brought in the worship of Images, which might be proued by many Testimonies, but this one may suffice, (f) that *Leo Isauricus* before the Councell of *Nice* opposed Image-worshippe, not as then beginning, but for many yeares before established in the church, boasting, *that he was the first Christian Emperour, the rest hauing been Idolators, because they worshipped Images*, so manifestly did he oppose antiquity, and so little truth there is in *M. Whites* (g) Assertion.

Thirdly, to passe yet vp higher, that Images began in Gregory the great his time, and that he forbad the worship of them,

(e) The Minister hath not a worde to say in excuse of this contradiction and falshood of his Brother.

(f) *Zonaras in Leone Isaurico & Paulus Diaconus in miscella. lib. 21. Accusabat omnes antecessores Principes quasi Idololatrae fuissent, propter adorationem sanctarum Iconum.*

(g) The Minister saith that the *Nicene Synode* brought in the practise of worshipping of Images, by definition, not simply. For the *Israelites* worshipped molten Images in *Dan* and *Bethel*, and the *Symonians* worshipped Images, *Euseb. Eccles. Historia lib. 2. c. 13.* The *Gnosticks* worshipped the Image of Christ.

Iren. l. 1. c. 13. Answer. By this may appeare, that so you satisfy your spleene in comparing vs to Idolaters, you care not how little you speake to the purpose. The question is, who first brought in the worship that for many ages hath beene vsed vniuersally by Christians towards the Images of Christ and his Saints? Yow answere, not the *Nicene Synode* simply, but before that Councell the *Israelites* worshipped molten Images in *Dan* & *Bethel*, and the *Symonians* worshipped Images, to wit, of *Symon Magus* and *Helen* his strumpet: were these the Images of Christ, & his blessed mother? The *Gnosticks* also worshipped the Image of Christ and of *Paul* sacrificing vnto it, and not onely vnto it, but also with it, vnto the Images of

Homer, Pythagoras, Plato, Aristotle, and other prophane men, as Irenaeus relates li. 2. c. 24. and Epiphan. heres. 27. the like did Marcellina noted by S. Aug. de Hares. heres. 23. Is this the Catholicke custome of worshipping Images?

(h) What the Minister saith pag. 248. lin. 23. that Gregory did not approue that Images should be worshipped any way, is not only against Friar Bale, but also against the plaine words of Gregory, who saith expressely lib. 7. Epist. 5. that worship or veneration is due to the Crosse of Christ, and Image of the blessed Virgin. Wherefore whe elswher (lib. 7. Epist. 10. 11.) he saith, that Images are no wayes to be adored, this is to be vnderstood according as himselfe expounds himselfe, l. 7. Epist. 53. non tanquā Deus, Images are not to be worshipped as God. And again we prostrate our selues before the Image, not as before the deity, but we adore him, whome by his Image we remember as borne, or

as crucified, or as sitting in glory. Where he teacheth two things: first that we must prostrate our selues before our Sauours Image: secondly, that with hart and affection, we must worship the diuine Samplar, our Sauour person. (*) Lib. 7. ep. 53. Non vt eam tanquam Deum colas. (*) Bale page of Popes pag. 24. & 25. Symonds on the reuelation pag. 57.

them, conteines other three fallshoods. First Gregory is abused, who onely (h) commanded that none should worship Images as Gods, belieuing as Gentils did that some God-head was affixed to them, as he elswhere declareth (*) himselfe. And so manifestly did he teach Image-worship establishing pilgrimages vnto them by Indulgence, as (*) Friar Bale accuseth him thereof. Yea M. Symonds, and M. Bale write, that Leo 140. yeares before Gregory decreed the worship of Images.

Secondly, Polidore in this point is egregiously falsified, for he sayth not, as the Minister makes him speake, All fathers condemned the worship of Images, for feare of Idolatry: But his words are, Cultum imaginum (teste Hieronymo) omnes veteres patres damnabant metu Idololatriæ, all old fathers (as Hierome witnesseth) did condemn worship of Images for feare of Idolatry by the old Fathers meaning the Fathers of the Old Testament, not of the New; which appeares because in prooffe of his saying

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brings not the Testimony of (i) any Father of the New Testament, but onely of the old, as of *Moyſes, Dauid, Hieremy*, and other Prophets. And the ſcope of the whole chapter is to declare, that the reaſon why in the old Teſtament the Fathers miſliked the worſhip of Images of God, was becauſe they could not paint him aright, *Cum Deum nemo vidiffet unquam*, becauſe then no man had ſeen God (k). Afterwards God (ſaith Polidore) hauing taken fleſh, and being become viſible to mortall eyes, men flocke to him, and did without doubt behold and reuerence his face ſhining with the brightnes of Diuine light, and euen then they began to paint, or carue his image already imprinted in their mindes. And theſe Images they receiued with great worſhip and veneration, as was reaſon, the honour of the Image redounding to the original (as Baſil writes :) Which cuſtome of adoring Images, the Fathers were ſo farre from reprouing, as they did not onely admit therof, but alſo decreed, and commanded the ſame by Generall Councells in the time of Conſtantine the fourth and Juſtinian the ſecond his ſonne. And therefore

(i) The Miniſter ſaith pag. 250. lin. 11. that Polidore nameth Gregory amongſt the old Fathers that condemned the worſhip of Images for feare of Idolatry, as *Hierome*, doth witnes. Anſwere. This is falſe and impoſſible. For Gregory liuing all moſt two hundred yeares after the death of S. Hierome, how could he be one of the old Fathers whom S. Hierome witneſſeth to haue condemned Image-worſhip, for feare of Idolatry? Gregory the is named by Polidore not amongſt the old Fathers, but as one of the new Fathers, that is, Fathers of the new Teſtament, as ſeeming to ſpeake againſt Image-worſhip, but in truth doth not, as hath bene ſaid.

(k) The Miniſter ſaith, that the Iewes at leaſt might haue adored the Images of Prophets, if ſuch adoration had bene lawfull, as the Papifts hold. Anſwer. In the ſame manner I argue. The Iewes might haue made the Images of their holy Prophets if the making of them had bene lawfull, as Proteſtants hold. Let the Miniſter proue by Gods word they made them, & I will proue they worſhipped the. Let him, I ſay, ſhew that Images of Prophets were ſet in the beginning of their Prophecies, as his is ſet in the

frontispice of this his Reply, and I promise him to proue the same were honoured. This is the thinge wherof we require example in Scripture, and wherein the Minister is as dumbe as a fish, not able to shew one proper Image of an adored person, lawfully made, that might not lawfully be adored.

(1) The Minister sayth, that some Pontificians grant that this Council forbad the making of images, so cleere is their decree agaynst them. I Answer: such Authors had no reason in the world, to be so persuaded of this Coucell, but only the wordes of the decree. Now the wordes of the decree be not cleere, yea they cannot admit that sense being compared with the wordes that immediately follow, as the Iesuit doth demonstrate: In so much as the Minister to frame an argument out of this decree, is forced (ridiculously) to curtall the text, & take some few wordes, leauing the rest. Such is his obstinacy agaynst the light of truth.

fore what man is there so dissolute & audacious as can dreame of the contrary, and doubt of the Lawfulness of this Worship established so long ago by decree of most holy Fathers? Thus writeth *Polidore*, and much more to the same purpose in the very place where the Minister Citeth him to the contrary; which shewes, how notoriously his credulous readers are abused in matters of most moment. Hence appeareth the third fallhood, that in Gregoryes dayes images began to be set vp in Churches; which to haue bene in the Churches longe before, the Testimonies of *S. Basill*, *Paulinus*, *Lactantius*, and *Tertullian* do sufficiently witnes.

Neither can our Aduersary bring any cleere testimony of antiquity against this custome. For the decree of the Council (1) of *Eliberis*, that no Picture should be made in the church, least that which is worshipped or adored be painted on walls (which the Minister [*way pag. 345.*] much vrgeth) cleerly signifyeth the contrary. For may not Images painted on tables, be in Churches, and yet neither made in the Church, nor painted on walls? which kind of Images the Council doth not forbid. And why doth the Council forbid
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Images to be made in the Church as pertinent to the fabricke therof, or to be painted on Walls, but out of reuerence vnto Images? for they being holy things, and so to be honoured for their prototypes sake, the Councel thought it vnworthy of their dignity, that they should be made on walls where they may easily be defaced and deformed, and by Persecutours (for that Councell was held in time of persecution) abused. He doth also [Way pag. 345.] much insist vpon *Epiphanius*, [epist. ad Ioan. Hierosol.] but relates (according to his fashion) both his fact & words vntruthfully. *Epiphanius* (sayth he) finding an Image painted on a cloath hanging in a Church rent it downe, and said, it was against the authority of the Scripturs that any Image should be in the Church. Thus he vntruthfully (as I said) not expressing what kind of Image that was, that *Epiphanius* rent in peeces. For *Epiphanius* saith: *Cum inuenissem imaginem hominis pendentem in Ecclesia tanquam Christi, aut alicuius Sancti, nescio enim cuius erat*, when I had found an image of a man hanging in the Church, as Christs or some Saints, for I know not of whom the Image was. *Epiphanius* (m) doth by this relation more then insinuate that

this would not haue urged the vnlawfulness of hanging that image in the Church, in regard it was a mans Image, had he not vnderstood a prophane mans. Hence his second interrogation is answered, why was *Epiphanius* silent and

(m) Here the Minister rayleth most intolerably, crying, that the testimonies are cleere; but not so much as endeauours to answer the Iesuits arguments that are demonstratiue, as much as any can be in this kind of matter. The Ministers arguments on the other side haue no force at all being two, proposed in a double interrogation. If (sayth he pag. 254. lin. 2.) *Epiphanius* himselfe did not remember whose Image it was, whether of Christ, or of a Saint, or of some prophane man, how knowes this Iesuite, that it was the Image of a prophane person? I Answer. That *Epiphanius* did know that it was not Christs image, nor any Saints, but some prophane persōs, though he knew not determinately, what prophane persons the same was. For *Epiphanius*

and did not say it was some prophane mans? Answer. Epiphanius was not silent that the image he tore in peeces was the image of a prophane man, seeing he tearmeth it *the Image of a man hanging in the Church, as Christs, or some Saints.* And this the complayners knew well inough, for if this picture had been Christs, or some Saynts vsed by way of deuout remembrance, they would haue accused Epiphanius of impiety towards Christ, and his Saints, and not onely of iniustice in renting in peeces the Cloth, without paying the price therof, saying, *si scindere voluerat, iussu erat vt aliud daret velum, & mutaret.*

(n) The Minister here setteth downe other answers giuen by Catholicks vnto this place of Epiphanius, some of which he would haue thought better then this of the Iesuit, and that the Iesuits is sleighted by Bellarmine; which discourse is to litle purpose. This is certayne, that if other solutions he better then this, yet this is so good, as the Minister hath not been able to speake a wise word agaynst it, as is more largely shewed in the *Censure. Sect. 1. §. 1.* And whereas some authors thinke, that Epiphanius in regard of the errour of the *Anthropomorphite*, whereof he was a great Ennemy, did reprove this Image of the Anablathans, as being

this was the Image of some prophane man hanging in the Church, as if it had been a sacred Image of Christ, or of some Saint, which is gathered by his reason: When I saw, saith he, against the authority of the Scriptures, the Image of a man hanging in the Church; not absolutely any Image (as *M. White* citeth him, for euen by Gods expresse command Images were placed in the Temple) but *the Image of a man*. Why doth Epiphanius so much vrge the impiety of the fact, in regard that it was the Image of a man, but that he vnderstood by the word (Man) a meere ordinary prophane man, not a blessed Saint. For certainly it might seeme more against the authority of Scriptures to make and set vp in Churches the image of God, then the image of holy men, & the image of Christ according to his godhead, the as he is a mā; so that there was no cause, why (n) Epiphanius should put so much *Emphasis* in the word (man) had he not vnderstood a prophane man. For some Christians in those Dayes, being newly conuerted from Paganisme, and so

retai-

retaining some Reliques therof, did out of their affection to their deceased friends and parents, vse to paint their images, and offer vnto them oblations of Frankincense & other the like Heathenish honour, especially in their Anniuersaryes Dayes vpon their sepulchers. These men S. Augustine, [de mor. Eccl. c. 36.] reprehends, and not the worshippers of Saints Images, vnder the title of *Sepulchrorum & picturarum adoratores*, who to the ghosts of their parents deceased, did (though Christians) offer that Heathenish worship which the Poet exhorteth vnto,

Non pigeat tumulis animas excire paternas,

Paucaq; in extructos mittere thura rogos.

Parua petunt manes. —————

Wherefore seing this Minister, so much esteemed in the Church of England, in prooffe of the Roman Churches change brings nothing but manifest falshoods, so many in so few lines, any indifferent man may conclude, that worship of Images hath continued without change euer since the Apostles. For if any change in such a matter as this had bene made, it would haue bene most eident, when, and by whom so great a Nouelty was introduced.

being of God, in the forme of man, although this conceyte doth not help the Ministers fancy, nor make against vs, yet is it not so conforme to the text, as is the Iesuits. Which any man may perceauie that will peruse attentiuely the text of Epiphanius, and compare these two solutions therewith.

(i) Note, that the question between vs and Protestants is not whether the Image of an adored persō may lawfully be made, for this they grant; but whether the image of an adored person lawfully made may be adored. We affirme, and they deny, but for their deniall haue not one syllable of Scripture. The Minister pag. 259. lin. 3. brings the brasen Serpent and golden Cherubims that were made yet could not be adored, but these examples are impertinēt, as hath been shewed, because they were not proper images of adored persōs wherof wee speake, though S. Hierome Epistola 70. also say, that the Golden Cherubims were adored. The Iconomachi, the Turks, and Iewes who thinke that to make any image of an adored person is unlawfull, & consequently forbid adoratiō haue for them a little shew of Scripture, which sayth

The places of Exodus & Deut. with no probability urged against the worship of Images by Protestants that make them.

§. 3.

A G A I N S T Image-worshippe Protestants bring the places of Exodus Chap. 20. v. 4. and 5. and of Deuteronomy Chap. 5. v. 6. and the 7. *Thou shalt not haue false gods before me. Thou shalt not make to thy selfe a grauen Image, or any likenes either in heauen aboue, or on earth below, or of things that are vnder Waters, or vnder ground, thou shalt not adore, nor worshippe them.* Which place I wonder they can thinke stronge enough to ouerthrow a custome, in which the rules of Nature, the Principles of Christianity, the perpetuall Tradition of gods Church doth settle Christians. For this place makes against (i) them, or not against vs, which I proue thus. The images we are forbidden to worship, we are forbidden to make, *Thou shalt not make to thy selfe any grauen Image, thou shalt not adore them, nor worshippe them.* Contrariwise the images we may lawfully make, we may also lawfully adore or worshippe, if they be images of venerable and adorable persons (as before hath bene shewed.) But the images we worship of Christ Protestants make, yea some (to wit Lutherans) set them vp in their Churches, and they are images of an adorable Person. Ergo they cannot

cannot condemne our adoration of images, except likewise they condemne their making them, as against Gods law.

If they answer, we are not forbidden to make the but only not to make the with purpose & intention to adore them, they discover much partiality, and not so much reuerence to Gods expresse word as they pretend; for the words of Gods law are as cleere and expresse against making of Images, as against worshippinge of them, *Thou shalt not make them, Thou shalt not adore them.* If then Protestants to excuse their custome of making of images may to Gods expresse word, *Thou shalt not make them*, adde (by way of explication) with purpose and intention to adore them, why may not (k) Catholiks to defend frō note of impiety a cōtinued Christian custome, to Gods word, *Thou shalt not adore any image*, add (by way of explication) as God, or with diuine worship resting in it? How can they truly boast, they bringe Gods cleere word for themselues and against vs, which is no lesse cleere and expresse against their image-making, then against our image-worship? If the place be difficill, why build they their fayth vpon it against vs? If it be cleere, why be they forced in their defence to depart from the expresse text?

Secondly, their exposition is not only violent against the text, but also incongruous against the sense. For Gods prohibition

sayth, *thou shalt no make any image, nor adore it.* But Protestants, that grant, that the proper images of adored persons may be lawfully made, but deny they may be lawfully adored; haue against them the light and instinct of nature, and for them neither any example of Scripture nor any text that may make so much as a little shew.

(k) The Minister pag. 259. objects, that this precept, *Thou shalt not make to thy selfe a grauen image*, is expounded by the greatest number of Papists, to wit, with purpose to adore. I answer. Some Catholike Interpreters expound, *Thou shalt not make any image*, to wit, with purpose to worship the same as God, or with diuine worshippe referred vnto it, or to some Godhead affixed vnto it, not absolutely, not to worship it; which exposition is true for matter, though not so conforme to the letter. Now that these

Authours do not vnderstand that all honouring of Images is here forbidden, but only adoration of images as Gods or as if some Godhead or diuine intellectuall vertue were affixed vnto them, is euident by their wordes. For the Authors are Gerson, Caietan, Castro, Oleaster, Stella, Turrecremata, Ferrus, Aquinas, but nothing more notorious then that some of these held worship of Images: & the same might be demonstrated of euery one. Let the first, to wit Gerson, speake for the rest in his exposition of the ten Commandments. fol. 173. *We must* (sayth he) *worship the Images of Christ, his Blessed mother & Saynts, not for themselves, but by seing the, to giue honour vnto the Holy Person represented by them.*

156 *The Reioynder to D. Whites Reply.*
bition of a thing doth also forbid the intention therof. In the precept, Thou shalt not kill, the intention of murther is sufficiently forbidden: so that he who makes a sword with purpose to murther his enemy, sinnes against the precept *thou shalt not kill*. Wherefore if Gods precept had bene this, *Thou shalt not weare about thee any weapon*, Thou shalt not kill, the prohibition of wearing weapons should haue bene absolute, and not onely with purpose of murther. In like manner, Gods precept, *Thou shalt not adore Images*, doth sufficiently forbid intention to adore them, and consequently forbids the making of Images with such an intention, so that if the precept not to make Images be nothing else then not to haue purpose to adore them, a whole longe sentence in the Decalogue is superfluous, & without any speciall sense. Besides, as to make an Image to adore it is Idolatry, so likewise to take it in hand, or looke on it to that purpose; why then was not such looking, or touching with purpose of adoration expressely forbidden as well as making? Or if looking on them with intention to adore be so included in the precept, *Thou shalt not adore*, as there needes not that expression; what need was there that making of images with purpose of adoration should be so largely and particularly expressed? Wherefore whosoever is a religious follower of Gods pure word must

must either, without explication, condemne the makinge of images, together with their worshippe, or els allow the worship of Images (if the Prototypes be adorable) the making wherof he approves. Hence I gather, that the most naturall and truest exposition of that precept is, that it forbids not onely the worshippe, but also the making of any Grauen image. But how? to wit, of false Gods, or to represent God accordinge to his Diuine Substance (1). This sense is gathered out of the words precedent, Thou shalt not haue strange Gods before me, which is explicated in the consequent verse, *Thou shalt not make to thy selfe any grauen Image*, to wit, of false Gods; for he that makes to himselfe the image of any thinge, as apt to represent God according to his Diuine substance, and to conuey our Imaginations directly to him, doth make, and hath false Gods, because the true God is not imaginable, nor is truly apprehended by imagination conformable vnto any Image.

Wherefore the pictures of the Holy Ghost in forme of a Dove, and of God the Father in forme of an Old Man, be not proper & direct Images of the two diuine persons, but onely of the Dove that descended on Christ, and of the Old Man seene by *Daniel* in a vision, in which the perfections of these persons are not liuely represented, but a farre off, and imperfectly

(1) This exposition is shewed to be good by the two rules of exposition which Protestants themselves appoynt. The first is, that whe a word is ambiguous and difficult, we are to looke to the antecedent, and declare the same with reference to them. This text, thou shalt not make any image, is difficult, as sounding ouer vniuersally, euen in Protestants iudgements: By lookinge vnto the words immediatly precedent, this vniuersality is restrained to a true sense. For the words immediatly precedent are, *Thou shalt not haue false Gods before me*. Now, if we expound what followeth, thou shalt not make any Image, by referre vnto this, to wit, *Thou shalt not make any image of false Gods*, the sense is cleer truth.

The second rule is, when a place is difficult, we must expound the same by another speaking of the same matter, that is cleere, but the

the Scripture treating of this precept, doth in the same Chapter *Exod. 10. 13.* cleerly declare these forbidde images, to be the images of false Gods, saying, *Non facietis Deos argenteos, nec Deos aureos facietis vobis,* you shall not make to your selues Gods of gold or of siluer. Behold what is meant by grauen Images.

(o) The Minister sayth pag. 268. that Papists themselves complaine, that People did commit Idolatry in the worship of images, to which purpose he cites, *Vives, Gerson, Cornelius Agrippa, Durandus Mimatensis, Gabriel Biel, Cassander, Polidore.* Answer. First the Minister hath by some trick or other, abused the words of almost euery one of these seauen, which were ouer long here to discover. Secodly, the witnesses are of no credit, or speake not to the purpose. *Cassander* is no Papist but a Protestant, & put, by the Romane Church, amongst hereticks

shadowed. Nor do Catholiks vse them as proper images standinge for their prototypes, & conueyinge our actions by imagination vnto them, for no Catholike doth kisse the feete of the Doue, or lye prostrate at them, referring by imagination that outward subiection to the feete of the holy Ghost, who hath no feet but metaphorically, not imaginable, nor such as can be represented by Image.

Wherefore seeing this text is thus cleerly explicable, and not being explicated at all, doth make no lesse against Protestants, then against vs; I see no reason why they should be so much out of loue with the worshippe of the Image of Christ Iesus their Lord, to which Nature & Christianity binds them.

*Inconueniences which may come by occasion of images easily preuented, and their vti-
ties very great. §. 4.*

ANOTHER argument against images Protestants much vrge, *That they be stumbling-blockes for simple People, who easily take an image to be the very God, euen as the Pagans did in former time* (o); to this purpose bringinge some testimonies of *S. Augustine epist. 19. and in Psal. 113.* To this I answer first, that this may seeme a great wrong not onely to the Christiā Church, but also to Christ himselfe, to thinke that men indued with his knowledge & fayth, and

and made partakers of the light, wherby they belieue most high, diuine, and incomprehensible mysteries which he reuealed to the world, should so easily be carried away into such blockish Errours, as to thinke a stocke, or a stone to be God; a blindnes scarce incident vnto men, except they be wholly destitute of all heavenly conceits, and nuzzelled vp from their cradles in that persuation, as Paynims were (of whō onely *S. Augustine* speaks,) for they did not onely want this light of Christian instructiō, but also were taught by their Auncestors, that in their Idolls a kind of Diuine vertue, or Godhead was lodged, and affixed vnto them; wheras Catholik Doctrīne teacheth the contrary, that our Images are bare resemblances of holy persons, no Diuinity, no Vertue, no Dignity, no Sanctity that makes them venerable being in them, but in the Prototype.

Secondly, such Idolls as the Paynims adored, many of them did by Diuels meanes ordinarily speake, giue answeres, moue and exercise other actions of life, so that their speaking was not accounted miraculous and extraordinary, but rather their silence; which speakings were very potente to perswade men to belieue what their Auncestours told them, that those very stocks, and stones were Gods, or had a Godhead affixed vnto them. Now these kind

tikes of the first ranke.

Cornelius Agrippa a Necromant, fled for feare of punihmēt vnto the Protestants of France, & there protested what he was. *Polidore, Vines, Gerson* are noted as full of mistaking in their complaints, and rash in ludging, and censuring. *Durandus* speaks against indiscreet & excessive vse of images, that the same may be dangerous, which no man denyes. *Gabriell Biel* derides the simplicity of some people that rather worshippe fayre imags, and such as are trimmed the other. Which simplicity is no more Idolatry, then it is to heare the sermon of a Minister trimmed in his Ruff and Cuffs more willingly, then of another more simply attyred.

(p) The Minister sayth pag. 272. that the Creed is as dangerous in this respect as the Scripture, because it names the right hand of God. *Answer.* The Creed cā import dāger neither vnto Catholicks nor vnto Protestants. Not vnto Catholicks, because with the text of the Creed they receaue the Churches explication therof, which still preuents mistaking of that word. Not vnto Protestants, because they must belieue the Creed no further then they see the same conforme vnto Scripture, and so the Scripture attributing Humane shape vnto God is only dangerous vnto them. For the Scripture perpetually attributes humane shape vnto God, and their common people read it by themselves, without any guide whom they be bound to belieue further, then by their skill in Scripture they shall find reason.

(q) The Minister sayth pag. 272. *lin. vlt.* That the reading of Scripture by

kind of things seldome happen in our images, scarce once in a age, and when they happē they are takē as Miracles wrought, not by the images, or any vertue residing in them, but by Gods infinite power, nor are they brought to proue any excellency affixed vnto the image, but onely that God liketh that we should honour our Satiour and his Saints in their images.

Finally, I dare say, vulgar & ordinary Protestants in England, by reading (p) the Bible in their mother tongue are in greater danger, to belieue that God is a body, and hath all the parts therof euen as hath a man, then any the simplest Catholike is to thinke an image to be God. This is proued to be likely, because it is impossible to conceiue God otherwise then in the forme of a corporall thinge; and as the Orator sayth, *We easily flatter our selues to thinke our shape the fayrest, and so the fittest for God.* Wherefore it is easy for men to assent to this errour, vnto which the best and greatest wits that euer were, *Tertullian* (*apud August. heres. 86.*) and *S. Augustine* himselfe, whilest he was a Manichee, did assent (*l. 3. Confess. c. 7.*) Much more easily therefore may ignorant (q) people be deceived therein

the vulgar is lawfull and holy, but the worship of images is alwaies condemned and censured by holy writ. *Answer.* This is easily said, but can

neuer be proued. For Protestants cannot bring one text of Scripture, that approoves Scripture to be read by the vulgar as Protestants pretend, to wit, with authority to Censure, out of their skill in Scripture, the most Catholick & best Church in the world. Nor will he, or any of his progeny be able to bring one example, or one texte that shewes, that images of adored persons lawfully made, may not lawfully be adored, which is the Controuersy betwixt them and vs.

cherin through weaknes of conceipt and inclination of nature, when they read the Scripture, describinge God as hauing the forme and shape of man, with head, face, eyes, eares, hands, and feet. On the contrary side neuer any Christian did teach that the image of Christ, is truly Christ, or a liuing thinge, nor euer did any man or woman, except some few, (and those very simple and senseles, (if such historyes be true) fall into such foolish imagination. Moreouer, children and ignorant people are in the Catholicke Church often and plentifully instructed against such errors as by our Catechismes appeare, and particularly by Iesuits, who make a solemne vow to keepe their Institute, especially about teaching the Rudiments of fayth vnto common and ignorant people. Hence it is that in Townes where they dwell, and Villages about, on Sundayes & holy dayes (besides their sermons for people more intelligent) they teach without fayle vnto children and men of ruder sort the forme of Christian doctrine, and vse all industry by giuing rewards vnto children, and by bestowing almes on poore people to make them willing & diligent in this learning. In the English Church what is done for the instruction of ignorant, in their rudi-

(*) The Minister here sayth, that the Iesuit doth depresse the English Church, accusing their Pastours of negligence; For which cause he tearmeth him, One, *Cui verba saligna, cor vero obtenebratum*, speaking much in praise of his Church, and of the liuely sole Fayth they preach. All which is idle, and ridiculous. And as for their sole Fayth, if it be the same Luther preached, it is so liuely and liue-like, as it maketh a man to liue and not to dye, though he commit the deadeſt workes that may be, Whoredome, and Murther a thousand tymes aday. Luther. Tom. 1. Epist. Latin. fol. 334.

ments of fayth by Ministers and Pastours, as I know not much, so will I say nothing, but only, that tyme they spend in the praises of sole Fayth, (*) and about the secrets of Predestinatiō, & in long bitter Inuectiues agaynst our doctrines, misunderstood (if not purposely misrelated) might (in my opinion) more profitably be spent, in declaring the Creed, and prime Principles of Christianity in plaine, and Catechisticall manner.

Besides, it is easy for the Romā Church to keepe her children from believing that Images be Gods, or true liuing things, or that any diuinity or diuine vertue resides in them, as may be proued conuincingly (in my Iudgement) by experience had of her power in this kind about a point more difficill. For what may seeme more euident then that a consecrated Hoast is bread, of which foure senses, sight, feeling, smel, tast, giue in euidence as of bread, no lesse verily the any other, so farre as they can discern? And yet so potent is the word & doctrine of the Church, grounded on General Councils declaring the word of God, for Transubstātiatiō, as Catholikes denying their senses, believe assuredly that what seemeth bread is not bread, but the true body of our Sauour vnder the formes of accidents of bread. Now cā any man with any shew of the least probability in the world, thinke that it is difficill for this Church to perswade

ade her childre, that the image of Christ is not a liuing thing, nor hath any godhead or *liuing diuine power* lodged in it, as plaine Scriptures shew, and Generall Catholicke Councells, particularly the *Tridentine* (sess. 25.) and the *Nicene*, act. 7. define, which doctrine neyther reason nor sense can mislike? Or shall the sole similitude of members correspondent vnto humane liuing members which images haue, so much preuaile in catholike minds so to bow down their thought to base Idolatry, as to thinke a stocke or a stone to be a God, and that the Church shall not be able by her teaching to direct them to a more high & diuine apprehension, being able to make them firmly belieue a consecrated hoast is not bread, agaynst the Iudgement that they would otherwise frame vpon most notorious euidency of sense? The Protestants Church on the other side may seeme to haue no great vigour by preaching to perswade commō people agaynst the Errour of the *Anthropomorphits*, seing their *Principle* is, that a world of preachers is not to be believed agaynst the euident Scripture, yea (1) *that a common ordinary man by Scripture may oppose as great and greater Church*, then is the whole Protestant. [Doctour White in his Way pag. 59.] Which principle being layd, how will they conuince people, that God is a pure spirit, whome the Scripture doth so perpetually set forth, as hauing humane members? I

(1) Heere the Minister is bitter saying p. 277. lin. 30. That it is impossible for Papists to deale sincerely; That his Brother M. Iohn doth not speake of euery priuate man, nor any company of people, but that one Michaiia, one Stephen, one Achanasius, with the word of truth in mouth is to be preferred agaynst 4. hundred Baalites. I answered. The Minister denying his Brother spake of euery particular man, shall receaue his doome by the breath of his Brothers owne mouth, telling him the contrary, who thus writeth in the place cited by the Iesuite, to wit, [Way pag. 126. lin. 12.] It is lawfull and necessary for EVERY PARTICULAR MAN to try all thinges, and by the SCRIPTURE to EXAMINE, and to IUDGE of the things the CHURCH teacheth him. And when A MAN in this manner reiects the teaching of a Church, as great and good as the Roman Catholike, his iudgement

ment therein is not **PR I-
V A T E**, as Private is op-
posed to **SPIRITVAL**;
Not (sayth he, pag. 128.
lin. 2. it is impossible for a
PR I V A T E M A N
to espy an error in the best
Church that is. And pa.
150. lin. 18. Whereas
the Catholiks answer,
That the text of Scripture,
try the Spirits, doth not
allow **E V E R T M A N** to doe
this, but only Pastours;
The Minister replyeth,
this is all false, for the E-
pistle of S. Iohn speakes in-
differently of **A L L M E N**,
Buery man by the Rule of
Scripture is to try spirits,
that Epistle being directed
not to the **C L E A R G Y**, but
to the **P E O P L E**: And the
reason added, shewes that
the **P E O P L E** are they that
must try spirits, for they
must try the spirits, that are
in danger to be seduced by
false Prophets, and such are
the **P E O P L E**, and there-
fore they must examine the.
All these are his bro-
ther Iohns words. Now
let the Reader iudge

whether Iohn White doth not hold that not only extraordinary Prophets
as Michael, & Stephen, not only chiefe Patriarkes as Athanasius, but that every
particular man of the people, may iudge of the teaching of the whole Church, and
condemne as great a Church as the Protestants, if by his spirituall exposition, or
by

may conclude therefore, that their transla-
ting Scriptures into their vulgar languages
breeds more danger vnto common people
then our making of images.

But they will say; the Translation of
Scriptures into vulgar languages is com-
manded in Scripture, and the Apostolicall
Church practised it; whereas we cannot
proue by Scripture that the Apostles did
warrat or practise the setting vp of images.
This they say with great confidence, but
any substantial prooffe of this their say-
ing, I could neuer read or heare. The testi-
monyes they bring in this behalfe, *Search
the Scriptures, Let his word dwell plentifully a-
mong you &c.* are insufficient to proue a di-
rect and expresse precept or practise of tra-
slating Scriptures into the vulgar tongue.

Catholikes on the cōtrary side (though
they boast not of Scriptures, as know-
ing that nothing is so clearly set downe
in it, but malapert error may contend a-
gaynst it, with some shew of probability)
yet haue Scriptures much more cleere and
expresse then any that Protestants can bring
for themselves, euen about the vse of the i-
mage of Christ crucified in the first Apo-
stolicall Church. S. Paul to the Galatians c.
3. v. 1. sayth, *O yee foolish Galathians, who hath
bewit-*

bewitched you, that you should not obey the truth, before whose eyes Christ Iesus is lively set forth Crucified among you. The greeke word corresponding to the English (*lively set forth*) is *εἰκονίζω*, & the word *εἰκονίζω* signifies to paint forth a thing. In so much as euē Beza translates *Iesus Christus depictus Crucifixus*, Iesus Christ painted, or pictured, crucified before your eyes. So that we haue in plaine and expresse tearmes that Christ was *pictured as Crucified* in the Apostolical Churches, which the Apostle doth allow, theē drawing an argument to prooue the Galathians were senselesse and sottish, that keeping in their sight the picture of Christ Crucified they would thinke to be saued by the Law and not by the merits of his Crosse. For it was madnes and folly to paynt Christ & honour him as Crucified, & not to thinke that by his death vpon the Crosse he redeemed the world. I know, that some Catholikes expound this place that Christ was paynted, and pictured out vnto the Galathias, metaphorically by preaching. Which I do not deny; but this doth not repugne with the other sense, that he was also materially paynted as Crucified, nor must we exclude it, this sense being imported by the native and proper signification of the words, and hauing more connexion with the drift of the Apostles discourse, which is to prooue the Galathians senselesse in their forsaking Christ whome they had pi-

by the spirit he be moued so to do. What reason then had our Minister in respect of this allegation, to be so bitter, as to say, it is impossible for Papists to deale sincerely? Verily M. Francis, had you as much natural vnderstanding, together with knowledge of the Protestant Religion, as had your Brother Iohn, you would see this doctrine, that euery Priuate man is by diuine Order and Institution to iudge of the Church (how absurd soeuer) to be necessarily consequent of the Protestant Principle, That euery man must finally resolve his sayth into the light of the Scripture; yea I could shew how your selfe, euen in this reply haue giue this authority of iudging the Church vnto euery priuate Ma. as may partly appeare by the Censure *sect. 4.*

(s) The Minister is much vexed with the euidence of this Text, not finding which way to euade, as you may see pag. 280. First he sayth *lin. 21.* If this were true it proues only that Images may be made, but not that they may be adored. *Answer.* First, the Answerer in this place intends only to proue that the Apostles did allow the making of Crucifixes to represent our Sauours Crucified person vnto Christiā deuotion. Secondly, this making doth inferre worship; for the proper Image of an adored person if it be made, it may be adored; agaynst which principle euident in reason, you cannot bring one word of Scripture. Secondly, you say *1-bid. lin. 3.* That according to learned Bannes, *The worship of Images is neyther expressely, nor infoldedly taught in Scripture.* *Answer.* Bānes meaneth that Image-worship is not formally inuolued in Scripture, nor

adored, Crucified before their eyes. For to forsake Christ crucified, pictured by preaching as the Sauour of the world, though it be impious, yet not senseles, yea rather saluation by the crosse of Christ did seeme folly vnto the Gentils. But for men to haue Christ painted, as crucified before their eyes, honouring him by Christian deuotion, in regard of his crucifixion and death, and not to expect saluation by his Crosse and death, is sottish and (s) senselesse. And of this materiall picturing of Christ crucified *Athanasius* expoundeth this place, whome *Turrianus* citeth [*De Dogmat. charact. l. 4.*] Wherefore I may iustly say, that we haue more cleere & expresse Scripture for the vse of images, then haue protestants for their Translations.

And therefore the danger of ignorant people erring by images, is without reason so much insisted vpon by Protestants, their English translations being (as I haue shewed) a more dangerous blocke for fooles to stumble at, and so fall into damnable errors. If they presume that by diligent instruction they may, and would haue vs thinke, that they doe preserue their people from that error, why should they not thinke that the Roman Church, being so potent with her children, can keep them from the foolish error of attributing life and diuinity vnto dead & dumbe images? and that she will so do, being so strictly commanded

nor matter of sayth by vertue of sole Scripture. But he doth not deny but it is virtually contained in Scripture, so that it may Theologically be concluded by texts of Scripture. Thirdly, you cry pag. 282. lin. 24. *One Father that expounds this place literally according to your sense.* I answered, first no Father nor Catholicke denyes this litterall sense, and *Atbanasius* is brought by *Turrianus* l. 4. de Dogmat. Charact. thus expounding. Secondly, Protestants who appeale vnto the Scripture, as vnto the last iudge to giue definitive sentence, are bound to take the words of Scripture in the litterall sense, except they can cleerly demonstrate by Scripture the litterall sense to be absurd. Otherwise if without euident prooffe by Scripture they metaphorize the Scripture, they appeale not vnto Scripture, but vnto their owne fancies. But by Scripture you cannot proue, that the litterall painting of our Sauours Image as Crucified is absurd, more then the painting of Luther, and Calvin, and such other of your pretended Prophets is absurd. Therefore you must stand to this litterall sense, or els confesse that you will not be ruled by the word of God, but depart from the litterall sense thereof, when you please, without shewing warrant so to doe. Finally, the Minister sayth, *ibid. lin. 27. That παροράφωμαι, signifyeth to be written before, not to be painted before.* This is his last, yet a desperate thift. First all Lexicōs euē those of Protestāts say, that as *παρ*, signifyes before, so *ράφω*, signifyes to paint, or make figures, & because writing is a kind of painting or making of Characters, hence *ράφω* also signifyes writing. For is not *ραφίς*, a painter, *ραφή*, a pēill, *ζωγραφία*, painting to the quicke, & *καταγραφία*, painting in waxe, & innumerable other words aswell single as compound, that testify how *ράφω* signifies to paint? Secondly, not only *Beza*, and *Erasmus* so translate, and the French Geneuian, *Pourtrayé deuant les yeux*, Christ Iesus pictured before the eyes; but also *Caluin* in his comment vpon this place sayth expressely, *depictus meo iudicio optimè quadrat*, the best translation in my Iudgement is depainted, adding, the Apostle doth heere signify, that there was amongst the Galathians *non nuda doctrina, sed viua & expressa Christi crucifixi Imago*, not the meere preaching, but also liuely and expresse picturing of Christ crucified. Finally, the Minister who heere sayth that, *παροράφω* doth not signify is depainted, elsewhere pag. 213. lin. 26. sayth the contrary, to wit, that *S. Paul* doth testify, *Galat. 3. 1. That by the Gospell Christ Iesus IS DEPAINTED before the eyes of the soule.* Now, how can this be true, except *παροράφω* properly signify is depainted, and be thence transferred by metaphore vnto preaching?

(1) *Ses. 2. Diligenter
deceant Episcopi.*

(u) *Lib. 7. Ep. 109.*

(x) *Nissen. orat. in Theo-
dorum.*

(y) *Orat. Quod veteris
& noui Testamenti v-
nius sit mediator.*

(z) *Lib. 7. epist. 53.*

(*) *Basil. homil. in 40.
Martyres.*

manded by the (r) Councell of *Trent*, to vse
her greatest diligence in this point, that ig-
norant people fall not into errour by any
image, which otherwise haue many profits
and vtilities? About which I will not en-
large my selfe, but only mention some of
them. The first is an easy and compendi-
ons way of instruction, in which respect
they are tearmed by *S. Gregory* (u) *the books
of the vnlearned*: and as another *Gregory* (x)
sayth, the silent picture speakes on the wall
and profiteth very much. The second is to
increase in men that keep & honour them,
the loue of God, and of his Saints; which
effect *S. (y) Chrysostome* experienced as he
testifieth saying, I loued a picture of melted
wax full of piety. And *S. (z) Gregory* the
Great sayth, they inflame men that behold
them in the loue of their Lord and Sau-
our.

The third is, to moue and incite men to
the imitation of the vertues of Christ and
his Saints, which vtility *S. Basil* (*) doth
declare & highly esteeme in his Sermon of
the forty Martyrs. And examples might be
brought of me reclaymed by sight of god-
ly images euen in the heat of finfull affe-
ction. The fourth is to stay our thoughts v-
pon Christ and his Passion, that our ima-
ginations in prayer may not so easily wan-
der, which vse of images Catholiks in their
deuotions do often experience. Finally that
in his image we may honour Christ, the
ho-

honour of the image redounding to the Originall: And who so crowneth the Kings image honoureth the King whose image it is, sayeth S.

(a) Ambrose. In which kind memorable is the deuotion of our Victorious and Religious King (b) Canutus, who tooke the diademe that he vsed to weare on his owne head, and therewith crowned an image of Christ crucified, which in his dayes was deuoutly (c) referued in the Church of S. Peter & S. Paul in Winchester, & afterwards would neuer haue any crown come on his head, out of humble reuerence to his Crucified Lord. (d)

(a) Ambros. serm. in Psal. 118.

(b) Polidor. l. 7. Histor. Anglor.

(c) Harpesfield Eccles Hist. Saeculo 11. cap. 2.

(d) The Minister concludes this disputation with saying. pag. 289. lin. 10. Let it be noted that our Aduersary hath manifested wonderous weakenes. For he hath not throughout his whole disputation produced one playne Text of Scripture or cleere sentence of antiquity for Icono-

latry. I answered. That Iconolatry signifyes diuine worship of Images which the Answerer did not intend to establish, yea the Minister himselfe p. 245. lin. 1. saith that Iconolatry or diuine worship of Images is impertinent, or heretogonous to this disputation. Wherefore the Minister herein sheweth wonderous defect of iudgment, who thus by his own confession flyeth the questiō: Nor hath he beene able to bring one example or text of Scripture, I do not say playne, but with a little shew, to proue the question in hand, that the proper images of adored persons that be lawfully made, may not lawfully be adored. On the other side, such images of adored persons if they be made that they must be adored, the honour done, or denyed to the Image redounding to the person, the Iesuite hath proued by the force of the nature of images, by the Analogy vnto images of humane adored persons, by the Prophet David his practise of this principle, by the prime article of Christianity, by testimony of Fathers, and by all kind of Theologicall proofes. The testimonies of the Fathers more in particular concerning the adoration of Christ his image, & materiall Crosse, as being vnto al learned men vulgarly known and notorious, the Answerer did not produce, further then was necessary to proue that Protestants cannot truly assigne the time when the bowing vnto the image of Christ was brought in among Christians, but by the Apostles. Els what more easy then to haue brought testimonies for this point in euery age vpward frō the eight, where the same was defined by

by the Generall Councell of Nice, as appeares by this Catalogue of foure in euery age, which is one aboue the highest number of witnesses required to make a matter of fact firme & certayne.

In the seauenth age, the sixt Generall Councell canon. 73. sayth, *We that are saued by the Crosse ought to vse all diligence to giue it due honour, to wit, Adoration with mind, with speach, with gesture. For which cause we decree, that no Images of the Crosse be made on the floore.* S. Maximus martyr, lib. cui titulus, ex dogmat. inter Maximum & Theodos. writes, that diuers persons of worth, & amongst them the Bishop of Casarea, being conuerted from the Heresy of Monothelisme did with teares of ioy and pennance goe to the Church, where they saluted (that is bowed vnto) the holy Images of our Saviour, and of our Lady mother of God, and laying their hands vpon them abiured their Heresyes. S. Sophronius Homil. in laudem Sanctæ Crucis: In the midst of Lent (sayth he) the Venerable Wood of the vitall Crosse is adored, seing our Lord hath appointed this way for vs to get pardon of our sinnes, according to the Tradition of holy Fathers. S. Leontius lib. 5. aduersus Iudaos: The Iewes deride vs who haue in honour and esteeme, and do worship the holy Crosse, and sacred images, teaching vs worshippers of wooden Idols.

In the sixt age, S. Gregory l. 7. Epist. 5. sayth: *worship and veneration is due to the holy Crosse, & image of the Blessed Virgin.* Procopius Gazensis in cap. 20. Ifma writes that, the Christian custome was to paint the images of the holy Martyrs on the prores of ships, for detence and protection. Euagrius l. 4. c. 26. relates miracles done through the worship of Images. S. Simeon Stylites Epist. ad Iustin. Imperat. sayth: *If according to your sacred Lawes they that offer dishonour vnto the Statues and images of the Emperour be worthy of death, what punishment do they deserue that with barbarous fury haue defaced the Image of our Lord, and his blessed Mother?*

In the fift age, S. Cyril. Homil. cont. Nestor. in Concil. Ephesin. sayth, the Crosse is adored ouer the whole world, S. Sedulius lib. 4. Paschal. no man is ignorant that the image of the crosse is to be adored. S. Chrysostome in Liturgia: *Let the Priest as he goeth to the altar bow his head to the image of the Crosse.* S. Hierome in Epitaph. Paulæ, commends the deuotion of S. Paula in that she did lye prostrate before the Crosse, & kissed the same with great faith, adoring Christ therein as if she had seene him present on the Crosse. S. Paulinus Epist. 12. writes that the print or image of our Saviours feet on the mount Oliuet, was miraculously conserued and adored, as also the holy Crosse yearly at Easter, the Bishop himselfe being the principall adorer.

In the fourth age, Prudentius l. 2. Cont. Simmach: *The Roman Emperour lies prostrate in the Church of Christ, and the Gouernour of the world adores the standard of the Crosse.* S. Athanasius q. 15. ad Antiochum, writes, *That Christians worshipping*

shipping the image of the Crosse, if Heathens accuse them of adoring the wood, may presently dissolue the Crosse, and cast away the wood. *Helladius* succellour of *S. Basill*, writes of *S. Basill*, how he did kneele and pray suppliantly before the image of our B. Lady agaynst the threatnes of *Iulian* the Emperour. *Iulius Firmicus de error. profan. Religion. c. 22.* sayth; What do these hornes signify but the Venerable figure of the holy crosse &c? vnto these hornes fly with humble veneration.

In the third age before *Constantine*, *Lactantius* liued, through he saw also the beginning of *Constantine* his raygne. This Father in *carm. de pass.* testifies that at the entrance of Christian Churches was placed a faire image of Christ Crucified; & shewing how men ought, & how Christians behaued theselues towards it sayth, *Flecte genu, lignumq; Crucis venerabile adora:* Bow knee, adore the Crosse sacred wood. *Origen Homil. 6. in Epist. ad Rom.* So great is the power of the Crosse, that if it be placed before the eyes, and faithfully retained in mind fixed vpon the death of Christ, the army of sinne & flesh is conquered. *S. Gregory* called *Illuminator*, who conuerted *Armenia*, did (as *Euthim. panop. part. 3. tit. 20.* relates) place wooden Images of the Crosse vpon the shrines of Martyrs, bidding the multitude of people that thither resorted to giue worship vnto God by the Adoration of the Crosse. *S. Procopius Martyr*, as doth witnes *Nicephorus l. 7. c. 15.* did adore a golden image of the Crosse of Christ crucified, & by it got great victoryes.

In the second age, in the beginning wherof some of the Apostles liued, *Tertull. in Apol. c. 44.* writing agaynst Heathens that obiected that Christians were worshippers of the wooden image of the Crosse, graunts the thing to be true, & defendeth the same. Yea the Protestant *Magdeburgians Centur. 5. c. 6.* acknowledge that such Crosses of wood were then amongst Christians frequently vsed & set vp in Churches. *S. Ignatius epist. ad Philip.* doth acknowledge diuine power & vertue in the image of the Crosse. It is (sayth he) the victorious trophy, or the monument of Christs victory agaynst the Diuell, quod ubi viderit, horret. *S. Marcial. Epist. ad Burdeg. l. 8.* exhorts Christians still to haue the Crosse before them, in mente, in ore, in signo, in mind, in mouth, in the image thereof, this being the inuincible armour of a Christian agaynst Satan. The Canons of the Apostles haue beene euer famous in the Christian Church, wherof one is cited in 2. *Nicen Synode* which sayth: Let not the faythfull be deceyued by Idolls, but paint the diuine humane vnmixed image of the true God our Saviour Iesus Christ & of his seruants agaynst Pagans & Iewes, that so they neyther goe astray vnto Idolls, nor be like the Iewes. Finally, that these images of Christ crucified were vsed in the Apostles time by their allowance, the Ie-

suite proneth by the text of S. Paul to the Galathians 3. 1. so cleerly, as you are forced to say, that *weyde* doth not signify to depaint, agaynst all Lexicons, agaynst the principall Protestants that so translate, yea agaynst your selfe; and yet you wonder at your aduersaries wondrous weakenes.

THE SECOND, AND THIRD POINT.

2. *Prayings, & offering Oblations to the B. Virgin Mary.*

3. *VVorshipping, & Inuocation of Saints, and Angells.*

Have ioyned these two Controuersyes togeather, hoping I might doe it with your Maesties good liking, the maine difficulty of the both being the same, to wit, worship and Inuocation of Angells and Saints. For I am fully perswaded, that if your Maiesty did allow of Inuocation of any Saint, you would neuer deny that deuotion vnto the B. Virgin mother of God, whome you honour and reuerence aboue the rest, though perchance you may dislike some particular formes of our prayers, that seeme to giue her Tytles aboue that which is due to a creature, about which I shall in
the

*Opera Regia. Respons. ad
ep. Card. Peron. p. 402.*

[Oblation & Prayer to SS.] 2. & 3. Point. 173
the end of this discourse endeavour to giue
your Maiesty satisfaction. In which que-
stion I will suppose without large and par-
ticular prooffe (being able to prooue it, by
testimonies vnderstandable if need be) that
Worship & Inuocation of Saints hath byn
generally receaued in the whole Christian
Church, at least euer since the dayes of
Constantine.

HEERE the Minister, either out of ig-
norance, or rather out of desire to out-
face the truth writes in this sort, pag. 290.
*You presuppose that which notwithstanding your
outfacing, you will neuer be able to proue, that
Inuocation of Saints was vniuersally receaued as
an article of faith, euer since the dayes of Cōstan-
tine.* Thus he. Wherefore aswell because the
matter is important, as also to take away
this tergiversation, I will heere make good
the Answerers word, and *demonstrate* that
all the Fathers some one way, some another
haue testified to the world, that they held
Inuocation of Saints as a matter of Chri-
stian fayth and Religion.

*An eleauen Demonstrations, that the Anci-
ent Christian Church did euer hold Inuo-
cation of Saints, as a matter of
Fayth, and Religion. §. 1.*

TO accomplish this more cleerly, and
with lesse tediousnesse vnto the Rea-
der

This Discourse follo-
wing, is an addition,
wherin is declared that
the Ancient Fathers
held *Inuocation of Saints*,
as a matter of Fayth.

174 *The Reioynder to D. Whites Reply.*
der I shal reduce the Fathers saying vnto an
eleauen heads, & which may serue as ane-
leauen different arguments & demonstra-
tions of this truth.

The first Demonstration.

If the Fathers held the doctrine that
Saints are to be inuocated, & that men are
aided by their merits, as *certain & infallible*,
then they held it, as a point of faith, or a
reuealed truth; for on what other ground
but the word of God could they pretend to
hold it as certaine, the same not being eu-
ident in the light of nature? But the Fathers
teach this doctrine as a matter *certayne*, and
infallible, & not to be doubted of by Chri-
stians as their words declare. S Augustine:

(a) *Augustine de cura pro
mortuis cap. 16. Illa quæ-
stio vires superat intel-
ligentiæ meæ, quemad-
modum Martyres opi-
tulentur ijs, quos per eos
CERTVM est adiuuari.*

(*) *Idem serm 244. Tunc
pro nobis absque vlla du-
bitatione Sancti Marty-
res intercedunt.*

(b) *Ambros. ser. 91. Quid
non credunt? vtrum
quod à martyribus pos-
sunt aliqui visitari, hoc
est, Christo non credere:
ipse enim dixit, Et ma-
iora his faciet is.*

(c) *Nectar. orat. in primū
Sabb. sanctorum leiunio-
rum in S. Theodorum,
Te post mortem viuere
CREDIMVS; vt
ergo in Christo viuīs
& itas prope eum, pre-
cibus tuis propitium
eum redde famulis tuis.*

(a) *This question is beyond the reach of my
knowledge, how martyrs help them, whome it is
CERTAINE that they help. And againe.*

(*) *Then WITHOVT ANY DOVBT
the holy Martyrs intercede for vs, when they
find in vs some part of their vertues. S. Am-
brose: (b) Not to belieue that Martyrs may vi-
sit and relieue men liuing in this world, is Not
to belieue in Christ, seing he sayd, you shall
do yet greater thinges. Nectarius speaking vn-
to Saint Theodore Martyr: (c) We belieue
that thou doest liue in God, a life without decay
or end. Therefore as thou doest liue in Christ, &
stands by him, so make him by thy prayers propiti-
ous & mercyfull vnto vs thy seruants. What is
this, but to say that as certainly as Saints see*

[Oblation & Prayer to SS.] 2. & 3. Point. 175
 God, so certaine it is that they pray for vs,
 and heare our prayers? S. Gregory Nazianzen: (d) I do NOT DOUBT, but this
 blessed Saint in heauen doth now more help vs
 with his prayers, then euer he did on earth by
 teaching. And agayne (e): Holy Athanasius
 now after victory in so many conflicts doth from
 heauen (in iida, I know it wel, or certainly) looke
 downe vpon our affayres, and reacheth out his
 hand to them that labour &c. S. Sabinus (f)
 Bishop sayth of the holy Father Epiphanius: I
 KNOW and BELIEVE, that as thou didest
 obtayne of God fauours yet liuing in this world,
 so likewise that now thou canst do the same and
 much more. Theodoret: (g) I KNOW CER-
 TAINLY that if I make commemoration of
 Saints vpon earth, they will be mindfull of me
 vnto God.

The second Demonstration.

If the Fathers commend Inuocation of
 Saints and confidence in their merits as an
 act of Christian Religion, promising assu-
 red comfort to them that do it with fayth,
 they held the same as a matter of Fayth, &
 as grounded on the word of God. For what
 but Gods word can be the ground of assu-
 red confidence about diuine & supernatu-
 rall graces? But the Fathers teach this In-
 uocation as a matter to be done in the as-
 surance of faith and Christian piety, wher-
 in their wordes are most cleere. S. Gregory
 Nazianzen (h) exhorting people to aske al
 things

(d) Gregory Nazianzen
 orat. 26. in patrem su-
 um Apostolum ferè ab i-
 nio. NEC DVBITO
 quin hoc nunc quoque
 magis faciat postulati-
 onem suam, quàm prius do-
 ctinam.

(e) Idem. orat. in appulsu
 Episcop. Aegypti. post pagi-
 nam ferè à principio. Res
 nostras ut persuasissimè
 habeo cælitus inspicit,
 & virtutis causa labo-
 rantibus manum por-
 rigit.

(f) Sabin. Epistol. ad Po-
 lib. Scio & Credo &c.

(g) Theodoret. in Theophil.
 cap. 5. Planè scio quòd
 si Sanctorum memori-
 am fecero in homini-
 bus &c.

(h) Nazianzen orat. in S.
 Cyprian, non longe à fine.
 Omnia potest Cypria-
 nus, & pulvis eius cum
 fide.

(i) Prudent. Hym. in S. Agneē. Protegit puro & fideli pectore supplices.
 (k) Chrysostom. homil. in Sanct. Iuuentium & Maximus Mart. Magna Fide reliquias eorum conringamus, vt inde benedictionem aliquam consequamur &c. quæcunque voluerint apud Regem celorum impetrare possunt.
 (l) Idem. homil. post. reditum ab exilio. Credimus nos iuuari illorum meritis.
 (m) Basil. Homil. in 40. Martyres. Vbi quadraginta, quis dubitet Deum esse præsentem? Qui aliqua premitur angustia, ad Hos confugiat.
 (n) Gaudent. homil. de Apost. & Mart. Tot Sanctorum patrocinijs adiuuandi, tota Fide & omni desiderio supplices &c. vt ipsis intercedētibus VNIVERSA quæ poscimus adipisci mereamur.
 (o) Maximus serm. de SS. Nazario & Celso. Si martyribus regionis externæ pia votorū debita redderemus &c. Fides eos Nostros faceret.

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 things of S. Cyprian sayth: Cyprian and his dust, or sacred Reliks, ioyned WITH FAITH can do all thinges. S. Prudentius sayth (i) that, S. Agnes protects, and deliuers all that with pure and FAYTHFULL harts are SVPPlicants vnto her. S. Chrysostome: (k) Let vs often visit the Martyrs, let vs adorne their shrines, let vs WITH GREAT FAYTH touch their Reliques, that thence we may receyue some benediction, for they impetrate of the heavenly King, by shewing their wounds, and in their hands their heads cut off, whatsoeuer they will. Therefore let vs with Great Fayth, and alacrity resort vnto them. And in another place he thus exhorts: (l) Let vs go to Timothy a new Paul, vnto Andrew another Peter, WE BELIEVE that we are holpen by their prayers. Let vs go to their holy bodyes which carryed our Sauours markes. S. Basill: (m) Who can doubt but God is present with these forty Martyrs who promiseth to be where two or three are gathered in his name? Whosoever is in any distresse, let him FLIE vnto them, and whosoever is in comfort, let him PRAY VNTO THEM, the one, that he may be freed from misery, the other that he may be preserved in prosperity. S. Gaudentius: (n) We shall be holpen by the Patronage of so many Saints, let vs then with FULL FAYTH, and all deuotion be supplyants vnto them, and runne after their steps; That by their intercessions we may obtayne ALL we request. S. Maximus: (o) If vnto Saints whose bodyes be remote from

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 from vs we offer the *PIOVS DVTY* of *VOWES*,
FAITH will make them ours, and how di-
 stant soeuer their bodyes be from vs, they will af-
 foard vs their Patronage we hope for. And a-
 gayne: (p) Doeſt thou inuocate the Martyr E-
 VERY WHERE? He that is honoured in the
 Martyr doth heare, and will graunt thy prayers
 euery where &c. And by how much the *FAITH*
 of the Clyent shall be more *DEVOUT*, by so
 much the assistance of the *PATRON* will be
 more efficacious & present. Theodoret: (q) The
 bodyes of the Martyrs being deuided into parts
 & dispersed ouer many Townes and Cittyes, yet
 the grace and power remaynes entyre and viget
 in euery particle, and they distribute gifts vnto
 petitioners, measuring their liberalities accor-
 ding to the *FAITH* of the *SVPPLIANTS*.
 And agayne: (r) They who pray vnto the Mar-
 tyrs piously & with *FAITH*, obtayne the things
 they most desire, as do testify the giftes they be-
 ing bound by vow offer at their Tombs, mani-
 fest tokens of health obtained. S. Gregory the
 Great: (t) No doubt but Martyrs at their tobes
 shew innumerable miracles to them that seeke
 with pure hart, but because weake Fayth may
 doubt whether they be present, so that they can
 heare where their bodyes are not, therefore of-
 tentymes greater myracles are done where their
 bodyes are not: but (u) they whose mind is fixed
 on God haue the greater *MERIT OF FAITH*
 in that they belieue the Saints to be there present
 to heare mens prayers, where they know they are
 not present in their bodyes.

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Be-

(p) Ibidem. Inuocasti v-
 bique Martyrem? vbi-
 que te exaudit, ille qui
 honoratur in Martyre.
 Moderante vtrique co
 qui pensat vota tua, &
 dispensat munera sua in
 tantum vicina præsenti-
 tia efficacis præbitur
 aduocati, in quantum
 fuerit Fides Deuota suc-
 cepti.

(q) Theodor. lib. 8. de
 curand. Grac. affection.
 Gratia enim quæ sectis
 eorum corporibus pol-
 lens vigenſque persistit
 petentibus dona distri-
 buit Fidei supplicantium
 liberalitatem suam cō-
 mensa.

(r) Ibid. PIE & FIDE-
 LITER precatos.

(t) Gregor. Dialog. l. 2. c.
 vii. Vbi sancti Martyres
 in suis corporibus du-
 bium nō est quod mul-
 ta valeant signa demō-
 strare, sicut & faciunt, &
 innumera miracula pu-
 ra mente quærentibus
 ostendunt.

(u) Mens in Deo fixa
 tantò maius habet fidei
 meritum, quantò illic
 eos & nouit non iacere
 & tamē credit non de-
 esse ab exauditione.

Behold how fully, expressely, & constantly, the Fathers affirme Inuocatio of Saints with confidence in their merits, and that they heare our prayers to be MATTER of Piety & DIVINE FAITH.

The third Demonstration.

That deuotio which the Fathers prayse, honour, & admire, as diuine and supernaturall, & as a testimony that Christ is God that could plant the same in the world, this they hold as a point of Christian Religion, and as an excellent part thereof. But the Fathers so esteeme of Inuocation & worship of Saints as their words do witness. *S. Gregory of Nisse* (x) proues this worship to be supernaturall and diuine, as being beyond the custome of men & instinct of nature. *The Reliques* (saith he) of other dead men be detestable, & men feelee horreur at their sight, whereas men desire nothing more then to touch the shrine of Martyrs with some part of their bodyes, BELIEVING that by the very touch, sanctimony, and charity is engendred. They (*) CAL ON the Martyr as on Gods Ministe, who being INVOCATED by men, is able to impetrate for them what fauours he pleaseth. Hence pious people learne how pretious in the sight of God is the death of his Saints, that whereas the bodyes of other men are horrible, the bodyes of them that were adorned with Martyrdom be deare, and amiable, and imbraced, and worshipped of all.

(x) *Nissen. orat. in S. Theodor. Martyrem.* Aliorum enim reliquiae vulgo detestabiles sunt, nullusque volens ad eorum tumultum accedit &c.

His operibus oculos oblectantes cupiunt loculo reliquas corporis partes admouere. Et enim ipso contactu, sanctimoniam credunt & charitatem excitari &c.

Ipsam corpus perinde ac si viuum florensque esset amplectuntur, & deosculantur, oculis, ore, auribus omnibus denique sensibus adherent, lachrimasque pietatis & affectionis indices effundunt &c.

(*) Martyri supplicant qui quando vult, inuocatus munera impetrat. Corpora aliorum &c. proiecta iacent; quae vero Martyris gloriam obtinuerunt, amabilia, iucunda, & omnium studiis certatim complectenda.

Saint Chrysostome proves Christ to be God, in that he was able to plant *Inuocation of Saints* in men, specially in the Kings and Emperours of the world; (y) *Euen he that is cloathed with the Imperiall purple comes to worship, and imbrace these shrines, and laying aside pride & pompe, becomes suppliant vnto Saints, that they will intercede for him vnto God: So he that weareth the diademe of the Empire, prayeth the Tent-maker & the Fisherman to be his protectours. And darest thou tearme that Lord a dead man, whose seruants though dead are the protectours of the Kings of the whole earth?*

S. Augustine in like manner prooueth the Diuinity of Christian Religion by the Christian practise of worship and Inuocation of Saints: (z) *Eue the most eminent head of the noblest Empire that euer was, bowing downe his Imperiall diademe, is suppliant at the shrine of the Fisherman Peter.* The same dignity of Christian Religion is noted by Saint Ambrose: (1) The Martyrs by the honour of heavenly grace are instead of Kings, yea Kings be suppliants vnto Martyrs, as vnto their Patrons. *Theodoret* spends one whole booke of his eight agaynst Gracians, or Heathens, in this argument, shewing the glory of Martyrs, in that people of all nations, in all occasions, inuocate them, and they bestow fauors on their suppliants, concluding (2) thus: *These things shew how great is the power of Martyrs, & the power of Martyrs proues Christ whome they worshipped to be God.*

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(y) *Chrysostom. homil. 66. ad populum Antioch. Stat sanctis supplicaturus ut pro se intercedant apud Deum. Audebis igitur quæso horum Dominum mortuum appellare, cuius serui, vel mortui, terrarum orbis Regum sunt protectores? Vide eundem orat. in S. Babilam.*

(z) *Augustin. epist. 42. Huius sæculi potestates non à repugnantibus sed à morientibus Christianis victæ, contra simulachra impetus suos legesque verterunt, & imperii nobilissimi eminentissimum culmen ad sepulchrum piscatoris submisso Diademate supplicat.*

(1) *Ambros. l. 10. in Lucam c. 21. Regibus martyres cælestis gratiæ honore succedunt, & illi fiunt Supplices, hi Patroni.*

(2) *Theodoret. lib. 8. aduersus Gracos. Hæc quæ sit Sanctorum Martyrum virtus ostendunt. Martyrum verò virtus, quem coluerunt verum Deum esse declarat.*

The fourth Demonstration.

(a) Origen. homil. 27. in Matth. Intercedunt & prouocant Christum, ne deferat genus humanum propter peccata eorum.

(b) Cornel. Epist. 1. Intercedentibus Sanctis Apostolis purget maculas peccatorum.

(c) Cyprian. de Stella & magis. Veniam obinnetes immeritis.

(d) Nissen. orat. in S. Theodor. Preces Iustorum crimina diluunt.

(e) Ambros. lib. 5. de vid. Pro peccatis intercedere possunt.

(f) Prudent. Hymn. de S. Laurent. Indignus quem Christus audiat, sed per patronos Martyres potest salutem consequi.

(g) Nestar. orat. in S. Theodor. Placatum famulis tuis.

(h) Hierom. epist. 25. de obitu Blefill. Veniam impetrat peccatorum.

(i) Seuer. Sulpit. Epist. ad Aurel. Peccati moles negat ad astra conscensum, sæua miserabilem ducit ad tartara; spes tamen superest illa, sola illa postrema, ut quod per nos &c. orante Martino mereamur.

That piety & deuotion which the most holy Fathers taught as an assured meanes of Remission of sinnes, of appeasing Gods anger & of saluation, was by them held as a matter belonging to Christian Religion and fayth. The holy Fathers taught worship and Inuocation of Saints with confidence in their merits, as a meanes of appeasing Gods Anger, of Remission of sin, and of saluation. This appeareth by their words. Origen sayth: (a) *the Saints before the throne of Christ intercede, & stirre him up not to forsake mankind for their sinnes.* S. Cornelius Pope: (b) *Pray vnto our Lord Iesus that the holy Apostles interceding, he will PURGE the STAINES of our sinnes.* S. Cyprian: (c) *they being Iudges & Senatours of the heauely Court, obtayne Pardon for many that are unworthy.* S. Gregory Nissen: (d) *The prayers of many martyrs wash out the CRIMES of Nations and countreyes.* S. Ambrose: (e) *They can intercede for our SINNES, who wash awayt their own with their bloud.* Prudentius: (f) *he that is unworthy, may, hauing Martyrs to be his Advocats and Patrons, obtayne saluation.* Nestarius: (g) *Oh thou that stands by the throne of Christ, appease his Anger, and make him mild and gentle vnto his seruants.* S. Hierome: (h) *holy Blefilla prayeth for me, and as I am sure obtayneth for me remission of my sinnes.* S. (i) Seuerus Sulpit. *An heauy load of sinne weigheth*

me downward euen to the very pit of hell, yet this hope remayneth, this my only last hope, that what we are not able to obtayne by our selues, we may merit to obtaine by the prayers of holy Martin. S. Paulinus: (k) It is the custome of Saints to pray for distressed sinners, by the force of their good merit, ouercoming the strength of euill merit. S. Chrysostome: (l) God often for the merits of Saints deceased, hath mercy of the liuing that otherwise are unworthy. David deceased many yeares before was the Authour of SALVATION vnto them that had lost the selues by their slouth (*). David is dead, but his merits liue, the dead man is the patron of the liuing; (m) for their sake that are dead, God forgiueth sinne. S. Ephrem: (n) Assist me, o holy Martyrs, before the throne of the diuine Maieſty, that by your PRAYERS, I may be SAVED. S. Augustine: (o) By the red skins of the wheathers wherewith God would haue the v. yles of the Tabernacle couered, we presently vnderſtand our Sauour made red and purpled with his bloud in his passion. But they likewise signify the holy Martyrs, by whose prayers God is propitiated and appeased for the sinnes of his people. S. Maximus sayth: (p) By deuotio vnto Saints we auoyd the paines of hell, by their very merits, being their fellowes in sanctity. S. Euthymius: (q) O vnspoted virgin mother, thy Sonne and God pardon vs our sinnes, by the incessancy of thy praying for vs. And could the holy Fathers thinke worship and inuocation of Saints, with confidence in their merits, not to be a matter of

(k) Paulin. de S. Felice. Nat. 8. Exorare Deum pro peccatoribus aegris, vique boni meriti meritum superare sinistrum.

(l) Chrysostom. homil. 41. in Gen. Author salutis his qui sua se perdiderunt desidia.

(*) Homil. 2. in Psal. 50. David mortuus est, sed merita eius vigent. homo mortuus viuo Patrocinator.

(m) Serm. de virtute & vicio. Ad mortuos confugiens propter eos peccata remittit.

(n) Ephem. serm. de Lau. SS. Martyrum. Ut vestris precibus saluari merear.

(o) August. lib. qq. in Exod. q. 108. Significatur Martyres sancti quorum orationibus propitiatur Deus peccatis populi sui.

(p) Maximus serm. de marty. Tauric. Euadimus inferni tenebras propriis eorum meritis, at tamen consocii sanctitate.

(q) S. Euthym Monachus in encomio ad beatam Virginem Mariam. Dum hic imanemus nos protegas supplicamus, & ut nobis

his parcat filius tuus &
Deus perennibus tuis
precibus.

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fayth which they so constantly teach and
commend to be a meanes of saluation and
remission of sinne?

The fifth Demonstration.

That which the Fathers did practise in
their greatest needes, and in the chiefe acts
of Religion, when the vse of true Christian
deuotion was most necessary, that they
hold as assured and certayne deuotion, &
exercise of diuine fayth, and Christian pie-
ty: Such is the worship and Inuocation
of Saints, with confidence in their merits,
vnto which the Saints of God did fly in
their greatest distresses. *S. Iustina* Virgin
and Martyr, being strongly assaulted with
fleshly temptations caused by magicke in-
cantation, fled (as *S. Nazianzen* writeth)
(r) vnto the protection of the *B. Virgin*, intrea-
ting her to assist a Virgin that was in that dan-
ger, wherby she got the victory. *S. Nazian-
zen* himselfe being in the like affliction,
with great humility, openly in the Church
prayeth vnto *S. Basil*: (s) O deare Saint, looke
downe on vs from heauen, and eyther stay with
thy prayers this sting of the flesh giuen me of God
for my instruction, or else encourage me manful-
ly to resist it. *Theodosius* (t) Emperour be-
ing to go in expedition agaynst *Eugenius*
the Pagan Tyrant, made togeather with
the Bishops, Clergy, and people solemne
Letanyes & processions vnto the Tombes
of the Apostles and Martyrs, where pro-
strate

(r) *Nazian. orat. in S. Cy-
prian. Mariam Virginē
rogauit, vt periclitanti
Virgini opem ferret.*

(s) *Idem orat. in S. Basil.
O Sacrum & Diuinum
caput! carnis stimulum
&c. tuis siste precibus
&c.*

(t) *Ruffin. l. 2. Histor. c. 33.*

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 strate on the ground before their shrines,
auxilia sibi fida intercessione Sæclorum p'scebat;
 craved assured assistance by the intercession of
 Saints. Generall Councils being to decide
 controuersies about the highest mysteries
 of Religiõ, (*) the whole Council prayed
 vnto Saints, as that most holy Council of
 Chalcedon: Holy *Flavian* liueth with God,
 the Blessed Martyr *pray for vs*. As also did S.
Augustine, (u) entring into the discussion
 of a most difficill controuersy, prefixeth
 this Deuotion: *Holy Cyprian help vs with his*
prayers. In the very act of Martyrdome,
 when they were presently to goe out of
 this world, they did Inuocate Saints, as did
 Saint *Acyndimus*. Finally the whole Chri-
 stian Church at the sacrifice of the Masse
 still hath vsed the same, as appeareth by all
 ancient (*) Lyturgies that are extant: for
 though the Priest in the act of sacrifice doe
 not inuocate Saints by direct and formall
 prayer, as sayth S. *Augustine*, (x) *Who euer*
heard the Priest being at the Altar to say, I offer
sacrifice to thee Peter, or to thee Paul? yet the
 same (z) S. *Augustine* doth witnes, *that at*
the holy table commemoration is made of Mar-
tyrs, that they will pray for vs that we may follow
their stepps. And S. *Cyrril* of Ierusalem be-
 fore S. *Augustine*: (a) *When we offer sacrifice*
we make cõmemoration of Patriarkes, Prophets,
Apostles, Martyrs &c. that God by their prayers
and supplications will admit of our petitions.
 Wherefore seing the most holy and ancient
 Fathers

(*) *Concil. Chalcedon. can.*
 11.

(u) *Augustine lib. 5. de*
Baptism. contr. Donatist.
cap. 2. Adiunet nos Cy-
prian' orationibus suis.

(*) The Roman, that
 of Ierusalem, the Æ-
 thio pian, Anaphora
 Syriaca, that of Millan,
 S. *Basill*, S. *Chrysostome*.

(x) *August. l. 8. De ciuit. c.*
 27. *Quis audiuit stan-*
tem sacerdotem ad al-
tare &c. dicere in pre-
cibus, Offero tibi sacri-
ficiu Petre?

(z) *Idem tract. 8. in Ioan.*
Sic eos commemora-
mus vt magis orent ipsi
pro nobis, vt eorum ve-
stigiis inhæreamus. &
serm. 27. de verbis A-
postol.

(a) *Cyrril Hierosol. Cather.*
 5. *Cum hoc sacrificiu*
offerimus, memoriam
facimus &c. primu
Patriarcharũ, Prophe-

tarum, Martyrum, vt
Deus orationibus illo-
rum & deprecationibus
suscipiat preces nostras.

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Fathers in their owne most grieuous di-
stresse, in the greatest necessityes of the
Church, in busineses of highest vniuersall
importance, in the tyme of the most dread
Christian sacrifice did vse prayers and In-
uocation of Saints with assured cōfidence
in their merits, who can doubt but they
held the same as a point of Christian Re-
ligion, wherof they were assured by sayth
& Gods expresse word, deliuered by Tra-
dition?

The sixth Demonstration..

(b) *August. lib. 22. de ciui-
tat. c. 9. & c. 10.*

What the Fathers held as a Christian
custome and doctrine, confirmed by most
certayne and euident miracles, that they
held as a diuine and supernaturall truth.
The Fathers held worship and Inuocation
of Saints, with confidence in their merits
as a Christian deuotion, cōfirmed by most
manifest and certayne miracles, as (b) S.
Augustine sayth: *Miracles are done by the in-
tercession and impetration, if not also by the im-
mediate operation of Saints.* And againe: *Mar-
tyrs do Miracles, or rather God for the prayers &
intercessions of Martyrs.* In confirmation
whereof the testimonyes of S. Basill, Naze-
anzen, Nissen, Chrysostome, Ambrose, Hier-
ome, Augustine, Prudentius, Paulinus, Gre-
gory the Great, Gregory Turonensis, and others
might be plentifully alleadged.

The seventh Demonstration.

What the Fathers taught as a necessary supernaturall duty of Christian humility, they taught as a matter of fayth. The Fathers taught praying vnto Saints as a necessary supernaturall duty of Christiā humility. For though Inuocatiō of Saints be not so simply necessary but a man may in some cases be saued without the exercise thereof, yet because they that pray vnto God, feele by his holy inspiration their own vnworthynes, he moueth them to ayde themselves, by the comprecations of blessed Saints, as it were saying vnto them what he sayd to the friends of *Iob*: Goe to my beloved seruants, that they may intercede for you. Hence men do not ordinarily obtaine what they desire of God without this humility of crauing the Intercessiōs of Saints. To this purpose S. Greg. Nissen (c) saith, that sometimes, *Maiores opus est intercessione*; there is need of greater intercession, and to inuocate or aduocate the whole quire & cōpany of Saints. To this purpose S. Augustine writes that (d) *Debemus &c. we must recommend our selues vnto the prayers of Martyrs*: yea that we are taught by the holy Scripture, that (e) *When we feele that our bad merits weigh vs down that we be not beloued of God, we may be relieved by the merits of them that are gracious in his sight*. This humility of flying to the merits of deceased Saints, S. Chrysostome sheweth to be

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taught

(c) *Orat. in S. Theodor.*
Quod si maiore opus sit auxilio, Martyrum adhibe chorum, & vnā cū omnibus supplica.

(d) *August. serm. 17. de verbis Apostoli.* Iniuria est pro martyre orare, cuius nos *Debemus orationibus commendare.*

(e) *Idem. q. 149. in Exodum.* Releuari apud Deū meritis nos posse eorum quos diligit.

(f) *Chrysoft. homil. 84. in Matth.* Quoniam semetiplos ad impetrandam populo veniā, sufficere non credunt, A D P A T R V M M E R I T A confugiant.

(g) *Amb. l. de vid.* Magno peccato obnoxia minus idonea est quæ pro se precetur, certè quæ pro se impetret. Adhibeat igitur ad medicum alios precatores &c. Obsecrandi sunt Angeli pro nobis qui nobis ad præsidium datisunt: Martyres obsecrandi &c. isti sunt Dei Martyres, nostri præfules, speculatores vitæ actuūque nostrorum.

(h) *Magdeburg. Centur. 3. c. 4. colum. 83.* Videas in Doctorum huius sæculi scriptis nō obscura vestigia Inuocationis sanctorum.

taught vs in the holy Scripture by the example of the three children praying in the furnace: (f) *For (sayth he) because they did belicue themselves not to be sufficient to obtaine pardon for the people, they fly to the MERITS of their Fathers, confessing themselves to bring nothing with them worthy of regard, besides an humbled and contrite hart, saying, for Abraham thy beloued, for Isaac thy seruant, & for Israell thy holy one [Dan. 3. 35. Finally S. Ambrose; (g) The soule (sayth he) that is guilty of great sinne, is lesse fit to request, or at least to obtayne the remission thereof for herselfe: Therefore let her vse the intercession of others vnto her beauenly Phisitian. The Angells are to be beseeched that are giue vs of God for our guard. The martyrs are to be beseeched in whose patronage we may seeme to clayme interest by the pledge of their bodyes. They may intercede for our sinnes who washed out their owne with their blood. These be the Martyrs of God, our Gouvernours, the ouerseers of our life and actions.*

The eight Demonstration.

That doctrine and deuotion which is deliuered by full Tradition from the Apostles as practised in al ages since them, as an exercise of Christiā piety, is a part of Christian sayth and Religion. But such is the worship and Inuocation of Saints. For not only in the third age there be not obscure but manifest steps of this practise, as the Centurists (h) acknowledge, but also in the

the second which was immediate vpon the death of the Apostles. First, Saint *Aurelian* disciple and successour of S. *Martiall* (i) in his life prayeth vnto him. Saint *Dionysius* (k) sayth: *When the sacred & venerable signes in which Christ is signified and taken, be layd on the Altar, presently there folloves the Catalogue or commemoration, of Saints.* And agayne, (l) he feedes vpon vayne hopes that craneth the prayers of Saints, & doth not actions that agree with the nature of Saints. S. *Ireneus*: (m) *The Virgin Mary is made aduocate of Eue*: which wordes the Centurists censure as hard and incongruous. (n)

Secondly, the vse of Procession was frequent in the second age presently vpon the Apostles death, as doth witnes *Tertullian* (o); but procession was ioyned with prayer vnto Saints, and visitation of their Reliques, as appeares by *Eusebius* who describing this practise layth (p): *We visit the monuments of Martyrs, & offer vovles and prayers vnto them, profesing that we are not a little ayded with God by their Intercession.* The same is also testified by S. *Chrysostome* (q), and S. *Jerome* plainly signifies it, who exhorting a consecrated Virgin not to leaue her retirement vpon occasiō of Processions, sayth: (r) *Martyres tibi quarantur in cubiculo, numquā*

(i) *In vita S. Martialis.* Adsit nobis qui in orbe extitit pius Pastor, vt eius orationibus muniti, mereamur eternæ hereditatis participes fieri &c.

(k) *Dionysius Eccles. Hierarch. c. 3.* Impositis altari venerabilibus signis, adest protinus sanctorum Catalogus &c.

(l) *Idem Ecclesiastic. Hierarch. c. 7.* Superflua spe ille suspensus est, qui sanctorum flagitat preces, & naturæ ipsorum consentaneas sacras operationes abigit.

(m) *Iren. cont. hares. l. 5. c. ult.* Virginis Eue virgo Maria fieret aduocata.

(n) *Magdeburgens. Centur. 3. c. 6.*

(o) *Tertullianus lib. 2. ad uxorem c. 4.* Si Procedendum erit, nunquam magis familiæ occupatio tenebit.

(p) *Euseb. lib. 13. de preparat. Euang. c. 7.* Monumenta eorum accedimus, vota que ipsis facimus,

mus tanquam viris sanctis, quorum intercessione ad Deum non parum iuari profitemur. (q) *Chrysost. homil. in SS. Iuuentium & Maximum.* Sæpe eos inuissamus, tumulos adornemus. (r) *Hierom. 22. Epist. ad Eustoch. de custodia virginis. c. 6.*

*deerit occasio procedendi, si quoties fuerit ne-
cesse processura sis: Vist the Martyrs (by de-
uout imagination) within thy chamber, thou
wilt neuer want occasion to go in procesion, if
thou go as often as this will be needfull and re-
quisite, in respect of visiting the Relikes and
tombes of Martyrs.*

Finally, in this primitiue age the custom
was frequent to pray at the Shrines of
Saints, and keeping their Aniuersary festi-
ual dayes, as appeares by the Epistle of the
Church of *Smirna(s)*, and by *Tertullian*: (t)
Now it is euident that this praying at Saints
Tombes, & the keeping of their feasts, was
to the end that Christians should craue
their intercessions, as doth witnesse S. (u)
Augustine & others. In which kind notable
is the testimony of *Origen* (x), who sayth
that amongst the reasons, why the Holy Fa-
THERS commanded according to the Will of God
that the memory of the Innocents should be kept
festiuall in the Church, one was pro ipsis pa-
rentibus, in regard of their parents, that seeing
their parents were griued excessively at their
death, the intercession of their children might
be auaylable with God for them. Thus *Origen*,
by whose testimony two things are euident.
First, that the Apostles were the holy Fa-
thers that did command the feast of the In-
nocents to be kept, and this whiles some
parents of the sayd Innocents were yet a-
liue. Secondly, that the Apostles taught
prayer and Inuocation of Saints, and did
insti-

(s) *Epist. Smirn. apud Eu-
seb. lib. 4. Histor. c. 15.*
*Ambulla ossa (S. Poli-
carpi) pretiosissimis gē-
mis chariora &c. col-
legimus, & sicut conue-
niebat ex more cōdidi-
mus. Quo in loco solē-
nes agimus celebresque
conuentus, maximē in
die passionis eius.*

(t) *Tertull. de corona mili-
tis. c. 2. Pro Natalijs an-
nua die facimus.*

(u) *August. lib. 20. contr.
Faust. c. 22. Populus
Christianus memorias
Martyrum religiosa so-
lemnitate concelebrat,
& ad excitandam imi-
tationem, & vt eorum
meritis atque orationi-
bus adiuuetur.*

(x) *Origen homil. 3. in di-
uersos. Bene ergo, & se-
cundum Dei volunta-
tem eorum memoriam
celebrari Sancti Patres
mandarunt &c. vel
pro ipsis parentibus, vt
qui nimio dolore per-
cutiebantur, ijs inter-
cessio filiorum apud
Deum prodesset.*

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Institute festiuall dayes, that men might
craue their intercessions.

The ninth Demonstration.

The Auncients taught Inuocation of
Saints so fully and cleerly, as Protestants
are forced to confesse that it was the cer-
tayne and full beliefe of the grauest Fa-
thers. Chemnitius (y) writes in this sort:
Most of the Fathers, as Nazianzen, Nissen, Ba-
fill, Theodoret, Ambrose, Hierome, Augustine,
did not DISPUTE, but AVOUCH the soules
of Martyrs and Saints to heare the petitions of
those that prayed vnto them: they went often to
the monuments of Martyrs, and Inuocated mar-
tyrs by name. Thus he. And Doctor White-
gift Arch-bishop of Canterbury, Defence
pag. 473. All the Fathers of the Greeke Church,
& of the Latin also for the most part were spot-
ted with Inuocation of Saints. Fulke re-
ioynder to Bristow pag. 36. I Confesse Am-
brose, Hierome, Augustine, held Inuocation of
Saints. The Magdeburgians Centur. 3. c.
4. Coll. 83. acknowledge, that in the Fathers
next vnto the Apostolical times were found, *Non
obscura vestigia inuocationis Sanctorum; mani-
fest marks of Inuocations of Saints.*

The tenth Demonstration.

That which the Fathers held so constan-
tly as they condemned the deniers thereof
as Heretikes, they held as matter of fayth.
The Fathers held worship and inuocation

(y) Chemnit. Examen Cō-
cilij Tridentini part. 3. pag.
200.

(2) *Saravia in defens. de
diversis pag. 349. and Beza
against whō he writes ibid.
Fulke in his Answer to a
counterfayle p. 46.*

(*) *Centur. 4. l. 4. pag.
506.*

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of Saints in this manner, condemning the
contradictours therof, as Nouellists, & He-
retikes, to wit, Acrius, & Vigilantius, as is
confessed (2). This Argument as also the
Nynth were brought by the Answerer, &
vnto it the Minister sayth, pag. 262. Our ad-
uersary sheweth himsef a weake antiquary whi-
he affirms that Acrius and Vigilantius were co-
demned of heresy, because they denied Inuoca-
on of Saints deceased. I Answer. The Mini-
ster heere sheweth himsef both a weake
antiquary & a weake respondent. A weake
respondent, because his aduersary did not
only say, but also proued by the cōfession
of Protestants, that Acrius and Vigilantius
were condemned for denying Inuocation
of Saints. For Saravia, and Beza are cited
as saying of Acrius, that he was condemned
for affirming, that SAINTS DEPARTED are
not to be PRAYED vnto. Fulke, and the
Centurists are cited affirming the same of
Vigilantius, as also doth (*) *Osiander*. Now
vnto this Argument the Minister hath
not replied a word.

Secondly, he sheweth himsef a weake
Antiquary in denying that Vigilantius was
condemned of heresy for his opposing &
deriding Inuocation of Saints. For S. Hiero-
me writing against Vigilantius, relates his
scoffing at Inuocation of Saints, & his say-
ing, *Ergo Cineres suos circumuolitant, ne for-
tè si precatō accedat, absentes audire nō possint.*
For which saying S. Ierome exclames pre-
sently

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sently against him: *O portetum in ultimas ter-
ras deportandum!* Aerius also is condēned by
the Fathers, as an Heretike for his denyng
commemoration of Saints in the holy sa-
crifice of the Eucharist as it was then vsed
by the Church, as doth witnesse *Epipha-
nius* (1). But that cōmemoration of Saines
deceased and glorious in heauen, was ioy-
ned with recommending our prayers vnto
God by their Intercessions and Supplicati-
ons, as doth testify S. *Cyrrill*, (2) who liued
at that tyme.

The eleauenth Demonstration.

What the Fathers taught with full
consent and constantly without doubting
or gaine saying one another, that they held
not as a probable and disputable point, but
as matter of fayth. The Fathers in this cō-
senting manner, taught worship and In-
uocatio of Saints. Howsoeuer Protestants
not able to deny this to haue bene their
doctrine, seeke to discredit them, as if they
had bene various, vncertaine, contradi-
ctious in this point.

But seing Christiā antiquity that hath
perused their workes now more thē 1300.
yeares, neuer noted such contradictions in
them, Christian piety and charity will ne-
uer be so perswaded of the Fathers by Pro-
testants, specially their allegations being
such as may easily be explicated, so as they
make

(1) *Epiphan. heres. 77.*

(2) *Cyrrill. Caibec. 5.*

(a) The Minister here sayth : Some Fathers proue Christ to be God & others that the Holy Ghost is God, because he heares the prayers of them, that Inuocate him *euery where*. Answer. This is false; they proue Christ and the Holy Ghost to be God because they are euery where by nature. See *S. Basil. de sp. Sancto. c. 22.* whome the Minister falsifyeth egregiously. (b) In this manner is vnderstood the testimony of *S. Athanas. orat. 2. contra Arianos.* cited by the Minister. pag. 295. *ad lit. B. Sanctos non à Creato postulare vt auxiliator sit. S. Athanasius* speakes of this prayer of Dauid, *Fias mihi in Deum adiutorem*, be thou made vnto me an helpling God, he saith, that Saynts in this manner do not aske helpe of Creatures, to wit, as of their helping Gods and as Authours of benefits, otherwise *S. Athanasius* could not but know that the Scripture is full of examples wherein holy persons did aske the help of creatures as the *Sanamire* of *Elixæus*, & the womã of *Sarepta* of *Elias*, & many the like

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make nothing at all against this Catholic custome.

For all they say in this kind is reduced to one of these heads. First that Angels are not to be honored as (a) Gods, nor by sacrifices in the heathenish manner. *Orig. lib. 5. cont. Celsum. & lib. 8. circa finem. Epiphani. heres. Sit in honore Maria, Deus adoretur. Theodoret. in c. 2. ad Coloss. & Concil. Laodicenum c. 35.*

Secondly, that Saints are not to be inuocated by Fayth, as (b) authours of the benefits we craue. *Rom. 10. 14. Ambros. de obit. Theodos. Nor as the sanctifier of our soule dwelling in the same by grace. Hierom. in Proverb. c. 2. Nullum inuocare, id est intus orando vocare, nisi Deum debemus.*

Thirdly, that the Priest doth not inuocate Saints by direct prayer in the Lyturgy of the Masse, which being a sacrifice the deuotion therof is to be directed to God onely. *Augustine lib. 2. de ciuit. c. 10. Carthag. 4. c. 23.*

Fourthly, that our friends that are deceased do not now heare vs in the familiar manner they were wont conuersing with vs. *Hierom. ad Heliodor. de obitu Nepotiani. Whatsoever I write seemeth to be dead & dumb because Nepotian doth not heare it, to wit, in visible manner, delighting therein and applauding the same as he was accustomed.*

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to doe in his life-time. (c)

Fiftly, that they do not know what is done in this world by their natural forces. *Augustine de cura pro mortuis c. 16. Per diuinam potentiam Martyres uiuorum rebus interest, quoniam defuncti, per naturam propriam, uiuorum rebus interesse non possunt.*

Sixthly, speaking vnto some deceased persons, they make an *if*, whether they heare them or not, because they speake vnto such as they knew not certainly to be Saints. *Nazianzen orat. 3. in Iulian. (d)*

THIS truth supposed, I cannot but conceaue that your Maiesty professing so much loue to the first primitive ages, may receaue satisfaction about this point; the causes of Protestants dislikes being weake, and not to be opposed against the strength of so long continued authority, as I shall endeavour to demonstrate in their eight usuall Exceptions.

Inuocably & against your conscience, euen in this very Reply, & in this poynt of controuersy you cite the same pag. 359. lit. 4. in this manner. *Audi etiam he Constantij magni anima, si quis mortuus sensus est.* Heare o thou Spirit of Great Constantius &c. Now, Constantius was an Arian, and a persecutour of Catholickes vnto his dying day, though on his death bed (it was sayd) he made some kind of repentance. Hence S. Gregory Nazianzen might doubt of his being in Glory, and say, Heare if thou haue any notion of these things. The same Father in his funerall Oration for his sister Gorgonia, where he sayth: Sister admit of this oration in lieu of many funerall offerings, *If this reward be giuen to holy soules to feele these things;* he doth not doubt

B b b

(c) Hēce appeareth the impertinēcy of the Minister that so often vrgeth this place of S. Hierome pag. 29. 2. lin. 22. Orthodoxe. pa. 54. li. 6.

(d) The Minister here sayth, Did not the Fathers reckon Constantine to be in ioy and glory? and yet Gregory Nazianzen vsing an Apostrophe to him, sayth: *ἀκούε ὦ πνεῦμα τοῦ μεγάλου Κωνσταντίνου ψυχὴ ἡ τοῦ Θεοῦ.* Heare, o thou Spirit of Great Constantine, if thou hast any notion of these things. I Answer, you falsify the text of Nazianzen, both in the Greeke & in your English translation. For his words are, Heare o thou Spirit of Great Constantius, if thou haue any notion of these things. Yea that we might see you corrupt the text wil-

of

of her hearing his prayers, but only whether she receaved an humane naturall content, in that his affectuous Panegyricall made in her prayse.

(a) *Confess. August. art. 12. Fulke against Rhem.*

(b) *Luther. l. de seruo arb. & serm. de Cruce, siue expresso Dei mandato.*

(c) *Wotton in his Tryall pag. 39.*

(d) *Iohn White in his defence pag. 228.*

(e) *D. Field of the Church. l. 4. c. 20. Whitaker de sacra. Scrip. cont. 1. q. 6.*

(f) Note that it is one thing to be expressed in Scripture, and another to be grounded on Scripture. All Christian doctrine is not expressed in Scripture, yet euery Christian doctrine is so grounded on Scripture, that it may in some sort or other be proved from Scripture.

Inuocation of Saints not to be disliked, because not expressed in Scripture. §. 2.

AND first I must satisfy the transcendentall cause of their dislike, (a) which is, that worship and Inuocation of Saints deceased, is no where expressly set downe in Scripture, without expresse warrant wherof nothing may lawfully be done that belongs to Religion. But this though carrying a shew of deuotion in the conceits of common people, is altogether vnworthy of the erudition of any learned Protestant. For howsoever in the beginning of their separation, they did (b) cry for expresse Scripture, expresse Commands of the Written Word; yet now they are gone (c) from that principle, as they are exceeding angry (d) with vs, that we should thinke that any of theirs were at any time broachers of such an absurdity. Wherefore in their written bookes (where they teach in Pulpits I know not) they disclaime from expresse Scripture, and thinke it a sufficient warrant of a Christian custome that the same be (f) grounded on Scripture, that is, may be deduced by good discourse from truthes reuealed therein, or be proued consonant to the rules & principles therof, according to which ample extent of Scriptures vnto things deducible from them, or consonant vnto them, there

there is no Catholike custome that hath not warrant in Gods word, as we are able to shew. This onely we require, that ignorant people be not Iudges of such inferences; an office so farre above their capacity, as I am perswaded no vnlearned man that hath in him any sparke of humility, or any mediocrity of Iudgement, will vndertake it. For no man is competent to iudge assuredly of argumēt by deduction frō Scripture, that hath not exact skill of Scripture to know the false sense from the true, as of Logicke, to distinguish Syllogismes from Paralogismes, being able to giue sentence of the truth of principles by the one, and of the inferences by the other; A thing so hard as euen learned Deuines do much suspect their owne sufficiency to iudge of deductions, & dare not absolutely pronounce their sentence, but referre the same to definitions of authority, which besides skill of Scripture & Logicke hath the promise of Gods perpetuall assistance in teaching the Christian Church. Wherefore if Protestants will bind vs to bring expresse Scripture for the worship of Imags, Adoration of the Sacrament, Inuocation of Saintes, they must themselues likewise be bound to bring expresse Scripture against *Anabaptists* for (g) christening of Infants, and for the keeping of the Sunday in lieu of the ancient Sabboath Day, for their dedicating of (h) Dayes in memory of the

(g) D. Field l. 4. of the Church c. 20. saith. It is no where expressly delineated in Scripture.

(h) Concerning the Protestants keeping festiuall daies of Saintes with religious solemnity, the Minister saith not a word, which is tacitely to grant that this duty of Religio is vſed piously by the English Church although the same wāt the warrant of Scripture; why then may not Catholicks pray vnto Saintes, though there were no warrant in Scripture for such practise?

(i) Concerning the Crosse in baptisme, the Minister saith pag. 302. that it is a thing Adia-phorous, & therefore expresse scripture is needles to warrant it. But I aske him, whether it be Adia-phorous to thinke and to say, that the vse of the Crosse in baptisme is superstitious, impious, Antichristian? if it be Adia-phorous so to thinke and to say, why cōdemne they the Puritans in this respect? if it be wicked and impious so to thinke and speake, then is it impious and vnchristian to reiect deuotious and religious offices practised in the Sacraments, vpon pretence that they be not prescribed by Scriptures. And then further it is consequent, that Protestants who cōdemne Inuocation of saints as impious, superstitious, antichristian, cannot excuse themselves from impiety, though the same were not in Scripture; how much more being not onely perpetuall Tradition

vn-

Apostles with religious solemnity, for the (i) crosse in Baptisme, and other such things obserued in their religion, not expressed in Scripture. And if deductiō from Scripture, or consonancy therewith be sufficient to warrant these customes, why should they mislike the Worship, and Inuocation of Saints, for which (besides the Iudgements of the most flourishing and learned Antiquity that euer was since the Apostles daies, to wit the Fathers of the fourth Age confessedly consenting with vs) we bring more cleere warrant from Scripture, then they can bring for the before mentioned obseruation of them religiously kept?

Knowledge of prayers made to them communicable, & communicated vnto Saints.

§. 3.

THE second cause why Protestants dislike praying to Saints, is, for that they thinke by teaching, that Saints heare our petitiōs, we attribute vnto thē knowledge proper to God onely. For Saints cannot know all prayers made to them without seeing at once what is done in euery part of the world, nor know the sincere deuotion wherewith they are done, without seeing the secret affection of mens harts. But to know what is done in all parts of the world, & the secrets of harts, is knowledge proper to God.

To

To this exception answer is made, that knowledge proper to God is of two kinds, the one so proper as it is altogether incommunicable with any creature, and such is the comprehension of his diuine Essence. The second is proper so, that naturally creatures are not capable thereof, yet the same may be imparted vnto them by a supernaturall light, eleuating them to a high & diuine state aboue the possibility of nature. In this kind is the visiō of the diuine essence face to face, which being by nature proper vnto God onely, is by grace granted vnto Saints. And if this vision be communicated vnto Saints, the sight of the inferior world, and of the secrets of hart, is without cause reputed incommunicable with them, according to the saying of S. Prosper: (k) *Nothing is so secret as the knowledge thereof may be denyed vnto the perfectly blessed, their seeing God with pure understanding being without comparison a thing more excellent.*

Thus S. Prosper, whose argument doth couince that Saints may know both what is done in the world & the secrets of harts. First, as concerning the world, to see the whole world and all in it, is not higher knowlege, nor requires a more perfect vnderstanding, then to see face to face the diuine Essence, immense and incomprehensible, before whome the world is no more then (l) *momentum statero, & gutta roris* (h) *Sap. 12. n. 27. 3.*

vnwritten, but also conforme vnto Scripture, and proued by principles set down therein, as will appeare.

(k) *De vita Contempl. l. 5. c. 4. Non latebit beatos aliquid secretorū, quod est longē prastantius puris cordibus visuri sunt Deum.*

(m) 1. Cor. 13. 12.

(n) Ioan. 3. 2.

(o) These arguments are brought not to proue that the Saints haue this knowledge, but only that this knowledge is not so proper of God, but creatures may by grace be participant thereof. Wherefore the Minister seeing the Iesuite to demonstrate his purpose against Protestants, to wit, the knowledge of things done in all parts of the world, and of secrets of hart to be communicable vnto B. Creatures, and this so cleerly as he had not what to reply, he peruerteth all these arguments, affirming pag. 305. l. 1. *That the Iesuite argueth in this sort: Saints see the face of God. Ergo, They behold the secrets of*

harts. and lin. 17. That his argument is, They which know or see the greater, vnderstand and behold the lesse. But the Saints behold the Essence of God which is greater. Ergo. These be the Ministers fictions, not the Iesuits arguments. For to proue that the blessed may see secrets of hart, and all things done in the world, the Iesuite argueth in this manner vnanswerably. They that haue sufficient vnderstanding for greater and more excellent knowledge, haue sufficient vnderstanding for lesser knowledge; and if greater knowledge be not aboue the eleuated capacity of a creature, then lesser is not. But Saints haue sufficient vnderstanding for the cleere vision of God, and so

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antelucani. But the Saints of God (according to Christian fayth) haue an eleuated vnderstanding, able to behold (m) cleerly and distinctly the diuine Essence, with the infinite (n) beautyes and perfections thereof. How then can a Christian conceaue so meanely of them as to doubt whether they haue sufficient (o) vnderstanding to behold things done in this inferiour world, as far as they belong to their state? Secondly as for the secrets of harts, God is without comparison more spirituall, more secret, more inuisible, and out of the sight of naturall vnderstanding then is any the most secret thought of man, or Angell; and yet the Saints haue so cleere penetrating, & all discovering light, as they do most perspicuously discern the diuine, hidden, & vnsearchable Essence. What reason is there then why Christians should think the secrets of mens harts inuisible and vnsearchable vnto them? If we looke into Scripture, as the heart (p) of man is sayd to be vnsearchable but to God only, so God likewise is sayd to be

this knowledge, the greatest of all others, is not perfection above that of which creatures are capable by grace. Therefore, knowledge of all things done in all parts of the world, and of secrets of hart, which is lesse high, excellent, and difficill then the vision of God, is communicable by grace vnto creatures: and consequently the Protestants vulgar Argument, that Catholikes make Saints equall vnto God, by teaching that they see mens harts, and all thinges done in the world, is friuolous.

be (q) inuisible, but only to himselfe; so that to Saints, togeather with the sight of harts, we must deny the sight of God, or els interpret the sayings of Scripture, that mans hart, and God are inuisible, to wit, by meere naturall light, and that both are visible vnto Saints, by that light whereof the Prophet sayd; (r) In thy light we shall see the light. If there were a (s) glasse of diamant so cleere and excellent that whatsoeuer is done in London in secretest corners should therein particularly and distinctly appeare, surely he that hath eyes to see that glasse, may likewise discern what is done ouer the Citty. Now, most certayne it is, that in God all creatures, all actions done in the world, and all the most secret thoughts of harts, so perspicuously and distinctly shine as they are in themselues. So that the Saints hauing light to see the diuine Essence, may in him cleerly discern whatsoeuer is done in the world belōging to their state though neuer so secret, according to the saying of S. (t) Basil; *There is not any Saint which doth not see all thinges that are done any where in the world.* And of S. (u)

Gregory:

(p) Hierem. 17. 9.

(q) Coloss. 1. 15. 3.

1. Timoth. 1. 17.

(r) Psal. 35. 10.

(s) This doctrine of the Glasse, or Mirrour, is brought to shew the possibility how things may be seene in God, not to prooue that of necessity they are seen: and so the Minister might haue spared the paper in citing the opinions of Schoolemē cōcerning the doctrin of the Volūtary glasse.

(t) Basil. lib. de Virgin.

(u) Greg. hom. 40. Qui creatoris sui claritatem vident, nihil in creatura agitur, quod videre non possint.

(x) *Lib. 12. Moral. c. 13.*

(y) Because the Minister doth so much insult that the Iesuit hath not proued any thinge by Scripture, I will (that his folly may appeare) examine particularly his answer vnto these texts.

About the first Argument.

This argument is strong, and you by struggling make the strength thereof more appeare. You haue deuised 3. solutions. First you say pag. 311. lin. 10. *That the Iesuits exposition is nouell, and neuer heard of in the ancient Church.* Answer. It is ridiculous when you are pressed with the cleere text of Scripture to call vpon the ancient Church; you I say, who still, specially in this question, appeale from the ancient Fathers vnto the Scripture, as pag. 302. and 398. you say *that it is not iust to make ancient custome a law & rule of right doctrine.* And if you will stand to the rule of

Gregory: *Nothing is done about any creature which they cannot see who see the clarity of their Creatour.* And agayne; (x) *We must believe that they who see the clarity of the omnipotent God within themselves, are not ignorant of any thing that is done without.* Which doctrine of the Fathers, that Protestants may the lesse dislike, I proue to be grounded on the Scriptures.

First, if Saints by reason of their blissefull state do so participate of the diuine nature and wisdom, as they communicate with him in the power of gouerning the nations of the world; then Saints haue knowledge of things that are done in this world, else how could they be able to gouerne and rule it? But Scripture in playne and expresse tearmes make Saints participate with Christ in the rule and gouernment of the world, according to his promise (y) *Apocalip. 2. 26. To him that conquereth I will giue power ouer nations; and he shall rule them with a rod of iron*, that is, with power of inflexible equity. And *Apocal. 3. v. 12. I will make him a pillar in the Temple of my God.* And the blessed say of themselves *Apoc. 5. 10. that they were chosen out of countreys and nations to be Priests of God, & that they should rule with him vpon the earth.* Therefore they know what is done vpon earth, so far forth at least, as the affayres of earth doe specially appertaine vnto them; and such without doubt are

are our deuotions towardes them . .

Secondly, *S. Paul Cor. 14. 26.* sayth: Now we know but in part, we prophesy but in part, but when that of perfection shall come, that of part shall be euacuated: I know now but in part, the I shall know as I am known. By which words the Apostle signifyes that all knowledge both humane & diuine, particularly the gift of Prophecy is contayned eminently in the beatificall light; so that the blessed Saints haue the gift of Prophecy in a more excellent degree the had the Prophets in this world. But by the light of Prophecy holy men vnited with God, could see the secrets of harts, as *S. Paul* sayth *1. Cor. 14. 15.* By the gift of Prophecy the secrets of harts are manifested; and also see things absent being present by light of vnderstanding, frō whence they were ab-

sent

of antiquity, I can produce more then fifty ancient Fathers that in expresse tearmes teach the doctrine the Iesuit doth establish by the literall sense of Gods word, to wit, that *saints deceased are rulers and gouernours of mens actions & lines.* Secondly, you say pag. 309. that the text of the Apocalyps, *To him that shall haue conquered I will giue him power &c.* is not vnderstood of Saints deceased, but of liuing Saints. Answer. Thus to be false is apparent, by the very words which are these. *Apoc. 226. He that shall haue conquered & kept my words VNTIL THE END,*

to him I will giue power ouer nations &c. But it is cleer that liuing Saints canot be said to haue conquered, much lesse to haue kept the word of God vntil the end. Therefore these words are violently wrested vnto liuing Saints. Thirdly, you say pag. 320. lin. 3. *That the promise, I will giue them power ouer nations, is vnderstood only of iudiciary power in the day of iudgement.* Answer. This to be false, is proued by the rule of interpretation of Scriptures, which Protestants commend and praise aboue all other, to wit, when a text is doubtfull, the same must be expounded by another which speakes of the same matter, specially when the darke text doth expressely allude vnto the cleerer. This place of the Apocalyps about Saints, *I will giue them power ouer nations, and they shall rule them in a rod of iron, & they shall be broken in peeces like pots of clay,* seemeth darke vnto Protestants, and the question is, whether this be spoken of Saints power in the militant Church, or onely of the day of Iudgment? To cleer this doubt, there is another text of Scrip-

ture vttered in the same words, to wit the second Psalme, which saith of Christ, *That his father shall giue him nations to be his inheritance, and he shall rule them in a rod of iron, and shall breake them as pots of clay.* To this text of the Psalme the place of the Apocalips doth allude. For our Lord in the Apocalips promiseth that he will giue to Saints power to gouerne in a rod of iron nations & countreyes, as his father promised, & gaue the same power vnto him, to wit in the aforesaid Psalme. But that place of the Psalme is without doubt to be vnderstood of Christs power of gouernement in this world, and of his ruling in the militant Church, as Protestants grant, & it appeareth by the wordes precedent, *I will giue thee nations to be thine inheritance, and thou shalt rule them in a rod of yron.* Ergo, the power of gouerning in a rod of yron promised to Saints, must be vnderstood, of gouernement in this world and in the militant Church.

About the 2. Argument.

(2) The Minister seeketh two wayes to euade. First by denying that blessed Saints haue the knowledge of prophesy in a more excellent and permanent manner then haue the Prophets in this life.

This is plaine against

the words of the Apostle cited by the Answerer. For the Apostle affirmeth that the gift of Prophecy in this life is but *ex parte*, imperfect in respect of the Prophecy and knowledge of the next, which the blessed enioy. *Ex parte prophetamus, tunc cognoscam sicut & cognitus sum.* Secondly, he sayth, though the blessed haue the gift of Prophecy eminently, it doth not follow that they haue the exercise thereof according to euery materiall object it had in this life. I Answered, that the Saynts of God hauing the gift of Prophecy permanently & eminently, & as knowledge pertinent vnto their Blessed state must thereby know any secret they desire to know, & which belongeth to their state, & such are the prayers of the liuing made vnto them

(*) *Videbunt sancti omnia clausis oculis, etiā vnde sunt corpore absentes*

sent according to their substance (2). The Prophet *Elizaus* 4. Reg. 5. 16. saw in abience what passed betwixt his seruant *Giezi*, and *Naman*, to whome he sayd, My hart was there present with thee. With farre greater reason (sayth Saint (*) *Augustine* l. 22. de ciuit. c. 29.) *The Saints of God euen with eyes of body closed vp shall see all things, not onely present, but also from which they are corporally absent; for then shall be that perfection whereby the Apostle saith, we now prophesy but in part,*

but then the imperfect shall be euacuated (a). This is that which S. Hierome doth defend so earnestly against *Vigilantius*, that the soules of the Martyrs are present where their shrines and reliques are, & neuer absent but still ready to heare the prayers of their suppliats, not thinking that they are present in so many places substantially according to their soules, but that they are present, as *Elizans* was present vnto *Giezi* in Spirit, beholding what passed as cleerly as if they were corporally present.

Thirdly, it is cleerely to be proued by Scripture, that holy Angels see the prayers and actions, and affections of men. In the *Apocalip. c. 8. 4.* An Angell offered vnto God the prayers of men, which he could not haue done, had he not knowne them (b).

Our perfection of knowledge shall be euacuated; but the deceased soules of Saints now before the resurrection do Prophecy not in part, but know as they are kowne, all imperfection of knowledge being euacuated from them. Ergo, they see things absent, and secrets of harts now, no lesse then they shall do then.

(b) The Minister pag. 314. lin. 12. saith, this place is vnderstood not of an Angell by nature, but of an Angell by type. Answer. We must vnderstand the word of God in the literall sense, except we can cleerly demonstrate by Scripture the literal sense to be absurd. And this obligation doth more specially lye vpon Protestants, who from perpetuall Tradition appeale vnto Scripture vnderstood by exact conference of places, as vnto the last and supreme Iudge. But you bring not one word of Scripture to proue that in this place an Angell by nature cannot be vnderstood, therefore you runne to types and tropicall senses without warrant of Scripture, by which yet you pretend you will be finally tryed. Are you not then a ridiculous, and vaine Appellant?

(a) To Answer the Ministers Cauill, that the place of S. Augustine is vnderstood onely of Saints after their resurrection; Note, that although the Father name the Saints in their glorified bodyes, yet his reason conuinceth the same of soules that be blessed before the resurrection. For his reason why the Saints after the resurrection shall see the secrets of harts, and things from which they are substantially distant, is because the they shall Prophecy, not in parte but fully, & euacuabitur quod ex parte est, all im-

(c) The Minister pag. 315. lin. 15. objects against this argument that holy men on earth reioyce at the conuersion of sinners, yet they know not secrets of harts, therefore this argument is not good: Angells reioice in the conuersion of sinners: *Ergo* they know the secret pious affections of mens harts. Answer. The ioy of iust men in this life is imperfect and mingled with feare, nor do they reioyce *in re*, in the thing, but *in spe*, in the hope that mens conuersions are sincere, and in the outward signes therof. But the blessed Angells ioy is perfect, deuoid of feare, & they reioyce not in the hope but in the thing & conuersion it selfe. Therefore they must know the inward piety and deuotion of the soule.

(d) Although the places speake directly of the Blessed, that they shalbe like vnto Angells in *incorruption of body*, yet it proueth the same of *beatitudes of soules*. For seeing the glory of body floweth from the glory of the soule, Blessed Saints should not be like to the Angells in glory of body, were they not like, and their equalls in the blessed sight and vision their soules haue of God, and of things contained in him.

Our Sauour witnesseth *Luc. 15. 10. That the Angells reioyce at the conuersion of a sinner.* So they must needs know it, nor can they know it without knowing the sinners harte (c), Conuersion not being true, nor worthy of ioy, except it proceed from the hart (d). *S. Paul* sayth we are made a spectacle vnto God and Angells, & he adiu-
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thinke that Saints full of glory and charity do not earnestly desire (e) to know such things as may concerne their honour done vpon earth, & the state of their freinds & louers liuing in danger, to succour them by their intercessions, of whose saluation they be still sollicitous, though secure of their own, as S. Cyprian writes.

Wherefore our doctrine, that Saints see our prayers, being deliuered so constantly by the Ancient Fathers, so conformable vnto the principles of Christian beliefe about the blessednes of Saints, so consonant vnto expresse passages of Scripture, we may iustly expect, that vnto Protestants it would not be displeasing did they looke on it with vnpartiall eyes: Specially they hauing no Text of Scripture that may make

(e) The Minister against this replies pag. 319. saying: *That the Saints desire to know no more then it is Gods will they should know. But it cannot be proued by Scripture, that it is Gods will they should know the things done on earth.* Answer. We must still suppose that the courses, and wills of God be suitable to the nature of things, except the contrary be cleerly proued.

The nature of charity is to desire to know the state of our freinds

and their proceedings, and affections towards vs. Ergo, the Saints being full of charity are to be supposed to desire to know the state of their freinds they left behind them vpon earth, and for whose saluation they be sollicitous; except our Minister can cleerly demonstrate the contrary. And if they desire to know, then they know the particulars. For what our Minister sayth pag. 319. lin. 20. *That a father in London may be sollicitous about his sonnes safety that is at Constantinople, and yet not know the particulars,* is friuolous: for this London Father is not blessed, & so he may be desirous to know particulars and not know them, and so be perplexed for want of his knowledge. The Saints in heauen are blessed and so desire not to know any thing, but they know it. Therefore seing according to the instinct and inclination of sollicitous Charity, they cannot but desire the knowledge of their friends affaires, they must (if they are perfectly blessed) be satisfied in this their charitable desire.

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[Oblation & Prayer to SS.] 2. & 3. Point. 205
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(f) This place is impertinent also, in regard that Abraham and Iacob, were not the Blessed nor saw God, from which Blessed vision the knowledge of things done in this world floweth as a sequell in the triumphant Saints. It is vnderstood by S. Hierome in c. 63. *Isa. de scientia approbationis*, that Abraham & Iacob did not know, that is, esteeme and approoue the proceeding of their children the Iewes.

(g) I desire the Reader to note on the one side how Protestants boast of Scriptures, & on the other how vnable they are to bring one probable text agaynst Inuocation of Saints.

Whereas contrarywise the places for the Catholicke doctrine that Saints heare our prayers are so cleere as Protestants fly to their types and tropes, leauing the literall sense without warrant from the sayd Scripture, and so by casting a figure equade fro Gods cleere word.

Wher-

so much as a shew of direct opposition agaynst it. The place continually objected out of the Prophet *Esay 63. 16. Abraham knew vs not (f), Israel was ignorant of vs, thou O Lord art our Father, thou our Redeemer*, hath this sense: Abraham and Iacob, when they liued vpon earth, and carnally begot children, did not know particularly their posterities, and so could not beare them such particular affection; whereas God can, & doth distinctly see, and know their necessities aforehand, yea before men are borne, and provides agaynst them, deliuering his children out of the. And therfore he is the only Father, the only Redeemer, Abraham and Iacob not deseruing the name of Father, in comparison with God. Makes this against the Saints hearing our prayers (g)?

The worship in Spirit and Truth, with outward prostration of the body due vnto Saints. §. 3.

THE third cause of their dislike is that we giue the honour of the Creatour vnto the Creature, honoring Saints with Religious worship in spirit & truth, euen to the prostrating of our bodyes before them, whereby we giue them honour due to God only, and bring in many Gods, as the Heathens did.

To this Obiection made long agoe by Faustus the Manichee, *S. Augustine lib. 20. cont. Faust. c. 22.* answereth in these words: *The Christian people doth celebrate with Religi-*

our solemnity the memoryes of Martyrs, to the end to stirre up themselves to their imitatio, & that they may be assisted with their prayers, and associated vnto their merits &c. But with the worship tearmed in Greeke *Latria*, and which the Latine language cannot expresse in one word, being a certayne subiection, & seruitude due properly to the Deity only, we do not honour any but only God, nor thinke that this honour ought to be giuen but only to him. These words of S. Augustine shew, that worship of Saints to be on the one side more then Ciuil, and on the other side lesse then diuine; more then ciuill, as proceeding out of acknowledgement of the excellency Saints haue superior vnto all naturall, by which they be partakers of diuine perfection in that high degree as no substance can by nature participate thereof, and therefore S. Augustine with good reason tearmes it religious (h). Lesse then diuine, as proceeding from perswasion of excellency though super-human yet infinitely inferiour vnto the increate & immense excellency of God, yea depending essentially therof. So that honour that is giuen to the dependeth of God, as being superexcellent participants of his perfection, & his singular friends.

Now, that men may worship Angells and Saints in this sort with true affection of spirit, euen to the prostration of their bodyes may be proued out of holy Scriptures, supposing what is already shewed, that

Wherefore the cause they appeale vnto Scriptur, is not, because they thinke the Scripture is cleere for them, & not much cleerer for vs; But because by Scripture they cannot be so cleerly confounded as by Tradition. For about Scripture Heretiks euer wrangle, pretending that by deductions and inferences they prooue their doctrine being destitute of formall Scripture, wherof ignorant people cannot iudge. For what know they when deductions are good? But when they were vrged by Tradition to shew the Pedegree of their Professours, they were as dumbe as ours now are, that the Fathers said vnto them, *Consignant tale aliquod*, let the if they can feigne and deuise a pedegree of professours agreeing in the same forme of Faith wherof the first was an Apostle, and the last a Protestant?

(h) The Minister pag. 312. contrary to his cu-

custome proposeth this argument truly: To every kind of excellency there is a worship due proportionall to that excellency: but the blessed Saints and Angels haue a speciall kind of excellency, which is supernatural, superhumane, more then ciuill. Therefore speciall honour proportionall to the excellency, and superior vnto humane and ciuill, is due vnto them. To this

argument he answereth, That in Saints there is dignity of grace and glory, and honour is due in respect of the same, but not religious worship. Thus he: what is this but to trifle & talke in the ayre? who doubts (*M. White*) but there is the dignity of grace and glory in Saints, and honour due vnto it? Speake plainly and mutter not betwixt the teeth. Is the honour due to Saints proportionall to their excellency, that is, more then ciuill? Is it superhumane & supernatural as their excellency is? Is it superiour vnto that kind of honour which is due vnto ciuill magistrates and other human honourable personages in regard of meere naturall perfectiō? If you grant, that worship superhumane, and more then ciuill is due vnto Saints, you grant as much as we desire to proue. The tearme of *Religious worship* is ambiguous. Sometimes religious worship is taken for that which is an elicitiue & formall act of Religion, & of diuine worship due vnto the increated excellency of the Creatour. In this sense the worship of Saints is not religious. At other tymes it is taken for worship which is an imperatiue act of Religion, that is, worship done to Saints out of inward Religion and deuotion towards God, whose seruants and friends they are. In this sense the worship of Saints is Religious, because it doth still proceed, and must needes flow from inward reuerence towards God. For how can one worship Saints purely and only as they are the friends, seruants, and temples of God, but out of the instinct of Religion vnto God? Hence *S. Augustine* tearmes the honor of Saints *Religious solemnity*. And *S. Chrysostome* sayth *Serm. de Martyr. 69.* That we admire their merits with Religious charity.

(i) Timebat Dominum valde. (k) Cecidit super faciem suam.

Saint of God. The Children of the Prophets (l) seeing signes of supernaturall and diuine power in *Elizæus*, cōming vnto him adored him prostrate on the ground. The Sunamite woman her Sonne being dead went presently vnto *Elizæus*, fell downe at his feete, suing not so much with words, as with teares and mournfull complaints for the resuscitatiō of her dead sonne (m). We read also, that holy men haue adored with kneeling and prostration of their bodies holy Angels appearing vnto them, as *Abraham* (n), *Loth* (o), *Balaam* (p), *Iosue* (q), so that this Adoration of Saints and Angells (r) with more then human & naturall respect, and with acknowledgement of more then humane and naturall perfections in them, is cleerly deduceable from holy Scripture. Neither haue Protestants reason to stand agaynst so many pregnant examples of Scriptures vpon the one example in the Apocalyps of the Angell refusing to be adored of *S. Iohn*, saying: *See thou do it not, I am one of thy fellow seruants, adore God*, specially this place being explicated long agoe by the Fathers, as not against the custome of Christiā Saint-wor-

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ship

And if this be true that they are present vnto vs, and we a spectacle vnto them, why should we not worship thē as much as if they were sensibly present? Not sense, but faith is the ground of our deuotion towards Saints. May we worship Saints that are present to vs according to the iudgemēt of flesh, and not worship them that are present according to the Iudgement of sayth, and the truth of Gods word?

(l) 4. Reg. 2. 15. Adorauerunt proni in terrā.

(m) 4. Reg. 4. Corruit ad pedes eius, & adorauit super terram.

(n) Gen. 18. 3. Adorauit in terram.

(o) Gen. 19. 19. 4. Adorauit pronus in terram.

(p) Num. 22.

(q) Iosue. 5. 15. Cecidit pronus in terram adorans.

(r) The Minister saith pag. 325. That *Elias*, *Elizæus*, and the Angels were present visibly and sensibly, but the Saints are not sensibly present, & so we must not bow vnto Saints deceased, as Children kneele not to their parents when they are absent. Answer. We haue proued by the word of God that to be true which the Fathers teach with full consent namely *S. Basill de Virgin. c. 16. Euery Angell & holy Spirit of Saints, see what is done euery where.*

(s) *S. August. q. 61. in
Genes. Corrigendus erat
adorator.*

ship; for eyther the Angell so appeared as Saint *Iohn* tooke him to be God, & would haue adored him as God, whereof the adorer was to be warned as *S. Augustine* (s) expoundeth, or rather the Angell forbad that worship, not as iniurious vnto God, but only as cumberfome to himselfe, being loath (as *S. Gregory* noteth) after the incarnation of the Sonne of God to see a man lye prostrate vnto him, specially so holy a man and so speciall a friend of Iesus. And the words, *Do it not, adore God*, import no more, which I declare. Suppose that one prayse a Preacher to his face for an excellent sermon he hath made, & the Preacher out of modesty say, Prayse not me, I am an vnworthy instrument of diuine wisdom, prayse the authour of all: This his speech doth not import that he thinkes to commend a Preachers sermon to be Idolatry, & giuing away the glory of God to a creature, but only that modesty makes him wish that men would not prayse him, but rather turne all the prayse & glory of that sermon vpon God. In this sort the Angell feing the great and glorious friend of Iesus prostrated at his feere, requested him to rise vp, not condemning that adoration as Idolatrous, but refusing it as an actiō (though in regard of the offerer pious & godly, yet to him the receauer cūberfome) which he could not without some vnwillingnes behold, in regard of the dignity of the person
he

he saw prostrated before him (v). This is evidently gathered out of the sacred text, seeing S. Iohn after this prohibition did the second tyme offer the like honour to the same Angell; which he would neuer haue done, had he not knowne adoration of Angells by mortall men, to be pious & religious on their parts, howsoever the Angells sometimes, for iust respects, may in modesty refuse it.

Praying to Saints not iniurious to Gods mercy, but rather a commendation thereof. §. 4.

THE fourth cause why Protestants out of their zeale refuse to inuocate Saints is the high conceite of Gods mercy. For seeing he calleth all men immediatly vnto himselfe, (u) *Come vnto me all you that labour and I will refresh you*, we wrong his infinite goodnes in not approaching vnto him by prayer, without the intercessions of Saints.

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ments may, and must be done to Saints and Angels, when they are corporally & visibly present, as his Angell was visibly and corporally present to S. Iohn. Now that this great Apostle of Christ was more ignorant then any Triuiall Minister, that he knew not what was due vnto Angels better then they, who will belieue? It is euident that he offered no more then he might without iniury vnto God, else being warned he would not haue offered it the second tyme. Therefore it was honour that might piously be giuen vnto an Angell, though that Angel did in modesty forbid him, to shew the respect he bare to that great Apostle and friend of Iesus, as the Iesuit argueth, to which the Minister replies not a word, but only rayleth. (u) *Matth. II. 18.*

(t) The Minister in this place is large in bitterness against vs, because he knowes not what to say, or how to frame an argument against vs out of this text of the Apocalips. For if S. Iohn did giue diuine and religious worship to the Angel due to God onely, the example is not to the purpose. For we say Saints are not to be honoured as Gods. If he did onely offer honour more then ciuill vnto the Angell in respect of his supernaturall dignity, with prostration of body, then the same was not vnlawfull. For the Minister pag. 336. lin. 30. forced by the Iesuits arguments, doth acknowledge such obeyssances, and reuerent comport-

This their zeale is not ioyned with Science of the course of Gods mercyfull providence, whose diuine wisdom prescribeth certayne bounds, & as it were Lawes to the infinity of his mercyes. These orders and prescripts whosoever doth neglect, & yet hopes to obtaine fauours, doth not truly confide but erroneously presume. God is infinitely mercyfull, and sayth, *Come to me all that labour*, yet the man that should seeke to him for remission of sinnes, and would not submit himselfe to the Sacrament of water, should hope in vayne, & to no purpose challenge him of his promise, *Come to me all*. Wherefore it imports vs very much to know, and to vse those meanes of approaching vnto God that he hath appointed. Now, that the intercession of Saints is one meanes without which God wil not bestow many graces & fauours as well spirituall as temporall, Christian Tradition doth deliuer vnto vs. This Tradition is also sutable with the bountifull and noble disposition of God, which is not only to (x) honour & glorify those that haue beene zealous of his honour to the effusion of their bloud, but also to make the world know and vnderstand that he doth honour them (y); for this knowledge is both for his glory, and also for the good of men, that seeing how highly God honoreth his constant friends they be prouoked to endeauour by pure life to gaine his fauour.

(x) 1. Reg. 2. 30.

(y) Psalm. 1. 38. 17.

If reuealed doctrine comming by succession of Bishops from the Apostles to vs will not alone wyn beliefe in this point, euen the Scriptures affoord vs sufficient testimonies thereof. When *Abimelech* King of *Gesara*, had offended God by taking away from Abraham his wife *Sara*, and penitent of the fact, (though committed but in ignorance) sought for pardon, did not God himselfe send him vnto Abraham, saying, (2) *Restore his wife vnto the man for he is a Prophet, and he will pray for thee, and thou shalt liue?* By which example we see, that Gods infinite mercy, who sayth, *Come to me all*, will not many tymes bestow graces and fauours, without intercession of his Saints, that men may know he loues & respects his friends. When he was offended against *Eliphaz* and his companions, did he not send them vnto his singularly beloued seruant (a) *Iob*, that he might be a mediator for them? *Ite ad seruum meum Iob, & offerre holocaustum pro vobis; Iob autem seruus meus orabit pro vobis, faciem eius suscipiam vt non vobis imputetur stultitia. Iob. 42. vers. 8.* Out of which place two thinges are cleer-

ly
freinds of *Iob*, *Go to my seruant, and my seruant shall pray for you, and his presence I will regard*, were spoken to them in regard they had offended God, & did find that God would not heare their single prayers. Therefore this precept belongs vnto all men that know they haue offended God and find their prayers not to be heard, and together feelee the instinct of sacred humility to seeke accessse vnto God by some of his seruants, whom they know to

(2) *Genes. 20. vers. 8.*

(a) The example of the freinds of *Iob* is not particular, but for the instruction of all, as *S. Paul* saith; *Whatsoeuer is written, is written for our instruction, and comfort.*

Rom. 15. 4. Hence it followes that whatsoeuer is said to one person in Scripture is said to eue-ry one of the same state in whom the same circumstances do concur, whether it be spoken by way of promise, or warning, or threate.

The promise made vnto Abraham *Gen. 15. 2.*

I am thy protectour, agrees vnto all men that are as he was, deuout worshippers of the true God. What the Angell spake vnto Agar, *Gen. 16. 9.* *Returne vnto thy Mistresse, and be humbled vnder her*, is also spoken vnto eue-ry proud fugi-

tive seruant. Now these words spoken to the

be more gracious then themselves, and able to helpe. And who more gracious with God & able to helpe vs then triumphant Saints, as hath been proued? Therefore this precept is a warrant and an order vnto all men being in the same state & circumstances of Gods offence as the freinds of *Iob* were, to seeke and require the assistance & intercession of Gods Blessed Saynts. What the Minister here discourseth is all spoken in the ayre vpon his owne foolish imagination and fancy, agaynst the full Traditio of the Church, and playne Scripture, to wit, that Saynts deceased be not the friends and fauorits of God, that can help vs with him.

ly gathered. First, that though Gods mercy be infinite, yet many tymes he will not grant our prayers, but in such manner as he will make vs beholding to his Saints. Secondly, that we ought to prostrate our prayers vnto him, as with great confidence in his goodnes, so likewise with a most feeling humble distrust of our owne worthynes; which affection cannot but moue vs to seeke the intercession of them we know to be most highly gracious in his fauour. So that vpon pretence of Gods great mercy, to reiect the mediation of Saints, is zeale without Science, deuotion not thoroughly instructed about the lawes and orders that God hath prescribed vnto his measurelesse mercy, by his incomprehensible wisdom. And if we grieue to humble our selues vnto Saints and repine at Gods prouidence, that he will not many tymes grant our supplications without honouring his Saints, and making vs bound vnto them, we may iustly expect to heare what he sayd to one in like case: Friend, I do thee no wrong, may I not dispense my mercyes as I please? If I will bestow them in such sort as to ioyne togeather with thy good the honour of my friends, *Is thine eye enill because I am good, and courteous to thee that*

[Oblation & Prayer to SS.] 2. & 3. Point. 215
that haue loued me more then their owne
liues (b) ?

*Inuocation of Saints not an iniury but an honor
to Christ the only Mediatour. §. 5.*

ANOTHER shew of piety is preten-
ded against prayer vnto Saints, that it
seemes to ouerthrow the mediaturship of
Christ, which Saint Paul (*) commends as
only, *vnus mediator Dei & hominum Christus
Iesus*. But in shewing the vanity of this
shadow, I shall not need to be long, seeing
this respect would also make vs neglect &
not vse the mediation of liuing Saints out
offeare of disanulling the only mediatur-
ship of Christ. It is no more against the ho-
nour of the only mediaturship of Christ
to pray vnto Saints deceased, then vnto
Saints liuing; yea the praying vnto these
kind of Saints may seeme more dishonou-
rable, because we ioyne with him men im-
prisoned in mortality, militant in dangers,
and not wanting some blemishes and de-
fects. Whereas the other Saints are glorious,
pure from any the least imaginable spot
setled in the consummation of ineffable
blisse. But the Scripture [Rom. 15. 30. Iob.
42. 8.] allowes, yea commandes prayer
vnto liuing Saints, & consequently pray-

(b) The Minister pag.
334. lin. 6. cauilleth,
That the Iesuits discourse
is such as one may wonder,
and aske whether such dis-
coursers euer heard that the
sonne of God was crucified
for vs? Answer. This ca-
uill is at the least idle, if
not impious, for it ma-
keth as much against
the discourse of God
himselke, who said to
the freinds of Iob, Go
to my seruant Iob, and he
shall pray for you, and him
I will regard in your be-
halfe, without mention
of Christ Iesus. Will the
Minister here wonder
and aske, whether God
did know and remem-
ber that his Sonne was
to be crucified for men,
and that me could ob-
taine nothing of him
but in regard of his fu-
ture passion and merit?
God forbid he should
be so capricious. For the
merits & intercessions
of Saints be no disho-
nour to the only merit
& mediatio of Christ,

yea they all flow from it. Hence the merit of Christ is euer supposed
& inuolued in all meanes and helps of saluation, nor is it necessary every
where to name it. (*) 1. Tim. 2. 3,

(c) The Minister is here pag. 335. vexed; for this argument of praying vnto liuing Saints and crauing their intercession cōuinceth & stoppeth our Aduersaries mouthes whē they vrge that praying vnto glorious Saints destroyeth the onely mediatur-ship of Christ. Why should praying vnto glorious Saints & to seeke their mediatiō be iniurious vnto the onely mediatur-ship of Christ, rather then the mediation of liuing Saints?

His answere is large, but all is reduced to six euasions. First he saith, that *we may request the prayers of liuing Saints but not inuocate them*: this is ridiculous. For what is it to *inuocate* but to call vpon, but to implore, but to request? specially with submission, and acknowledging of superhumane dignity in the person prayed vnto. Do not Protestants themselves translate *Inuocate*, to call vpon? Rom. 10.

14. when the holy Spirit

ing vnto them is not iniurious vnto the only mediatur Christ. Therefore the praying vnto Saints deceased that are in glory with God, is not iniurious vnto the only mediaturship of Christ (c).

I adde, that to make Saints mediators subordinate vnto, & dependent of Christ, is to increase his glory. For first, if only Christ Iesus is worthy to haue *immediate acesse vnto God*, and all other Saints men & Angells be mediators and intercessors, not hauing acesse vnto God but by him, then certainly that Saints mediate and intercede for vs, is exceeding glorious vnto Christ Iesus. But Catholikes teach that Saints be such intercessors as haue no acesse vnto God, but through Christ Iesus, by mediation of his merits, passion, and death, *there being no other name in heauen or in earth by which we are to be saued*. Therefore the doctrine that makes Saints subordinate mediators vnto Christ by him approaching vnto God, doth magnify and extoll the supremacy of Christs mediaturship, more then if in this kind of mediation he had none depending on him.

Whence I inferre, that Protestants mistake our doctrine when they say we teach that Saints are fellow-mediators with Christ, and that we bring them in to supply the defect of his intercessiō that otherwise would not be sufficient. This we doe neither teach, nor belieue, but that the me-

rits

Merits of Christ are infinite, every drop of his precious blood able to pay the full ransom of a million of worlds. That the Saints mediate and intercede for vs vnto Christ, is for his greater glory, by whose merits they are made worthy of that dignity, and whom by their intercessions they acknowledge to be the fountayne of all good that comes vnto mankind. If it be a glory to the roote of a tree to haue many boughes and branches loaden with excellent fruit, the Saints being but branches of Christ Iesus the true Vine-tree, *John 15. 15.* surely the honour of all their meritts springs originally, & is referred finally vnto him. And as it is impossible to honour and prayse the boughes without honouring and praying of the roote: So likewise it is not possible that Catholikes, who acknowledge that Saints haue all their grace merit & fauour with God from Christ Iesus, should honour them, or pray vnto them, without honouring Christ, & without praying finally euer vnto him.

Wherefore Saints when they pray for vs that God would forgive vs our finnes, grant vs fauours that help vs towards eternall life, they do not alleadge their merits as a sufficient motiue of the grant, but the merits of Christ. And when holy ancient Fathers in their prayers alleadge vnto God the merits of Saints, this is because their merits make them gracious in Gods sight,

E e e

and

namite with humble obedience, prostrate on the ground, requested *Elizabeth* for the resuscitation of her Sonne, did she not inuocate him? Secondly he saith: That the living Saints be present with the living. What is this to the purpose? be not many mediators present, more then one onely, as well as many mediators absent? If the onely mediator may haue many subordinate mediators present, without prejudice vnto the onelynes and singularity of his mediation-ship, why not many subordinate mediators absent? Nor is it true, that glorious Saints be not present vnto vs, seeing they see as hath been proued, all things done in the world that belong to their state, in which respect the holy Fathers of better credit then any Minister, say, *Vniuersi sancti vbique sunt & omnibus prosunt. S. Maximus de Martyr. Taurici. Hieron. aduersus Vigilant. & Basil. de Sanct. virgin. c. 8. Angeli vbique præsentes.*

tes sunt, & quæ hic geruntur inspiciunt. Saints and Angells are euery where present, because from beaue they behold what is euery where done. Fourthly he saith, That Papists make Saints mediators that see the secrets of harts. This is also seely. For where doth the Scripture say that Christ is the onely mediator that knowes the secretts of hartes, but that besides him there may be other mediators, so they see not the hart? If Christ the onely mediator may haue the company of many subordinate mediators, that be clothed with misery and ignorance, why not the company of many glorious mediators that see God and in God our hartes? How many living Saints did by the gift of prophesy see the secret thoughts of men, & yet did pray and intercede for men that craued their patronage? Did they therby overthrow the only mediation of Christ? God forbid. Fifthly he saith,

and worthy that the graces they craue for vs be graunted vnto vs, not by the application of their merits, but only through the application of the merits of Christ. Put case, that a Prince should ransome a great multitude of his subiects taken prisoners, and held in miserable thraldome, paying for them a sufficient and abundant ransom, yet so, that none should haue the fruit of that Redemption but those whom the King should singularly choose, and make worthy of that fauour. Suppose that some noble man in the Court (whome his Merits made gracious with the King) should by his interceding obtayne that the benefit of that ransom should be extended to some one whome he particularly affects: Surely this Captiue should be redeemed & deliuered through the ransom paid by the King, not by the merits of the Noble man interceding for him, whose merits concurred thereunto only remotely, and a farre off.

To apply this similitude, Christ Iesus hath payd an abundant price for mans redemption, yet none enioy the benefits thereof, but they to whome by speciall grace he applyeth the same. Sinners beseech him by the merits of Saints that made them gracious in his sight, that he will vouchsafe to apply the merit of his Passion vnto them for the obtayning of fauours conducing vnto eternall life. Christ grants their petition

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tion and request, and thereupon applyes
his merits vnto them: These men cannot
be properly sayd to be saued through the
merits of Saints, but only through the me-
rits of Christ, specially because euen the
merits of Saints that concurred thereunto,
proceed originally from the merits of
CHRIST.

*How it is lawfull to appropriate the obtayning of
graces, and cures vnto Saints. §. 6.*

OV R Aduersaryes finding our Inuo-
cation of Saints for substance practi-
sed in Gods Church euer since her primi-
tiue times, take exceptiōs at some circum-
stances therof, which they thinke new, &
not iustificable by Antiquity, which are
principally three, whereon are grounded
other three causes of their dislike.

So the sixt reason of their dislike is, that
we distribute amongst Saints offices of cu-
ring diseases, & seeke some kind of fauour
of one, some of another, of which practise
there is no example in Antiquity; yea it
seemes to resemble the leuity of heathenish
superstitiō, who did multiply Gods accord-
ing to the multitude of the thinges they
sought to obtayne of them.

I answer, that to seeke some fauours by
the intercession of one Saint rather then of
ano-

vnto the king, without further warrant or authority. Yea sometimes
Kings are not willing that their Fauourites should haue so many suitors,
which

saith, that as it is an iniury
to the supreme Magistrate,
for any of his subjects to co-
stitute a Maister of Re-
quests without his autori-
ty; so likewise it is an in-
iury to Christ for vsurwers
of the earth, without war-
rant from Gods word, to
constitute Saints and An-
gels mediators of our pray-
ers. Answer. The Mini-
ster is very simple: he
cannot discern the dif-
ference betwixt a mai-
ster of Requests, and a
mediator to the King
by way of fauour. The
Maister of Requests, is
an office of authority
made by the kings au-
thority, without whose
special order he cannot
be appointed. But the
office of mediator, that
is, of a freind for vs with
the king, is an office of
grace and fauour, and
made by the kings gra-
ce & fauour, bestowed
on a man without any
further authority. Hen-
ce if the king make one
his familiar Freind or
Fauourite, we may (if
we can) make him our
freind and mediator

which yet they cannot hinder if they will haue Fauourites, the right of being mediators for others to the King, being inuolued in the grace of Princely fauours. Now to say, that men seeking grace of the king by his Fauorite, do constitute without his order a Maister of Requests, is ridiculous. Yea rather it were folly, presumption, clownishnes for a poore beggar vnknowne in the Court to intrude his suites into the Kings audience without the mediation of some that are familiar about him. Wherefore seing God hath made Saints his especiall freinds, and heavenly fauourites, and able to helpe vs, what further warrant is needfull, besides our owne necessities, to seeke their intercession? Sixtly, the Minister saith, *That liuing Saints are ioint-suitors with vs, who likewise pray for their owne needs, and so are not meere mediators. But Saints deceased be not ioint-suitors, but meere mediators, because they pray and intercede for vs, and not for themselues.* Answer. First the Saints in heauen do pray for themselues, to wit, for the glorious resurrection of their bodyes, and that God will reueng their deathes vpon their persecutours, Apoc. 5. Secondly, though Saints do not deprecate for their owne sinnes, and needs, this doth not shew that they are meere mediators and suitors of higher kind then liuing Saints, but onely that they are growne vnto greater perfection in the same kind of grace, and vnto the consummation therof, vnto which we are not yet arrived. Euen as a growne man doth not need so many things as doth the Child, and yet is he a creature of the same nature and kind as the Child.

(d) The Minister saith The Iesuit by Fathers, meaneth the Trident Fathers not the ancient Fathers. This is ridiculous, for the Iesuit saith the ancient Fathers in S. Augustines time, that is, 12. hundred yeares before the Councell of Trident. And the Minister cannot find one Syllable in the Couñel of Trent for this appropriatiō, that may breed sus-

another, was the Iudgment (d) of the Fathers in S. Augustines time which he himselfe practised vpon this occasion. In the towne of Hippo, one of the family of S. Augustine accused a Priest of an heynous crime, making his accusatiō good by oath, which the other did reiect, in like manner purging himselfe by oath. The fact being open and scandalous seing of necessity one of them was periured, S. Augustine sent them both into Italy to the shrine of Saint Felix of Nola, at whose reliques periured persons were vsually discouered. In defence

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 fence of which fact he writes an Epistle to
 his people of Hippo, allowing of this pro-
 ceeding, shewing that to seeke recourse ra-
 ther to one Saint then another is pious and
 godly, wondering at the secret prouidence
 of God therein: (e) *Although* (sayth he)
men by experience see this to be true, yet who is
able to discover the Counsell of God, why in some
places such miracles are done, in other places
they are not? For is not Africa stored with
shrines of blessed Martyrs? and yet doe we not
know any such miracles to be done heere by their
intercessions. For seing, as the Apostle sayth,
all Saints haue not the gift of curing di-
seases, not all the knowledge to discomfite
spirits; so likewise at the shrines of all Martyrs
these thinges are not done, because he will not
haue them euery where done, who giueth to eue-
ry one particular gifts, according to his pleasure.

This being the practise of the pure Chri-
 stian Church, defended by the learnedst
 Father, and worthyest Deuine that euer
 Christianity bred, by him grounded on
 the Scripture, and on the vnsearchable
 course of the diuine Prouidence, neuer
 censured nor condemned by any Father,
 we need not feare superstition in seeking
 some kind of fauours & benefits by the pe-
 culiar intercession of certayne Saints, spe-
 cially seing this was vsuall in the Church,
 confirmed by many miracles, recorded by
 most learned Saints that liued in the purest
 Christian ages. *S. Aug. in his 22. booke ciuit.*

suspicion that the Iesuit
 meaneth them, whereas
 he brings the practise
 and patronage of *Saint*
Augustine himselfe, pro-
 uing by Scripture this
 appropriation of mira-
 culous benefits, to one
 place, and Saint, more
 then to another. And
S. Paul ad Hebr. 2. 10.
 saying, wherein himselfe
 suffered, and was tempted,
 therein he is potent to helpe
 them that are tempted,
 shewes a reason why
 we should inuocate in
 some temptations, ra-
 ther some Saint then
 another, as *S. Laurence*
 against fire, *S. Apollonia*
 against the tooth-ach
 &c. because wherein
 themselves were tryed
 they are specially able
 to help others.

(e) The Minister sayth,
 that this narration is not to
 the purpose, because there is
 no mention of Inuocation
 of *S. Felix*, or of oblation to
 him. Answer. This is
 idle. For we haue pro-
 ued by *S. Augustine*, and
 Fathers, and Scriptures
 that Saintes are to be
 prayed vnto: only the
 question now is, whe-
 ther

ther it be lawfull to seeke some benefitts at one place, and by one Saint, rather then another: which to be lawfull S. Augustine affirms and proueth by deduction from Scripture, shewing it to haue bee the practise of his age, and not heathenish superstition. And though the Minister raile against this practise, with many bitter new coyned phrases, it makes no matter; for what wise man will prefer words before proofes? a Minister before S. Augustine? As for the Inuocation of S. Felix in particular, with vowes and oblations at his Tombe, many testimonies of S. Augustine, S. Paulinus, and Seuerus Sulpitius might be brought if there were need.

(f) Greg. Nazian. orat. in S. Cypr.

(g) Paulin. Epist. ad Cythorinum.

222 *The Reioynder to D. Whites Reply.*
c. 8. and in tom. serm. fol. 182. edit. Louan. relates, the History of two cured at the tobe of Saint Stephen at Hippo, that could not be cured at any other shrine of Saints. *Alibi curari non potuit, imo facillime potuit, sed non est curatus; huic loco curandus diuina predestinatione seruatus.* Saint Lucy went on pilgrimage vnto the body of Saint Agatha, for help of her mother, putting peculiar confidence in her intercession as being a Christian Virgin of her countrey and profession. S. Iustina Virgin being by the Diuell tempted agaynst Virginal purity, fled to the most glorious of Virgins: *Virginem Mariam rogauit ut periclitanti virgini opem ferret,* S. Nazianzen (f) writes. S. Martinian (as Paulinus (g) records) hauing suffered shipwracke, called with peculiar deuotion and trust vpon S. Paul, whose Epistles he did highly honour, remembring that the same Saint yet liuing, deliuered an hundred and seauenty foules from the like perill; neyther was his petition frustrate. Notwithstanding we confesse that herein a discreet mediocrity is to be obserued. And if abuses be crept in amongst commo people, we desire they should be reformed, but so, that paring away the abuse, we take not away the substance of a pious Christian custome. For we cannot expect that simple people in matter of Religion will not sometymes foolishly and superstitiously mistake; which when it happens, we must

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must (as S. Augustine (h) sayth) *Ignorantiam instruere, pertinaciam deridere.*

(h) *August. de moribus Ecclesie. c. 10.*

Concerning oblations made vnto Saints.

§ . 7 .

TH E seauenth cause of dislike, is our offering oblations vnto Saints, which your Maiesty doth obiekt peculiarly as done to the Blessed Virgin **MARY**.

I answer, if any Catholike should offer to the blessed mother of God by way of sacrifice any the least thing, he were seuerely to be rebuked, and better instructed. For sacrifice (i) is a religious homage due to God only. In which respect the sacrifice of the holy Eucharist is neuer offered vnto any but vnto God, in memory and honour of Saints. Herein the Collyridians women-Priests did erre, who did sacrifice a wafer-cake vnto the blessed Virgin; which kind of worship vnder the tytle of Adoration *Saint Epiphanius* (k) reprobues, allowing the Catholike worship, there tearming her *honourable Virgin*, not for humane or ciuill, but for diuine and supernaturall respects.

True it is, that in Catholike countreys people offer (*) vnto Saints, Lights, Flowres, and chaynes, not as sacrifices but as ornaments to set forth their tombes and shrines, wherein they do not dissent from Antiquity, nor from Gods holy will, who hath confirmed such deuotions by miracle, as diuers Authors worthy of all credit relate

(i) *Nulli Martyrum sed ipsi Deo Martyrum, quamuis in memorias Martyrum constituimus altaria. Augustin. contra Faust. l. 20. c. 12.*

(k) *Epiph. hares. c. 9.*

(*) They are sayd offered vnto Saints, not because they are given vnto them immediatly in their owne persons, but because they are offered at their shrines & Images, as ornaments or monuments.

(l) *Caluin. instit. l. 5. c. 4.*

(m) *August. l. 22. de ciuit. c. 8.*

(n) The Minister sayth that S. Augustine doth not affirme that flowers, and the like were offered vnto Saints. I Answer, if offering, signify Sacrificing, neither doth S. Augustine mention this as done in his age, nor do we practise it in ours. But if offering be taken (as we take it) for laying flowers and other such things on the Tombes of Martyrs to adorne and beautify their shrines, S. Augustine doth mention oblatiōs of flowers, & suck like ornaments to haue bee made vnto the Tombes of Martyrs, & this deuotion to haue bene confirmed by miracle, as is manifest.

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late, particularly. S. Augustine by (l) Protestants allowed, as the most faythfull witness of Antiquity (m). He tells of a woman starke blind that recouered her sight by laying to her eyes flowres which had touched the shrine wherin were carryed about the relickes of the most glorious martyr S. Stephen (n). A more wonderfull example in the same kind he relateth done vpon an old man of good note, who being sicke & ready to dye, did yet very obstinately refuse to belieue in Christ, and leaue his Idolatry, although he was very earnestly moued thereunto by his children that were zealous Christians. His Sonne in law despayring to preuayle by persuation, resolved to go and pray at the Tombe of Saint Stephen, and hauing performed his deuotions with burning affection, with many groanes and teares, being to depart, tooke with him some flowers that were on the shrine, and layd them secretly vnder his Father in Law his head the night as he went to sleepe. Behold the old man next morning awaking out of his sleep, cryeth out, desiring them to goe straight to call the Bishop to baptize him. He had his desire, he was baptized. Afterwards as long as he liued, he had this prayer in his mouth, Lord Iesu receaue my spirit, being altogether ignorant that prayer was the prayer, & last speech of Saint Stephen when he was stoned to death by the Iewes, which also were the

the last wordes of this happy old man, for not long after pronouncing those wordes he gaue vp his soule. Other oblations also Catholikes vse to offer vnto Saints, not as sacrifices, but as memoryes & monuments of benefits receaued, as pictures of Lymms by Saints prayers miraculously cured. That therein they doe not deflect from ancient Christian deuotion, and that the Christian Church in her best tymes vsed vniuersally to make such oblations, Theodoret (o) is a sufficient witnes, who writing agaynst the Gentills, alleadgeth as a manifest signe of Christs Godhead and Omnipotency, that Idols being excluded he brought in Martyrs to be honoured in their roome, not superstitiously as Gods, but religiously as diuine men, and Gods speciall friends. Christian people (fayth he) present themselves vnto Martyrs, not as vnto Gods, but as vnto the Martyrs of God, and diuine men, innocating & beseeching them to be intercessours for them vnto God. And those that pioussly, and with Fayth pray, obayne what they desire, as testify the oblations which they (being therunto bound by their vowes) present in the Chappells of Saints, as tokens of health recouered. For some hang up Images of eyes, others of eares, others of hands, some made of gold, some made of siluer (p). Thus he, so generall and notorious, euen vnto Infidels, was this Christian deuotion.

(o) Theodoret. de curandis
Gracorum affect. l. 8.

(p) The Minister also here denyeth that these ancient Christians did offer these oblations at the shrines of Martyrs in token of gratitude, for benefits receued. Whereas Theodoret saith expressly, that they were vowes which they had made, and were bound to pay vnto the Martyrs, that is, vnto their shrines, as monuments of their power in curing them.

(q) The Minister pag. 353. brings prayers vsed in the Romane Missalls as though they were absurd, Call vpon the sweet name of Mary. Saints interceding we may deserue to be deliuered from all necessities. The Saints merits interceding, Lord absolue vs from all sinnes. I Answered: all these speeches are the very words vsed by the full consent of ancient Fathers, as yow may find in the fifth Demonstration. Doth the Minister expect that for feare at his rayling we should leaue all antiquity? We must not do so, nor do we, nor may we feare the bitternes of mans tongue in so high degree.

(r) The Minister here questioneth our meaning by the word *primitiue*. I answered, that we hold, that true Christian Religion planted by the Apostles, was not a meere shaddow that vanished away in a trice, but that the beleife and practise thereof continued in the world after

The Roman Church set formes of Prayer, without cause misliked. § . 8.

FINALLY Protestants dislike the circumstance of praying in a set forme vnto Saints, and that we appoint a particular office vnto the Blessed Virgin Mary, which cannot be proued to haue been vsed in the Primitiue Church (q).

I answered, that the Primer, or Office (so tearmed) of our Lady, is not an office properly and principally directed vnto her, but an Office contayning prayes of God, taken out of holy Scripture, wherein commemoration of her is made. So as I dare say that the prayers of that office of our Lady that are directed vnto her, make not the hundred part thereof. And seing it is most certayne that the Christian Church in her best times did frequently pray vnto Saints, what reason haue we to thinke that in her set forme of prayers, she did not vse to craue their intercession?

If it be lawfull, pious, and profitable when we pray vnto God, to pray also to Saints by their mediatiō offering our prayers to him, why should any mislike the doing of this in a set forme that is allowed by the Church? why should this displease, rather then an extemporall forme?

But further we cā proue that the Church in her best (r) times, did pray vnto Saints in set formes, as Catholikes now do, euen with

[*Oblation & Prayer to SS.*] 2. & 3. Point. 227
with a forme of prayer, acknowledged &
cōfessed by the *Magdeburgias Cent.* 4. c. 4.
to haue byn in vse euē in the fourth age af-
ter Christ, in which the foure first generall
Councels were held. But if they will per-
chance say that they do not so much dislike
set formes vnto Saints, as some Phrases or
speeches in our Prayer-bookes, that seeme
to giue too much vnto Creatures, as our
calling the Blessed Virgin *Mother of Grace*,
Mother of mercy, saying to her, *Lady protect*
vs from the Diuell, *receaue vs in the houre of*
death, *giue light to the blind*, *pardon to the guilt-*
ty, *remooue from vs all euill &c.* I answer,
these speeches cannot iustly be disliked, be-
cause they are vnderstood in a pious sense
knowne to Catholikes; a sense obuious &
playne according to the phrase of Scrip-
ture, and which the words may well beare
euen according to the custome of speech.
The nature of thinges being various, and
the answerable conceits of men copious,
but words to expresse such conceits scant
and in great paucity, necessity doth inforce
vs to vse words applyable to diuers senses.
For example, one man may deliuer another
from death, either by authority pardoning
him as do Kings, or by Iustice defending
him as do Aduocates, by force taking him
out of his enemyes hands as do Souldiers,
or paying his ransome to them that keep
him captiue, as Almoners, finally by beg-
ging his life of them that haue power to

F f f a

take

after their decease. This
Religion in respect of
being in the world was
primitiue in the dayes
of the Apostles, and of
them that saw the Apo-
stles and were conuer-
ted by them. But in res-
pect of free publike pro-
fession, the same was
neuer Primitiue, till
the fourth Age, that
is, vnder Constantine.
Now, the monuments
of the first and second
Age after the Apostles
in regard of persecutiō
are few, & many Chri-
stian Historyes & mo-
numents, yea in a man-
ner al, were made away
by Dioclesian. So that
the best way to know
what Religiō was pro-
fessed immediately vpo
the death of the Apo-
stles, is to examine what
forme of Religiō in the
dayes of Constantine
came frō vnder grouē,
& secret meetings, into
the free view of the
world. For no doubt
but that Religion was
freely professed vnder
Constantine, that was
cruelly persecuted, and
the monuments therof
abo-

abolished by Dioclesia
Constantine his Pre-
decessour, and the other
Pagan Emperours be-
fore him. But the Chri-
stian profession of Con-
stantines age is so cleer-
ly Catholike, as our Mi-
nisters feare triall there-
by, and would rather
haue all reduced vnto
those ages wherof the
monuments are scarce,
for therein they hope to
find best patronage for
their negatiue religion,
and for their Inuisible
Perpetuall, Namelesse
Notorious Professours.
(s) Our Aduersary in
this place playeth the
right Minister, accor-
ding to the new order,
& very handsomely tel-
leth a lye saying to the
Iesuit; You labour to
qualifie your blasphe-
mous words by a hono-
rable expositio, preten-
ding you S A Y one
thinge, and M E A N E
another. What boldnes
is this? doth not the Ie-
suit say, that they not
only meane well, but
also speake well, and
according to the rigour
of speech, the phrase of
Scrip-

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take it away, as intercessours. These be
very different wayes of reliefe, yet haue
we but one word to expresse them all, to
wit, *to saue a mans life*, which therefore is
to be vnderstood according to the subiect
it is applyed. And if men want vnderstan-
ding, or will not take our words accor-
ding to the matter they are applyed vnto,
there can neuer want Cauils, vnles we ey-
ther speake not at all, or when we speake
still vse long circumlocutions, which were
ridiculous, & in verse impossible, the metre
not permitting it. And yet the aforeseyd
misliked phrases in the office of the Blessed
Virgin are taken out of the Hymnes and
Verses thereof. If they that by begging ob-
tayne of the king the life of one condem-
ned to death, may be, & are commonly (s)
sayd to saue his life, though they saued him
by intercession, not by their proper autho-
rity; why may not Saints be sayd to giue vs
the things which by their prayers they ob-
tayne for vs? Why may not the Church
speake in Hymnes, & in Verse, as the lear-
nedst Fathers spake euen in Prose, neuer
imagining that any would mistake their
meaning? *Saint Gregory Nazianzen*, for his
excellēt learning tearmed by the Grecians
The Deuine, thus prayeth vnto Saint Cy-
prian. *Looke downe on vs from heauen with a
propitious eye, guide our works and wayes, feed
this holy flocke, gouerne it with vs, dispose some
of them, as farre as is possible, to a better state.*
Cass

Cast out importune and troublesome wolvcs that
 caull & catch at sillables, vouchsafe vs the per-
 fect and cleere splendour of the B. Trinity, with
 whome thou art already present (t). And not
 only Fathers but also Scriptures speake of
 Saints in the same sort, our Sauour say-
 ing; Make to your selues friendes of the
 riches of Iniquity, that when you dye,
 they may receaue you into the eternall ta-
 bernacles. If then the Saints of God by the
 mouth of Verity it selfe be said to receaue
 their friends when they dye into the eter-
 nall Tabernacles, because God mooued by
 their prayers, admits them into the Blisse-
 full vision of his essence; why may not the
 Church and her children craue the Blessed
 Virgins intercessions in these wordes: Mo-
 ther of Mercy, receaue vs in the houre of
 death? And seing God in Scripture is tear-
 med Mercy, why should not she be stiled
 mother of mercy, that is vndoubtedly mo-
 ther of God, especially seeing that in, and
 of her the Authour of mercy & grace was
 conceaued and borne, and she filled with
 grace and charity aboue all other Crea-
 tures (u)?

That other phrased much disliked by
 your Maiessty, that God reseruing Iustice
 to himselfe, hath giuen away mercy to his
 mother, is not vsed by the Church in any
 of her prayers, nor allowed of by Catho-
 like Deuines, nor will we iustify it, being
 an harsh and vnfitting Metaphore, though

Fff 3

therby

Scripture, & holy Fa-
 thers? How then doth
 he pretend that we say
 one thing, and meane
 another?

(t) The Minister heere
 sayth the Iesuit cannot pro-
 ue that Gregory Nazia-
 zen did Inuocate S. Cy-
 prian, but only made an
 Oratoriall Apostrophe
 vnto him: As Papists say
 in their hymne, al hayle o
 Crosse, & yet they do not
 pray to the woddens Crosse.

This is vanity. For, that
 S. Gregory Nazianzen
 did properly inuocate
 S. Cyprian, I proue by
 this demonstratiō. For
 one to call vpon some
 person for ayde, thin-
 king him that he doth
 heare him, & is able to
 helpe, is to Inuocate
 him. S. Gregory Nazianze
 did call vpon S. Cyprian
 for helpe, thinking he
 heard him, & was able
 to helpe him; for he
 sayth in his oration, I know well
 that Blessed Saints heare
 me, and are ready to reach
 out their hand to such as
 need their helpe. Ergo, he
 did properly Inuocate
 him, & pray vnto him.

(u) The seely Minister
 not

not knowing which way to turne himselfe to find some seeming ground of carping at the formes of the Catholicke Missals & Roman Liturgy, he goeth catching at the phrases of priuate writers. To what purpose? If the Authours cannot iustifye their phrases & Metaphores, let him dislike them in Gods name. What is this to the Catholike Church; Some writer did not apply his Metaphore fitly: Ergo, the Roman Church is Idolatrous?

(*) The Minister pag. 356. lin. 22. It is false according to the Tenet of Bellarmine himselfe, that all other Churches which differ from Protestants haue their publike seruice in Hebrew, Greeke, or Latine.

Answer. This is your fashion whē you haue not what to reply, you impose your sayings vpon your Aduersary, and then vrge they are false. The Answerer neuer said that al Churches which differ from Protestants, haue their ser-

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thereby the Authours thereof expresse a truth, to wit, that the Blessed Virgin is exceeding gracious with her Sonne, and her intercession very potēt, alluding to a phrase of Scripture vsed *Hester cap. 5. 3. 6. & cap. 7. 2. Marke 6. 23.* whereby such as are gracious with a prince are sayd that they may haue any thing, though halfe of his Kingdome: so, deuiding Gods Kingdome into Iustice and Mercy, to shew how gracious the Blessed Virgin is with her Sonne, they say, God hath giuen her one halfe of his Kingdome, to wit, his Mercy, which is a Metaphore far fetcht, not to be vsed, howsoeuer in charity it may be excused.

THE FOVRTH POINT.

The Liturgy, & priuate prayers for the Ignorant, in an vnknowne tongue.

TH E custome of the Romane Church in this point is agreeable to the custome of the Church in all Ages, and also of (*) all Churches now in the world bearing the name of Christian, though opposite vnto the Romane (only those of the pretended Reformation excepted) which constant con-

[Service in an unknown tongue.] 4. Point. 231
concurrence is a great signe that the same
is very conforme vnto reason, and not any
where forbidden in Gods word, which wil
easily appeare if we looke particularly in-
to the same.

For we may imagine a triple state of Li-
turgy in an vnkowne tongue. The first, in
a language altogether (x) vnkowne, in
the which no man in the Church speakes,
no man vnderstands besides the Celebrant
himself, nor he neither, but by Enthusiasme
or inspiration of the holy Ghost: Without
question it is inconuenient that publike
prayer should be sayd in a language in this
sort vnkowne, and this is proued by the
reasons the Apostle brings 1. Cor. 14. a-
gainst an vnkown tongue in the Church.
Secondly, in a language vnkowne to
most, euē of the better sort of the Church,
yet some know it, and others with facility
may learne it. To vse a language in the
Church for publike prayer in this sort vn-
knowne

service in Hebrew,
Greeke or Latine, for
this he knew to be fal-
se in the Maronits, Ar-
menians, Egyptians,
Æthiopians, Russians:
But he said, they all
agree with the Roman,
in that they haue their
diuine service in a lan-
guage not vulgar, nor
commonly knowne of
the people: this is true,
for the fore-named
Christians haue their
Lyturgies in a speciall
language which is not
their vulgar.

(x) The Minister pag.
369. saith: This is a
Chimera, & Non Ens, be-
cause there was neuer such
a Liturgy in the Church.
Answered. In the be-
ginning of the Church
there was not any set
Forme of publike

prayer, but the sacred Minister did extemporally make prayers at
meetings. And that some then did vse to make extemporall prayers in
languages altogether vnkowne, euen to themselves, appeares by the A-
postle 1. Cor. 14. Nor is it inough for a Minister to say, that this is a Non
Ens, and a Chimera, because it neuer was. For first, though it neuer were, yet
it might haue been; and things that be possible, and might haue been be
not Chimera's. Secondly, that in meetings some did vse a language alto-
gether vnkowne at prayer, S. Paul doth witnes, who (I trow) is to be
believed before a Minister. He forbids the speaking in the Church with an vn-
knowne tongue, when there is none present that can vnderstand and interpret, 1. Cor.
14. 27. 28. which he would not haue done, had it not bene vsed. There-
fore

fore some did vse prayers in publike Church-meetings in a language so vnkowne, as no man present could vnderstand and interpret the same, no not themselves, & so the Fathers interpret S. Paul. S. Augustine de Genes. ad liter. lib. 12. c. 8. & 9. S. Ambrose, Theophilact, specially S. Chrysostome. Erant, sayth he, multi qui precabantur & lingua sonabant, mente verò quid dixissent non intelligebant: There were many that sounded prayers in an vnkowne tongue which eue themselves did not vnderstand.

(2) The Minister pag. 370. argueth in this sort. The old rule was, Barbarus hic ego sum qui non intelligor vlli; & accordingly your Masse-preists are meere barbarians to the ordinary sort of people. Answer. If he be a Barbarian that is not vnderstood, the Minister should be a Barbarian to himselfe, who vnderstands not himselfe. Did he vnderstand what he saith, he would vnder-

knowne cannot be proued vnlawfull, nor forbidden by the Apostle, seing the reasons brought by him agaynst a language vnkowne make not agaynst this. For Saine Paul reprehends in the publike Liturgy a language so vnkown, as the Minister of the Church that supplyes the place of the Idiot & Ignorant, cannot vpon his knowledge of the goodnes of the prayer say therunto *Amen*, in the name of them all. But when the language is knowne by some of the Church & may with facility be learned by others, there is, or may easily be found one able to supply the place of the Idiote and ignorant, and answere in their person *Amen*, out of his intelligence of the prayer in that vnkowne tongue.

Notwithstanding the Roman Church doth not approue the vse of a language in this sort vnkowne, as appears by the late dispensation of Paulus the 1st, vnto Iesuits to turne the Liturgy of the Masse, into the vulgar language of *China*, and to vse the same till the Latine language grow more knowne and familiar in that countrey. For though publike prayers in a language thus vnkowne cannot be proued vnlawfull, yet it is vndecent to vse a language which to the whole multitude of hearers, may seeme barbarous and vncouth. Thirdly, a language may be tearmed vnkowne, because it is not the vulgar (2), though most men of better sort vnderstand it. Such was an-

[Service in an unknown tongue.] 4. Point. 233
anciently the latin language in the whole
Roman Empire, and now is in the Latine
Church. For not only Priests vnderstand
the same (or if some few do not, it is the
fault of Bishops that ordayne them) but
also an innumerable company of Laymen,
not only addicted to learning, but also o-
ther gentlemen, yea many of the vulgar,
partly by reason of the affinity their mo-
ther tongue hath with the Latin, partly out
of education, which commonly when they
are children they haue (A): How then can
the seruice, or the Liturgy in Latin be said
absolutely to be in an vnknowne tongue
which the most part (besides women) in
some sort vnderstand? Moreouer the pray-
ers which S. Paul speaketh of were extem-
porall, made in publike meetings, accor-
ding to the deuotion of the speaker. Ther-
fore it was necessary that he should pray
in a knowne language, that those who
heard him might know when to say *Amen*,
and whether the prayer for matter was
such as they might lawfully say *Amen* ther-
unto. But now the seruice and Liturgy of
the Church hath set offices for euery festi-
uall day approoued by the Church, which
by continuall vse are made so knowne, &

vnderstand that this ar-
gumēt proueth the cō-
trary to what he inten-
deth. For his old rule,
*Barbarus hic ego sum, quia
non intelligor vlli*, in En-
glish soundeth thus, *I
am a Barbarian, where I
am vnderstood of no man,
non intelligor vlli*. But
the Catholike Priest
saying the Latin masse
in the Latin Church is
vnderstood of many.
How then can he be a
Barbarian by this old
rule? The latin tongue
is knowne of the best,
most ciuill, and most
principall persons in
the Westerne parts of
the world. Wherefore
he that speakes it is not
Barbarous, but accoun-
ted rather learned to
him that vnderstands
not Latin: for the cause
why the Latin in these
parts is not vnderstood
is not the strangenes of
the language, but the
rudenes of the hearer,
and want of the best
education. But in a

country where the best, ciuillest, and most learned know not Latin, the
Latin is Barbarous. (A) What the Minister here bringeth out of Suarez
that it is not necessary the Minister or Preist vnderstand the language, in
which

which masse is said, is mis-vnderstood by him. For Suarez doth not meane that the Preist may lawfully be ignorant of the language of the masse, or that he doth not sinne in saying masse without knowledge of the tongue; but onely, that such prayers are notwithstandinge auailable vnto others that pray with the Minister, and offer them vnto God in the faith of the Church. For if the vnderstanding of the Minister were necessary to make the publike prayers pleasing to God, and auailable, the if the Minister chance to be distracted, & haue his mind on other matters the people should leese the fruite of publike Service.

(a) The Minister pag. 369. & 377. argueth in this manner: That is forbidden by the Apostle to be vsed in prayer wherby al sorts of people being of ripe yeares may not be edified in their vnderstanding, & to which they are not able to say *Amen* hauing some distinct vnderstanding of the things spoken. Answer. First not onely the learned, but also the vnlearned haue or may haue some distinct knowlege of the set Offices of the Church, of the prayers,

Gospells, and Epistles read, and other deuotions said in secret, they being so often and yeerely repeated, yea some for the most part daily. Secondly, it is false, that the Apostle doth prohibite all prayer that doth not edify the vnderstanding. For though the Apostle prefer prayer that doth edify the vnderstanding, yet doth he not prohibite prayer of meere affection without new instruction of the vnderstanding, but saith that in such prayers men pray with their spirit and affection, though not with their vnderstanding. (b) The Minister sayth pag. 374. that Ignorance of the distinct

so vulgar vnto common people, as no man is so ignorant that vsing diligence or attention may not in short time come to vnderstand them. And hereunto serue Exhortations, Sermons, Catechismes, priuate Instructions, Manualls & Primers in vulgar Languages, where the prayers vsed for the Church are found, which shew that the Latine seruice cannot be vnknowne to any that will vse diligence to vnderstand it; neyther can any doubt, but that he may lawfully say *Amen* vnto it (a).

Now that S. Paul did comānd that seruice should be in such a language as euery woman in the Church might be able to vnderstand it word by word (b) is incredible, nor are our Aduersaryes able to proue it; neyther

distinct notion of euery word, hindreth not sufficient edification, when the ordinary necessary, and common passages of the publicke seruice are intelligible. Thus he. Now I subsume. But people who vnderstand not latin distinctly may by instruction through bookes, Sermons, and Catechismes vnderstand the ordinary, necessary, and common passages of the publicke seruice, specially by the helpe of vse and custome, as experience sheweth. Ergo, publicke prayers in latin may yield sufficient edification, and so are lawfull.

ther can they shew by any Records of antiquity that such a custome was in the Primitive Church: yea the contrary may more then probably be shewed, because the drift of the Church in appointing Lyturgies, or set formes of publike Prayer at the oblation of the Eucharisticall sacrifice, was not for the (C) peoples instruction, but for other reasons. First, that by this publike Seruice a continuall dayly tribute or homage of prayer & thanksgiuing might be publikely offered and payed vnto God. Secondly, that Christians by their personall assistance at this publike seruice might protest, & exercise exteriorly acts of Religion common with the whole Church, represented by the Synaxis, or Ecclesiasticall meeting of euery Christian parish. Finally, to the end that euery Christian by his presence, yielding consent vnto the publike prayers, prayles and thanksgiuings of the Church, and as it were subscribing & setting his seale vnto them by this assisting at them, might ordinarily participate of the graces, benefits & fruits which the Church doth obtaine by her Liturgies and publike

(C) The Minister sayth that indeed the end of publicke seruice is not to instruct People, yet the prayers must be said in a language vnderstood of all, because they which come to God with sound of wordes, without vnderstanding, offer the sacrifice of fooles. Answered. He that offereth vnto God vocall prayers full of deuout & pious affection, knowing only in generall that they be pious deuout & expressing such affections, offers a gratesull sacrifice vnto God, though he doe not distinctly vnderstand the words and parts of the Prayer. For exáple, if one that vnderstands not Latin be lieue the Psalme *Misere* to be full of penitent affections, and say the same with many teares of inward sorow & con-

contritiō for his sinnes, whosoeuer will say that this man offers vnto God the sacrifice of fooles, is himselfe an Infidell, or Foole. For what greater folly then to think that prayers of pious affection please not God, except the affection correspond mathematically to the words?

(c) It had bene folly for the Church, intending her Liturgy for the instruction of laymen, to haue excluded them out of the Chancels: and though our Aduersary say, that the Priest read seruice in so audible a voice, as he might be heard from the highest of the Chancel where the Altar was placed, vnto the body of Church; yet this he might better haue spokē vnto fooles, then vnto men of vnderstanding, that know how great the Chancels of many Churches are, and how farre distinctly audible a mans

voice ordinarily is. (d) *Vide Liturgias impressas anno Domini 1568. Basil. in Liturg. fol. 34. (e) Basil. ibidem fol. 34. 38. 41. 43. 46. & Chrysostom. Liturg. fol. 55. & hom. 61. ad Pop.*

oblations. Now, for this end there is no need, that euery one should vnderstand word by word the prayers that are sayd in the publike Liturgy, but it sufficeth that the Church in generall, and in particular Pastours and Ecclesiasticall persons dedicated vnto the Ministryes of the Church, and who watch, being bound to giue an account of soules committed to their charge, haue particular notice of all the prayers that are sayd, and that all who will may be taught & instructed in particular, if they will vse diligence & desire it.

Moreouer the Churches anciently euen in the purest tymes of Christianity, had Chancels vnto which Laymen might not enter, & so could not particularly and distinctly vnderstand (c) the prayers said by the publike Minister of the Church. Within the sayd Chancels they did also vse to say a good part of the Liturgy (d) secretly, so that their voyce was not audible vnto any. Yea the Greeke Church did anciently vse a Veyle (e) wherewith the Priest was for the tymes of the sacred Oblation compassed, which are manifest signes, that the Church did neuer thinke it necessary that all the publike Liturgy should be heard, much lesse word by word vnderstood by the whole vulgar multitude present therat.

Besides

Besides, it is certayne that the Scripture was not read in any language but Greeke ouer al the Churches of the East, as S. Hierome (f) witnesseth. Also the Greeke Liturgy of Saint Basill was vsed in all the Church of the East, and the Grecian was not the vulgar language of all the Countreys of the East, as is apparent by manifest testimonyes, particularly of the (g) Cappadocians, (h) Mesopotamians, (i) Galathians, (k) Lycaonians, (l) Ægyptians, Syrians; yea that all these Countreys and most of the Orient had their proper language distinct from the Greeke is manifest out of the Acts of the Apostles. No lesse manifest is it that the Latin Liturgy was cōmon anciently for all the Churches of the Westerne parts, euen in Africke, as appeareth by testimonyes of S. (*) Augustine. But it is manifest that the Latin was not the vulgar language for all nations of the West; and though the better sort vnderstood it, yet some of the (m) vulgar multitude only knew their owne mother tongue, as may be cleerly gathered out of the same Saint Augustin, who writes that he pleading in Latine agaynst Crispinus a Bishop of the Donatists for possession of a village in Africa, wherunto the consent of the Villagers was required, they did not vnderstand his speach till the same was interpreted vnto them in their vulgar African language. So that the Christian Church

(f) Hieron. *præfat. in Paralip.*

(g) Basil. *de Spiritu sancto* c. 19.

(h. i) Hieron. *in Proem. 2. lib. com. ad Galat. & Act. Apost. c. 1. v. 10. & 11.*

(k) Theodoret. *in histor. SS. Patrum hist. 13.*

(l) Hieron. *de script. Eccles. in Anton.*

(*) August. *Epist. 57. de doctrin. Christian. l. 2. c. 13. August. in Psalm. 123. & in exposit. Ep. ad Rom. & epist. 173.*

(m) Although the Fathers say that the Greek Liturgy & translation did serue all Asia, and the East: Although likewise they affirme the same of the Latin for all Africa and the Occident, yet our Minister saith to the contrary *pa. 379. and 380. that all people had their Liturgies in their native tongue, which*

he proueth, because the people did then praise God in all languages, and did pray, according to S. Iustine and Tertullia, together with the Priest. Ergo, the publike Liturgy was read in the Church in all vulgar tongues. As his denying what so many Fathers affirme is impudent, so his arguing is friuolous, as euery man may see. For Catholicks praise God in all languages, and meet to pray with Priests as much as Protestants, & yet our publike seruice is not said in all vulgar tongues. More impertinent are his allegatiōs of Fathers, speaking against distraction of mind, & mēs not hearing theselues in prayer. As though men could not be recollected in prayer by attentio vn-to God, vnto their owne needes, and the substance of their prayers, though they do not vnderstād the distinctly word by word.

did neuer iudge it requisite, that the publike Liturgy should be commonly turned into the mother language of euery nation, nor necessary that the same should presently be vnderstood word by word by euery one of the vulgar assistants, neyther doth the end of the publike Seruice require it.

As for the cōfort that some few want, in that they do not so perfectly vnderstād the particulars of diuine Seruice, it may by other means abōūdātly be supplied without turning the publik Liturgies into innumerable vulgar lāguages, which would bring a great cōfusion into the Christiā Church. First, The Church should not be able to iudge of the Liturgy of euery country where differences arise about the Trāslation thereof. So diuers errors & heresies might creep into particular countreyes, and the whole Church neuer able to take notice of them. Secondly, particular countreyes could not be certayne, that they haue the Scripture truly translated, for therof they can haue no other assured prooffe, but only the Churches approbation, nor can she approoue what she doth not vnderstand. Thirdly, were vulgar Translations so many as there be lāguages in the world, it could not be otherwayes, but some would be in many places ridiculous, incōgruous, & full of mistaking, to the great preiudice of soules, specially in languages that haue no great extents, nor many learned men that

[Service in an unknown tongue.] 4. Point. 239

that naturally speake them. Fourthly the liturgy would be often changed, together with the language, which doth much alter in every age. Fifthly, in the same Countrey by reason of different dialects, some Provinces vnderstand not one another. And in the Island of Iaponia, (as some write) there is one language for Noble men, another for Rustikes, another for men, another for women; Into what language should then the *Iaponian* Liturgy be turned? Finally, by this vulgar vse of the Liturgy the study of the learned languages, would be giuen ouer, & in short tyme come to be extinct, as we see that no ancient language now remaynes in humane knowledge, but such as haue been (as it were) incorporated in the Liturgies of the Church; & the common vse of learned tongues being extinct, there would follow want of meanes for Christians to meete in Generall Councils to communicate one with another in matters of fayth. In a word extreme Barbarisme would be brought vpon the world.

Private prayers (n) for ignorant people in their vulgar languages we practise, we allow; yea the *Pater Noster*, and the *Creed*, are to be knowne of all in their Mother tongues, which two formes containe the whole substance of prayer. For the end of Prayer being threefold, To prayse God for his infinite perfectiōs, To giue him thanks for his benefits bestowed vpon vs, To demand

(n) The Minister hauing nothing to say. rayleth & boasteth that the opposition of Protestants, forsooth, hath brought vs to allow priuate vulgar prayers by force, as we translate Scripture; & that were our kingdome as absolute as euer, we would returne to our Center. Thus he Prophesieth, but so, as he may easily be proued a false Prophet. For (to omit that diuers Councils many ages before *Luther* was borne, command the knowing of the *Pater*, *Aue*, and *Creed* in the vulgar tongue) where is the Popes kingdome more absolute, or Protestacy lesse knowne then in Italy and in Spaine? And yet no where are prayers in the vulgar tongue more vsed then in Italy and Spaine. You shall hardly there find one woman, one Layman which sayeth not their priuate deuotiōs in the vulgar. Whereas thousands in Germany, Low cuntryes, Poland.

ny, England both men and womē, loue to say their prayers rather in Latine, to thew their oppositiō against Protestants that fondly cōdemne such prayers, & be so void of iudgemēt as to thinke that pious thoughts and affections vpon the Pater noster please not God, except we vnderstād the wordes, and measure our pious thoughts and affections Geometrically vnto the same: so that a woman saying with much deuotion Pater noster, if perchāce she thinke that *Pater* signifyes *our*, and *Noster* *Father*, her prayer is marred. Wherefore your Protestant imprudent opposition is the cause that many pray in Latin, which otherwise perchance would not.

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mand of him such necessaryes as we want, aswell for the maintayning of this present, as for the attayning vnto eternall life; the Creed being a Summe of the perfections of God, & his benefits towards man, affoards sufficient knowledge to comply with the two former ends of prayer. The *Pater Noster*, being an abridgemēt of al those things which we need, cōteines a full instruction for the third. Other prayers doe but more plainly expresse thinges contayned in the *Pater Noster*, & the *Creed*, and our many bookes do shew, that these kind of prayers in vulgar languages are by vs writtē, esteemed, practised. We add that ordinarily speaking, common people doe more profit by saying prayers in their mother tongue then in the Latine, because not only their affections are mooued to piety, but also their vnderstanding edified with knowledge. Notwithstanding some prayers though translated into English be so difficill to be vnderstood as they will rather distract ignorant, especially curious people, then instruct them, of which kind are many Psalmes of Dauid, & these prayers (as we thinke) may more profitably be sayd in Latine. So that I see no great difference eyther in practise or in doctrine betweene Protestants & the Roman Church, concentering priuate Prayers in a language vnknowne.

THE FIFTH POINT

*Repetitions of Pater Nosters ,
Aues , and Creeds , especially
affixing a kind of merit to the
number of them .*

I AM perswaded that your Ma-
iesty doth not intend to dislike
Repetition of Prayers , so the
same be done with reuerent
Deuotion and Affection . For this repeti-
tion is iustified , not only by the example
of the blind man , who still cryed vpon our
Saviour , with repetition of the same pray-
er , (p) *Iesu Fili Dauid miserere mei* , by which
repetition he obtayned his sight ; nor only
of the princely Prophet , who in his 135.
Psalme repeates 27. tymes , *Quoniam in a-*
ternum misericordia eius ; nor only of the (q)
Seraphims , who in praying their Creator
repeate three times ouer the same word ,
holy , holy , holy : but also by the example of
our Blessed Saviour himselte , who thrice
(at least) in the garden repeated the same
prayer , (r) *Pater , si fieri potest , trāseat à me Ca-*
lix , verumtamen non mea voluntas , sed tua fiat .

(p) *Math. 20. Marc. 10.
Luc. 18.*

(q) *Isa. 6. 6.*

(r) *Matth. 26. v. 4. Marc.
14. v. 39. Eundem ser-
monem dicens. Luc. 22.
v. 42.*

H h h

Wher-

(s) The Minister pag. 385. writeth in this sort: I grant repetitions in prayer, and thanksgivings which agree with the examples of Scripture to be pious and lawfull; but the illation from these to the Roman Battalogy is inconsequent. First, their prayers are in part directed to Creatures. Secõdly, they are multiplied to an excessive and portentous number. Thirdly, the Creed is no prayer or thanksgiving formally or virtually. Fourthly, they thinke praying without vnderstanding the words, without present actuall attention, to be pious and effectuall. Answer. To auoyd the shame of not being able to reply something, at least in shew, you runne directly vpõ his Maiesty & disgrace his questiõs. His Maiesty proceeding most iudiciouly, knowing the Pater noster to be pious deuotion; first questioned the Aue Maria, or praying vnto Saints, & also praying in an vnknowne tongue, & then supposing by way of argument, that the saying of Paters
Aues

Wherefore to repeate the same prayers is very good and pious, so the same be done with new deuotion; which new deuotion that it may not be wanting in our Repetitions, there is appointed for euery Pater, Aue, & Creed, a speciall meditation, that may stirre vp deuotion at euery repeated prayer. And seing we cannot pray long but we must needes repeate ouer the Pater noster in sense, (for what can we demand of God that is not there contayned?) why may we not also repeate the same in words? If any thinke to merit by reason of the number of his prayers, he is ignorant of the doctrine of the Catholike Church, which attributes (s) no merit to prayers in regard of their number, further then the number awakes in vs deuout thoughts, which is the only thing that by the number we ayme at. We say Paters, Aues, Creeds, to the number of three in memory of the Blessed Trinity, seeking Gods fauour and grace by glorifying that incomprehensible mystery. To the number of fife, in memory of the fife speciall wounds our Sauiour receaued, that pierced into, & through his sacred body. To the number of 33. in remembrance of 33. yeares our Sauiour wrought our Saluation vpon earth, giuing him thanks for all his labours, desiring the application of his merits, stirring vp our selues to the imitation of his vertues. The like reason moueth vs to pray in the number

ber of 63. Angelicall salutations, to call to mind the yeares the Mother of God liued, according to one probable opinion. And because the opiniō that she liued 72. yeares now begins to be much followed, many Catholikes, particularly in Spayne, haue thereupon increased the crowne of our B. Lady to 72. *Aue Maria's*: A manifest signe that they neuer attributed merit vnto the number of 63. but only to the deuout memory of the B. Virgins vertues exercised in the yeares she conuerfed in this world, giuing God thanks for his graces bestowed vpon her. The Psalter of our Lady, & the Iesus Psalter contayne one hundred & fifty repetitions of prayers, the one of *Aue Maria's*, the other *Iesu, Iesu, Iesu*, in imitation of the deuout Royal Prophet, whose Psalter containes Psalmes in Gods prayse, to the same number.

Aues & Creeds is pious, he doubts about repetition of them in certaine nūbers, as iudging repetitiō euen of pious and Godly prayers, in a fixed number, to be questionable, specially affixing merit vnto the number. You conuincd by the Iesuit, grant repetitiō of pious prayers in certaine numbers to be pious, and so haue granted what his Maiesty questioned; & yet not to seeme to grant it, you make his Maiestyes question to be, whether repetition of vnlawful prayers in an excessiue number, without attention, be lawfull? Which question is vnworthy of his Maie-

Ney-

styes Iudgement; yea his Maiesty seing the impertinency of this question did first mooue doubt about the lawfulness of Inuocation of Saints, that the lawfulness thereof might be supposed in this questiō, knowing the question without this supposition to be senselesse & foolish. Secondly, according to your reply, his Maiesty doth not dislike our saying 33. *Pater nosters*, in memory of 33. yeares our Sauour liued vpon earth, affixing merit vnto that number. For neither is the number excessiue, nor the prayer vnlawfull, nor is there any amongst vs that doth not vnderstand the sense thereof. And yet I thinke his Maiesty was not of this mind, which sheweth that he questioned repetition of pious prayers in a fixed number, and so your Reply grants what he questioned. Thirdly, the *Aue Maria* is not a prayer directed vnto any Creature, as prayer signifyes petition of grace and fauour, because in the *Aue Maria* we aske not grace, nor any gift of

the B. Virgin, but only that she will pray for vs, *Holy mary pray for vs, now and in the hower of death*. If petition made vnto Creatures that they will be comprecants with vs, be prayer directed vnto Creatures; then is crauing the comprecation of liuing Saints, prayer finally directed vnto a Creature. Fourthly, your saying that the Creed is no prayer neither formally nor virtually, is the bare word of a Minister against the perpetuall practise of the Christian Church, which vsed the Creed as a prayer a thousand yeeres agoe, defining it in *Concil. Quinosexto Can. 7. Let euery Christian pray, at the least twice a day, saying the CREE D, or the Lords Prayer, or, Qui plasmati me miserere mei, or, Deus propitius esto mihi peccatori*. Thus the Councell. And who doth not see the Creed, said vnto God with inward deuotion of faith, about his diuine perfections, and mercyes toward mankind there declared, to be a prayer either of praise, or thankesgiuing, or obsecration, according to the affection of him that prayeth. Finally, your Cauill that our prayers are said in a tongue vnkowne, and so without present attention, is in your supposition often false (seing they that pray in these numbers most commonly either vnderstand Latin, or else pray in the vulgar tongue) & in the illation ridiculous: For they that vnderstand not the *Pater, Ave, and Creed* in Latin, may by memory know the substance thereof, and so be actually attent.

Neyther are we in this point of repeating prayers vpon Beades, or little stones in a (t) certayne number (for the causes before mētioned) destitute of the example of Saints, that liued in the best ages of the Church

(t) The Minister sayth, that his Maiesty in his dislike of our affixing merit to the Repetition of prayers in a certaine number, meant to deny the merit of condignity, not the merit of congruity or Impetration. I Answer. If you had studied of purpose to make his Maiesty ridiculous in his proposition of questions, you could not haue more fondly sensed them. For his Maiesty speaking of prayers, and denying merit vnto the repeating of prayers, what (according to sense) could he meane, but the merit proper of prayers, which is to impetrate or obtayne? And so the Iesuist prouing the speciall merit of Impetration, hath proued what his Maiesty questioned. As for your selfe, seeing you deny not that vnto repetition of prayers speciall merit of Impetration is affixed, I do not doubt but you yield the very Doctrin his Maiesty disliked, to wit, that repetition of prayers in a fixed number, hath speciall force and efficacy to impetrate.

Church. *Palladius* in his history cap. 14. & 25. setteth downe some examples of Saints praying in this kind. Yea the Century-writers *Cent. 4. col. 1329.* and *Osiander*, acknowledge the example of Saint Paul, a most holy Monke, liuing in the fourth age after Christ, that, *In dies singulos trecentas orationes Deo velut tributum reddidit; ac ne per imprudentiam in numero erraret, trecentis lapillis in sinum coniectis, ad singulas preces singulos eiecit lapillos: consumptis igitur lapillis, constabat sibi orationes lapillis numero pares abs se expletas esse.* Which example of so great a Saint, so knowne and notorious (u), and neuer censured by any Father, may more then abundantly suffice for satisfaction in a matter of no more moment then this. For we are not curious in this Point, nor doe require of any man, that he say his prayers in a certaine number, so that he may not say more or lesse, as his deuotion serues him.

H h h 3

THE of God or man, but a thinge that may be done without speciall reuelation, the same is imitable by all others in due circumstances. Now, what law diuine or human, forbids a man to say three hundred prayers a day, one hundred to ech of the three Diuine Persons? Or what law doth prohibit him to vse 300. little stones or beades, in numbring them, for help of Memory? Or why may we not help our memory in numbring our deuotions, by calculation of Beades, if *S. Paulus* example be pious and laudable? If to say Prayers in a certayne number vpon beades be intrinsically euill, it cannot be done piously by the singular instinct of Gods Spirit, seing God can neuer inspire men to doe any thinge that is essentially euill. If it be not of it selfe essentially euill, why should Protestants forbid men to vse such helpes of our deuotion? except they can shew, an expresse positiue Diuine law in Scripture, agaynst it.

(u) The Minister answereth, that singular examples are no rule, for *Ammenius* being solicited to be a Bishop, cut of his owne care, & yet he is not imitable herein: so neyther is *S. Paulus* example, in saying prayers vpon Beades to be followed. I Answer. Some thinges are such of their owne nature as they cannot be done lawfully and without sinne, but by special reuelation, as the killing & mayming himselfe, in which kind examples in Scripture, or else where related, are admirable, not imitable. But when the thinge vsed by some singular Saint, is not agaynst any law

THE SIXTH POINT.

The doctrine of Transubstantiation.



OUR Excellent Maiesty, submitting your Iudgement to Gods expresse word doth firmly belieue the body of Christ to be truly present in the most venerable Sacrament of the Altar ; which doctrine doth naturally and necessarily inferre whatsoeuer the Church of Rome holds as matter of Fayth, concerning the manner of this Presence .

To declare this, and together answere an Obiection much vrged by some Protestants, that they belieue the body of Christ to be in the Sacrament, but are not bound by this, to belieue the Manner, that not being expressed in Scripture: We must note, that men are bound firmly to belieue the manner of a mystery reuealed, when the same belongs to the substance therof, so that reiecting the manner, we reiect the beliefe of the substance of the mystery . This is euident, and may be declared by the example of the mystery of the Incarnation, the substance wherof is, that in Christ Iesus the nature of God, and the nature of man are so vnited, that God is truly Man, & man verily God. The manner of this mystery is ineffable and incomprehensible, yet we are bound to belieue three thinges concerning it ; which if we deny, we deny the mystery in substance, howsoeuer we may re-
 tayne

sayne the same in words. First, that this vnion is not only Metaphoricall (a) by *Affection*, as two persons that are great friends may truly be sayd to be all one; but also *true*, and *Reall*. Secondly, reall Vnion of natures, is (b) *substantiall*, and not *accidental*, so that therby the nature is not only accidentally perfected by receauing excellent participations of the diuine nature, power, wisdom, and Maiesty, but also substantially, *the very fulnes of the God-head, dwelling corporally and substantially in him*. Thirdly, that this substantiall Vnion, is not according to the *Natures*, so, that the nature of God, & the nature of man became one and the same nature, as Eutiches taught, but (c) *Hypostaticall*, whereby God and Man became one and the same person. These particulars about the manner of the Incarnation, though high, subtile, and incomprehensible to reason, Christians may, and must believe, because they belong to the substance of the Mystery, and are declared by the Church in generall Councils, though the vulgar be not bound explicite-ly to know them.

In this sort we say, that the manner how our Sauiours Body is in the Sacrament of his last Supper, must be believed, & may not be denied as farre as it concerns the very life, being, and substance of the Mystery reuealed. Which mystery in substance is, that the Body of Christ is present in the Sacrament in such sort, that the Priest minister thereof, demonstrating what seemeth bread, may truly say thereof in the person of Christ, *This is my body*. This supposed, as the substance of the mystery, I inferre that two Catholike doctrines concerning the manner of this mystery, belong to the substance of this mystery, & cannot

(a) Non *aff-*
fectualis v-
nitas, sed se-
cundū sub-
sistentiam.
Synodus 5.
Generalis qua-
est Constan-
tinop. 2. Can.
4.

(b) Qui
nō confite-
tur Dei ver-
bū substan-
tialiter V-
NIRI car-
ni, Ana-
thema sit.
Synod. Chal.
act. 5. Synod.
quinta Gene-
ral. can. 5.

(c) Ex du-
abus natu-
ris secundū
substātiā v-
nitis, vnum
& eundem
Christū qui
non confi-
teretur, con-
dēnatus est.
Concil. Lato-
ran. sub Mar-
tin. 1. Can. 6.

cannot be called in question without danger of misbelieve. First, the Real Presence of the whole body of Christ, vnder the formes of bread. Secondly, that this is done by Transubstantiation.

An Addition prouing the Catholicke Reall Presence, according to the litterall Truth of Gods Word; agaynst Ministeriall Metaphores, Figures, and Shifts.

HIS Maiesty in questioning onely *Transubstantiation*, seemeth to suppose the Reall Presence of the Body and Blood of our Sauour, vnder the Sacramentall signes, and that the words of our Sauour, *This is my body*, be true in their proper and litteral sense. This was the reason that the Answerer omitted to proue largely this Catholicke Doctrine. Now the Minister finding himselfe vnable vpon this supposition of his Maiesty to answer the Iesuits argumētts for *Transubstantiation*, yea Pag. 397. affirmeth, that vnlesse *Transubstantiation* be granted, the wordes of our Sauour cannot be true in their proper and litterall sense. Hence he denyes the presence of the body of Christ *Substantially* within the sacred signe, & labourereth to proue, that the words of the Supper are *figuratiuely*, and not properly to be vnderstood. He grants a Reall, and True Presence of Christs body in words, but so obscurely, as no man is able to vnderstand his meaning.

Wherefore to cleere this matter, wherein Ministers desire to be darke, that men may not see the grosse infidelity of their hart agaynst Gods expresse word, I shall shew 3. things. First, what *Zuinglians* and *Caluinists* hold in this point. Secondly, how the Doctrine both of *Zuinglius* & *Caluin* is against Gods word. Thirdly, that their reasons not to admit of the litterall truth of Christs word, be vaine and idle.

The Zuinglian and Caluinian Religion about the Sacrament. §. 1.

A Three-fold presence of Christs Body in the Sacrament, is confessed on all sides. The first, *Figuratiue*, or in a *Sacramentall* signe, bread signifying his body, and wine his blood. The second, *Imaginatiue*, or by the pious apprehension of the faithfull receauer, who for more deuotions sake doth, or may imagine as if he saw the body of our Lord in the Eucharist truly, really, and bleedingly present, vnder the signes of bread and wine.

The

The third, *Effectuall*, or according to the Spirituall effects of grace purchased by the Body and Bloud of our Saviour, and given by vertue of this Sacrament vnto the soule, to nourish the ghostly life therof.

As all proceed thus farre, so *Zwinglians* will proceed no further. They grant the body and bloud of Christ to be present in the Sacrament *figuratiuely* in a signe, *imaginatiuely* by fayth, *effectually* by grace; but deny them to be present according to their corporall substance, or further then in the outward signe to the mouth, and in the inward effect to the soule. So that they grant the Sacramentall signe to be bare and empty in respect of containing the body of Christ, though full and effectually in respect of affording soule-nourishing grace.

Caluinists seeme in their words to maintaine a more reall presence. For though they maintayne the substance of the body of Christ in respect of place, to be in heauen only and not in the Sacrament, yet they teach that the same body without being present vpon earth is giuen vs on earth, not only by the apprehension of fayth; *Non solum dum fide amplectimur Iesum Christum pro nobis crucifixum, & à mortuis excitatum*; Not only in the inward spirituell effects of soule-nourishing grace, purchased by the death of his body; *Non solum dum bonis eius omnibus quæ nobis acquisiuit corpore suo efficaciter communicamus*, but *realiter, really, & truly*; *Dum habitat in nobis, dum vnum sumus nobiscum, dum eius membra sumus de carne eius, dum in vnam, vt ita loquar, cum ipso substantiam coalescimus*. Calvin. in cap. II. I. ad Cor.

Hence we may discouer the Calvinian iugling, and playing fast & loose about this Mystery, when they so often say that the body of Christ is really present, but *Spiritually*: for the word *Spirituall* may be vsed in this Mystery for two ends. First, to expresse the substance of the thing present, & to signify the reall Presence, not of the corporall substance of our Lords body, but only of the spiritual effect therof, to wit, of soule-feeding grace. This sense is false, as shall be proued, and the very same which Calvin doth condemne in the *Zwinglians*, as execrable blasphemy, *opusculo de Cena Domini*. Secondly, to expresse the manner of the Presence, and to signify that the corporall substance of our Lord is present truly, yet in a spirituall, that is, secret, inuisible, & indiuisible manner; this doctrine is true, and herein not differing from the Catholike. In like manner their Phrase of Presence by Fayth is *equiuocall*, and may haue a threefold sense. First, Presence by Fayth, may signify Presence by pious imagination of Fayth, the Receauer conceauing the body of our Lord, as if he saw the same corporally and bleedingly present. If by Presence by fayth, Calvinists meane no more

then this, then they doe not differ from the *Zwinglians*, nor do they put any more reall presence then imaginatiue, that is, presence of things according to pious representation and apprehension, though not really & in truth. Secondly, Presence by *Fayth* may signify, that *Fayth*, doth dispose and prepare the soule, and that then, vnto the soule prepared by *Fayth* our Sauour is vnited really and truly, not according to the corporall substance of his body, but only according to the spirituall effect of his grace. This sense is also *Zuinglian*, and condemned by *Caluin*, as hath been shewed. Thirdly, Presence by *Fayth*, may signify, presence according to the iudgment of *Fayth*, or a presence which only *Fayth* can find out, seele, & behold. This sense is true, and Catholike, and doth suppose the body of *Christ* to be present absolutely, and independently of *Fayth*. For were not the body of *Christ* afore hand present, *Fayth* should not be true, that iudgeth his body to be present.

Whether our Minister be *Zuinglian* or *Caluinist* in this point, God only knowes, he speakes obscurely of purpose. He neuer sayth as *Caluin* doth li. 4. Institut. c. 17. n. 7. That by substantiall communication the body and blood of *Christ* are vnder the signes of the supper deliuered vnto the *fayth* full, yee he sayth and often repeates, that the body of *Christ* is truly, really, & effectually communicated. These words saueur more of the *Caluinian* then of the *Zuinglian* phrase. Notwithstanding his adding effectually, after truly and really may draw the speech to be *Zuinglian* in sense, to wit, that the body of *Christ* is giuen truly really effectually, that is, really accordinge to the truth and reality of the spirituall effect, not really according to the truth and reality of the corporall substance.

The Zuinglian and Calvinian Presence confuted. §. 2.

TH E *Zuinglian* doctrine that the body of *Christ* is present only in an effectuall signe of grace, not in substance, is against the plaine & expresse words of our Sauour. For he did not say this is the signe or figure of my body, nor this is the benefit or effect of my body, but, this is my body, and consequently it is his body in substance and essence, if the substantiall Verbe *Eft*, do signify substance and essence. Hence *Luther* (*Epist. ad Argent.*) sayth, that the words are *nimis clara*, toto cleer, and much more cleere then he could haue wished. *Caluin* also in cap. 11. 1. ad *Cor.* I heare (saith he) what the words of the supper import. For *Christ* doth giue vs not only the benefit of his death and resurrection, but also the very body wherein he died, and arose againe from death. Yea

Libro de Coena, inter eius opuscula pag. 133. he saith, that, *Negare veram corporis & sanguinis substantiam, to deny the true substance of the body and blood of Christ to be giuen in the supper, is execrabilis blasphemia, auditu indigna, an execrable blasphemy against which we ought to stoppe our eares.*

The Calvinian Doctrine, that Christs body being only in heauen is Spiritually present, not only by sayth, not only according to the effects of his grace, but also in his bodily substance, yet only vnto the saythfull receauer, not vnto the Sacramentall signe, is both against Gods word, and implicatory in reason. First, it is no lesse then the Zuinglian against the plaine & expresse words of our Sauour. For our Sauour by saying, *Take, eat, this is my body; drinke yee all of this, for this is my blood* (Matth. 26.) doth auerre the Sacrament to be his body and blood, in respect of that taking and eating, vnto which by these words he doth inuite and exhorte. But by this speech he doth inuite, and exhorte vnto Sacramentall and corporall taking and eating. This appeareth by the immediat practise of the Apostles, who vpon these words of our Lord tooke the Sacrament with their corporall mouth. This also our aduersaries cannot deny, seing they vrge by vertue of these wordes corporall receauing in both kinds. Therefore the words of our Sauour auerre the reall presence of his body in substance in respect of corporall taking and eating with the mouth of flesh, which Doctrin Calvinists stiffely deny, only holding the substantiall communication of Christs body, in respect of spirituall receauing by the facultyes of the soule.

Secondly, their Reall Presence is a fiction to no purpose. For there is no reason to put the Reall Presence of Christs body in the Sacrament, but only in respect of verifying the word of our Sauour, *This is my body*, in a true, and reall sense, so making the thinge Christ had in his hand, and which was demonstrated by the Pronowne *This*, to be truly & really his body. But Calvinists put not a *Presence*, which maketh the thinge Christ had in hand, and demonstrated by the Pronowne *This*, to be truly and really *his body*, but only *by figure*. This I proue. That which is the body of Christ in figure and shew, and not in substance, is not truly, & really Christ his body. Euen as what is a man in shew and figure not in essence and substance, is not truly and really a man. But Calvinists say that *This*, or the thinge which Christ hath in his hands, was Christs body in shew & figure, and not in substance. *Ergo*, they put not a Reall presence which makes that which Christ had in his hand, & did demonstrate by the particule *This*, to be truly his body. It is therefore a fiction deuised to satisfy the

fy the Calvinian fancy, not the Christian fayth, or the rigorous truth of Gods word.

Thirdly, by this Doctrine they bind themselves and others to believe an high and incomprehensible Mystery, without any necessity or compulsion from Gods word. For what can be more vnintelligible, then that there should be true and reall vnion according to substance, betwixt two distinct indiuiduall substances, that be distant the one from the other, as farre as heauen is from earth. Hence Calvin saith *libro de Coena*, that this is *sublime & arduum, quod neque quidem cogitatione complecti possimus.* & in *Cap. 11. 1. ad Cor. arcanum & mirificum Spiritus sancti opus, quod intelligentia nostra modo lo metiri nefas sit.* But the word of God doth not inforce this Calvinian Mystery, nor is there sufficient ground to affirme it. This is proued, because the mystery of their Reall Presence either hath no ground in Scripture, or is grounded on these words of the Institution *Take eate, this is my body.* But Calvinists on these words cannot ground the incomprehensible mystery of their reall presence: For they vnderstand these words of our Sauour in a *Figuratiue* sense, and say, that they are not true properly, and literally. Now a myltery of Fayth cannot be grounded vpon the *Figuratiue* sense of a place of Scripture, yea vpon meere *Figuratiue* construction of Scripture, to obtrude vnto others an article of necessary beliefe, is impudency, as saith *S. Augustine Epist. 68. Non nisi impudentissimè nititur quis aliquid in Allegoria positum pro se interpretari, nisi habeat & manifesta testimonia, quorum lumine illustrentur obscura.* Therefore the Calvinian Reall Presence is a mystery incomprehensible, grounded on meere figuratiue construction of Gods word, not backed by any literall text, and consequently it is believed without necessity, or any Diuine and supernaturall warrant.

Hence I Inferre two things: first, that the belieuers of the Calvinian Reall Presence are vnwise. For what greater folly then for men to deny their wits, and breake their heads, to believe an hard and difficill matter, in believing wherof ther is no merit of fayth? In believing the Calvinian Reall Presence there is no merit of Fayth: For the merit of Fayth is to captivate our Vnderstanding vnto mysteryes, cleerly deliuered by the word of God, not vnto mans figuratiue expositions therof, yea no figuratiue exposition aboue reason is to be believed, except it be proued by some literall text, or be deliuered by the full Tradition as Gods word vnwritten.

Secondly I inferre, that Calvinists beare more reuerence vnto *Iohn Calvin*, then vnto *Iesus Christ*: for Caluins mystery is believed by Calvinists being

being confessedly a Doctrine most hard, difficill, incomprehensible, and yet not the literall sense of Gods word, but Caluins figuratiue comment ther-vpon: On the other side, *Transubstantiation* being acknowledged by them to be the *litterall and proper* sense of the word of Christ Iesus, so that without *Transubstantiation*, his word, *this is my body*, cannot be literally true, as our Minister doth confesse pag. 397. yet because it is hard, difficill, incomprehensible, Calvinists cannot be brought to believe it. What is this but to be more ready to believe Calvin then Christ? Specially seing the mystery of Christs literall sense is not so hard and vn-intelligible as Caluins figuratiue construction. For one may more easily conceave a body to be in two places at once, which the litteral sense of Christs word doth inforce, then a body to be truly and substantially giuen, where truly and substantially it is not, which is the article of fayth by Caluins figuratiue construction obtruded.

The Arguments agaynst the litterall sense of Christs Word, vayne and idle. §. 3.

THE Minister to prooue that the words of the institution are to be figuratiuely vnderstood, bringeth seauen Arguments pag. 391. & one pag. 401. and three other pag. 418. but the first and third of these three are the same with the second & last of the seauen, so that his arguments are Nine in all. These being the summe and substance of all his disputation, I will heere set them downe & answere them, one by one, that the Reader may see vpon what friuolous reasons these men are mooued to reiect the literall sense of Gods word, concerning the highest mysteriyes of Fayth.

His first Argument, pag. 397.

If the substance of bread and wine do remayne, Christs speech, This is my body, This is my bloud, cannot be properly true, because one indiuiduall substance cannot be predicated of another properly. But it shall be afterward by Fathers and Scriptures proued, that the substance of bread and wine remaynes.

A N S W E R E.

You will prooue the substance of bread, to remayne in the holy Eucharist, *ad Kalendas Gracias*; the meane while, out of what you heere confesse

fesse, I argue agaynst you. You grant that, except Transubstantiation be maintayned, the words of Christ, *This is my body*, cannot be true in the literall sense. But they must be vnderstood in the literall sense, for on these words the Church of God doth ground a chiefe mystery or Sacrament of Fayth. But (as hath beene prooued) no figuratiue text can be the ground of our beliefe concerning any Sacrament, or mystery of Fayth.

The second Argument, pag. 397.

The words wherby the wine is consecrated, Luc. 22. 20. are Tropicall, by the confession of our Aduersaries.

A N S W E R E.

First it is not absurd that our Sauour deliuering some precept, article, or Sacrament, should vse words that are figuratiue and exorbitant, according to the rules of Grammer, if they be not figuratiue nor vnusuall, but ordinary, playne, manifest, perspicuous, according to the common phrase and vulgar manner of speech. This speech, *This is the cuppe of my bloud which is shed for you*, if it be figuratiue according to Grammer, yet is it playne, easy, & cleere according to common speech; for no man hearing these words *This is the cup of my bloud shed for you*, can thinke, that the cuppe, and not the bloud contayned therein, was shed for vs.

Secondly, I deny that any word of this speech, *This is the cuppe of the new Testament in my bloud which is shed for you*, is figuratiue. *This is the cup of my bloud*, is not figuratiue, seing Christ had in his hand a true cup, not the figure of a cup, and the thing contayned therein was truly and properly bloud. The bloud of Christ is also truly and properly sayd to be the new Testament, for it is the thing required by the new Testament, & Couenant for the remission of sinnes; but commonly and vulgarly men say of the thing required by Couenant, this is our Couenant. Finally, the cup in his bloud is properly sayd to be shed, seing the bloud was truly and properly shed, & so the cup properly shed in that respect, as to say of a cup of wine, this cup is spilt in the wine therof, is not figuratiue, but rather a speech vnnecessarily playne.

The third Argument, pag. 397.

If the words be taken properly, then the body and bloud of Christ is deliuered and receaued without the soule and Deity of Christ, for in propriety of speech the Body is a distinct and diuerse thing from the soule, and likewise from Bloud.

A N S W E R E .

Thousand instances might be brought that shew your grosse Ignorance in Theology who thus argue. For example, the Gospell Iohn 1. 10. sayth, *the Word was made flesh*. Is this Argument good, *Flesh*, in the propriety of speech, is a distinct and diuerse thing from bloud and from soule, Ergo, eyther these words be figuratiue, and do not prooue that the word tooke substantially *Flesh*, or els we must say that he tooke dead flesh without bloud & soule? S. Peter sayth, that Christ *did beare our sinnes in his body vpon the wood*, were he not simple that would argue as you do, *Body in propriety of speech is a thing distinct from the soule, and from the God-head*; Therefore eyther the wordes are figuratiue, and do not proue that Christ did truly suffer in body, or els we must say that his body without soule, and without his Deity suffered on the Crosse. Not so: For though the body be a thing distinct and diuerse from the soule, yet it is a thing vnited and ioyned with the soule, when the person liueth, and so the body of a liuing person cannot be giuen except the soule be giuen consequently, or by concomitancy therewith. Ordinary Philosophy might haue taught you this, where it is commonly sayd, that though the Body be distinct from the Soule, yet cannot the body be mooued or remooued, deliuered and receaued without the soule, the same going from place to place, *per accidens cum corpore*, by concomitancy together with the body.

The fourth Argument, pag. 397.

Seing Christ, as Saint Hierome, Saint Chrysostome, and Euthimius affirme, did himsele sacramentally eate and drinke what he gaue to his disciples, if the words be literally vnderstood, then he did eate his owne body, and drinke his owne bloud.

A N S W E R E .

You would haue vs belieue, that it is ridiculous and foolish to say, that Christ did eate his owne body, which yet you durst not vtter in playne words: For if Christ (as you affirme) did eate what he gaue to his disciples, eyther he did eate his owne body, or else his word in rigour is false, whereby he sayd of what he gaue to his disciples, *Take eate, This is my body*. Hence the Fathers, who affirme that Christ did eate what he gaue, affirme that
Christ

Christ did eate what he gaue his Apostles, consequently inforced by the euidence of Gods word expressely auerre, that he did eate his owne body, as Saint Hierome ad Hedib. 1. 2. *Christ in his supper was the eater, & the meat that was eaten.* Saint Chrysostome homil. 83. in Matth. That the Apostles might not feare to do the same, Christ himselfe first dranke his own blood. Yea S. Augustine Concion. 1. in Psalm. 33. sayth, that Christ in his last supper carryed himselfe in his owne hands, *secundum literam*, according to the letter, which Dauid neyther did, nor possibly could doe.

The fifth Argument, pag. 398.

If the wordes be vnderstood literally, then Christ gaue his Disciples his passible and mortall body. But I trow no Iesuit will maintayne, that a body mortall and passible can be in many hoasts, or mouths at once, nor can the same be corporally eaten, without sensible touching.

A N S W E R E.

You might truly haue sayd, I trow no Calvinist will belieue that a mortall and passible body can be in two hoasts or mouths at once, les the word of God say it neuer so expressely, and euen as expressely as these words import, Take, eate, this is my Body, which shall be deliuered for many vnto death, which shall be broken for you on the Crosse. If Christ gaue his body that was to suffer and dye, he gaue his body that was then passible & mortal in many hoasts at once, vnto the mouths of the twelve. Now this being the playne expresse and litterall truth of the word of Iesus, what reason could you haue, to trow, as you doe, that no Iesuit will maintayne it? What Iesuit can you name of so many that haue written of this matter, that doth not expressely maintayne, that Christ in his supper gaue his mortall and passible body, though after an immortal and impassible manner? Hence though in the hoast his body could neyther be sensibly felt, nor suffer, yet otherwise the same might then suffer in the place where it did exist, according to the naturall and proper manner of bodies. See Bellarm. lib. 3. de Euchar. c. 12. Suarez, Vasquez, Valentia, and innumerable others.

The sixth Argument, pag. 398.

If our Sauiours words be literally expounded, then Infidells, dogges, and swine, may eate the flesh and drinke the blood of the Sonne of man. But all that eate the flesh,

and drinke the bloud of the Sonne of man, haue euerlasting life. Iohn. 6. 49. 50. 51.

A N S W E R E.

I wonder you dare with such toyes oppose the literall truth of Gods word. You may see the idlenes of this your argument in the like. S. Paul sayth 1. Cor. 12. 3. *None can say Lord Iesus, but in the Holy Ghost*: Should one argue that these words are not properly to be vnderstood, because Parrats may be taught to say *Lord Iesus*, & so if these words, *None can say Lord Iesus* but in the holy Ghost, be properly expounded, then Parrats should be inspired with the holy Ghost. Were not this disputant to be laught at? Are you a Doctour, and do not vnderstand that externall actions vnto which diuine promises are made, must be not only humane proceeding from man as he is man, that is from reason and freewill, which cannot be in dogs and swine; but also Christian, that is proceeding from deuotion & sayth in Christ Iesus, which is wanting in Infidells?

The seauenth Argument, pag. 398.

If our Sauiours words were literall, playne, and regular, then Papists could not be distracted about the sense thereof: but they are notoriously deuided. For some say the *Pro- uowne* (this) signifyeth nothing; others say it signifyeth bread; some say, it signifyeth the accidents of bread; others it signifyeth the body of Christ &c. Touching the body, some say it is *materia prima* &c.

A N S W E R E.

This argument proues nothing but your Ignorance, who know not how to distinguish diuision about the sense of a speech, from diuision about the Logically resolution of the single wordes of a speech. All know that haue any learning, that learned men are deuided about the Logically resolution of many propositions vulgar and plaine, about the sense whereof there neyther is, nor can be doubt. This speech, *Peter is a man*, *A man runneth*, *The wall is white*, are most playne, nor are men deuided about their sense. And yet he deserues not the name of a Scholler that doth not know there be solemne dissensions in Logicke amongst learned men, about the resolution of these speeches, that is, about the precise and punctuall signification of euery single word.

All Deuines agree in the sense of Christs speech, *This is my body*, that it

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imports, the thing he held in his hands, was in the end of the prolation of his speech, essentially & substantially his body, as the substantiue verbe *Est* doth import. But they dispute about the Logically, and precise signification of the single words, what is designed punctually by the demonstratiue Pronowne *this*, what by *Body*, which are meere Logically and Philosophicall subtilties, common to all propositions where the same words are vsed. So that to mentiō these differēces as matters of moment, is a manifest signe that Hereticall Ignorance being out of loue with the literall sense of Gods word, & resoluēd not to belieue it, seekes the vayne of euery idle pretence to hide the Infidelity of his hart.

The eight Argument, pag. 413.

If the sayd words be vnderstood literally, then the body of Christ is properly broken and his blood properly shed in the Eucharist, for Saint Paul sayth, This is my body which is broken for you, 1. Cor. 11. 24. Saint Luke sayth, This is the Cup the new Testament in my blood which is shed for you. But the body of Christ is not properly broken, nor his blood properly shed in the holy Eucharist.

A N S W E R.

The word of God doth not say, that the body of Christ is broken & his blood shed in the Eucharist, but onely that the Eucharist is his body which is broken & his blood which is shed for vs, for many, for the remission of sinnes. Calvin c. 11. 1. ad Cor. doth expound *broken and shed for vs* on the Crosse, where Christs pretious blood was properly shed, his sacred body broken in the flesh, and veynes therof which were there rent into peeces. Besides to be broken for vs, and shed for the remission of sinnes, in this place signifyes to be sacrificed for vs vnto God, as Calvin saith in the former place *frangi interpretor immolari*. In which sense the body of Christ is broken properly, not onely on the Crosse, but also in the Sacrament, this being a true Propitiatory Sacrifice, as Catholicks teach. Now take what part you will, let the Sacrament be the body & blood of CHRIST broken and shed for vs, that is sacrificed for vs on the Crosse, or broken and shed, that is sacrificed for vs in the Eucharist, still it followes that the Eucharist is the true body and blood of our Lord, & not bread and wine, seeing Christ neyther in his Supper, nor on his Crosse did sacrifice bread and wine, for the remission of sinnes, but his body and blood only.

The ninth Argument, pag. 401.

Many Fathers treating of the Sacramentall signes, call them, figures, representations, memorialls, antitypes of the body and bloud of Christ. But that which is a figure, similitude, representation of a thing, is not properly the same.

A N S W E R E.

First the Maior proposition of your Argument is false. For not one Father of the many you cite doth say, that the Eucharist is the figure of the naturall body and bloud of Christ, but all they say, is; First, that the Eucharist is a figure, memoriall, and antitype of Christs passion and death. So S. Aug. l. 3. de doctrin. Christ. c. 16. Secondly, that it is a figure of his mysticall body and of the vnity thereof, Origen in c. 15. Matth. Aug. in Psal 3. Thirdly, the bread and wine before consecration be figures of his body & bloud, as S. Ambros. l. 4. de Sacram. c. 5. Druthmarus in c. 26. Matth. Fourthly, that Christ did in the Eucharist represent his body, where they take, representation, for the Reall exhibition of the thing promised, as we commonly say, that the debtour on such a day is to represent the money, that is, really deliuer, as Tertul. cont. Marci. l. 1. c. 14. glossa. de Consecrat. d. 2. Fifthly, they say that the sacred vessells in the old law contayned only a figure of the body and bloud of Christ, as the Authour of the Imperfect vpon S. Matthew. Finally, for want of better testimonyes you bring some that professe agaynst you, that the body and bloud were giuen in the shape of bread and wine, as Venerable Bede in c. 22. Luc. out of whome you cite these words, substituting his body and bloud in the FIGVRE of bread and wine. What is this, but that the figure and shape of bread remaynes, the body of our Lord being present in lieu of the substance therof?

Secondly, your Minor assertion that the figure of a thing is not the same with the thing figured, is impious and directly opposite vnto Gods word. First, Christ Iesus is a figure of his Fathers substance, Heb. 1. 3. and yet is he the same substantially with the Father, Iohn. 10. 30. Secondly, S. Peter, fishing in the sea, and catching a great multitude of fish, is a figure of himselfe preaching in the world and conuerting soules vnto Christ, Luc. 5. 10. and yet Peter fishing, and Peter preaching, is substantially the same person. Thirdly, Christ as found in the temple on the third day after his rising, was a figure of himselfe rising after the third day of his sepulture,

Ambros. in cap. 2. Luca. Also Christ as making a shew to goe further in his Journey to *Emmaus*, represented himselfe as mounting to heauen, *August. cont. mendac. c. 13.* and yet Christ found after three dayes, and Christ rising after three dayes, Christ making a shew to passe on, and ascending to his Father is substantially one, and the same person. False then and impious is your assertion, that the figure of a thing cannot be the same with the thing figured, and consequently this your Argument, The Eucharist is tearmed by the Fathers the figure of Christs naturall body; *Ergo*, it is not substantially, & properly his body, is idle. Hence the finall conclusion is, that you haue no ground in Scripture not to take these words of our Lord, *This is my Body*, in the litterall sense, and that the true reason you do not litterally vnderstand them, is the difficulty of the matter, and the Infidelity of your hart. Now let vs returne vnto the Iesuits discourse.

That the Reall Presence of the whole Body of Christ, vnder the formes of bread, belongs to the substance of the Mystery. §. 1.

(d) *Præsentia credimus non minus quàm vos veram: hæc fides Regis & Regia. Resp. ad Card. Peron. in oper. Regis pag. 399. & 400.*

(*) This was supposed by the Iesuit as cleere, and hath been proued in the former addition agaynst the Ministers Cauills.

TO proue this, I suppose as certayne, that the body of Christ is truly and really in the Sacrament of his supper. Thus I may iustly suppose, seing your Maiesty doth professe to hold a presence (d) of the body of Christ in the Sacrament, no lesse true then we hold, and consequently you will not vnderstand the words of Christ figuratiuely as Sacramētaryes do. For they make the body of Christ, present in the Eucharisticall bread, but as in a figure, holding not a true, nor a reall presence, but only a presence by Imagination & conceypt, (*) as is euident; wherein (as your Maiesty knowes) they contradi& the ancient Church, which teacheth expressely that Christ

Christ (e) did not say, *This is a figure of my body, but, this is my body*, and exhorts vs to believe Christ vpon his word. He said, *This is my body*, (f) *I pray you let vs believe him whom we haue believed, Verity cannot utter untruth.* And herein they acknowledge with your Maiesty, a most high and incomprehensible mystery, which were no mystery at all, the words being vnderstood in a meere figuratiue sense.

As for some places of Fathers brought to the contrary, how they are to be vnderstood, your Maiesty is not ignorant. S. Augustine (g) saying, that Christ gaue to his disciples a figure of his body and bloud, spake not of a bare empty figure, but of the figure of a thinge really present. As likewise in another place when he sayth, *Christ affirmed it was his body, when he gaue a signe of his body*; though here he may seeme to speake in the opinion of the Manichees who held that Christ had not true flesh, but a meere figure, shadow, and shape of flesh. Against whō in that place he vndertakes to proue that the figure of a thing may be termed the thing it selfe, alledging, *argumento ad hominem*, that Christ said, *This is my body* when he gaue but a figure of his body, to wit, (*) as you thinke.

Tertullian (h) hath this speach: *Christ taking bread into his hands, and distributing it to his disciples, made the same his body saying, Hoc est corpus meum, id est, figura corporis mei.*

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Where

(e) Euthym. panop. pa. 2. tit. 22. Theop. in Marc. c. 14. Damascen. Orthod. fidel. 4. c. 14.

(f) Gaudent. tract. 2. in Exod. Chrysost. in c. 26. Matth. hom. 83. Ambros. de ijs, qui mysterijs inuoluant. c. 9. Epiph. in anchorato. Hilar. l. 8. de Trinit. Cyrill. Hieros. Cateches. 4.

(g) August. in Psal. 3. Idē cont. Adimant. c. 11.

(*) Had not S. Augustine argued in the opinion of Manichees that hold the flesh of Christ was not true, but only a figure of flesh, the Manichees might haue denyed this his example, seing both the Gospell and the Fathers say the Eucharist to be truly Christs body, and not a meere figure.

(h) Tertul. li. 4. cont. Marcion.

Where *figura corporis mei* is referred not vnto *Corpus meum*, as an explicatio therof, but vnto *hoc*, in this manner, *hoc, id est, figura Corporis mei, est Corpus meum*. This to be Tertullian his meaning, appears by the drift of his discourse in that place. For Tertullian is to shew, that whereas in the old Testament bread was a figure of the body of Christ, as appears by the words of the Prophet *Mittamus lignum in panem eius, id est, crucem in corpus eius*; Christ in the new Testament made this figure to be truly and really (i) his body, taking bread into his hands, saying, *this, that is, the figure of my body in the old Testament, is my body truly and really in the new*; which is as much as if he had said, Bread which anciently was a figure of my body, I do now make to be truly and really my body. And this is vsuall in Tertullian, who not to interrupt the words of Scripture, addeth his explication of the subiect, not presently but after the *Attribute (k)*, as when he said, *Christus mortuus est, id est, vnctus*; the sense wherof is *Christus vnctus mortuus est*.

This supposed, I inferre that the body of Christ is present in the mystical supper, not only to the faithfull that receaue the Sacramēt, nor only to the place, or church where the holy Synaxis is celebrated, but vnder the formes of bread in the very same place therewith. This manner of presence is cleerly consequent vpon the precedent,
and

(i) Tertullian in saying that Christ made bread his body, doth therby declare the conuersion of bread into his body, euen as the Euangelist doth signify the conuersion of water into wine, in saying, Our Saviour made water wine. *Iohn. 2. 9.*

(k) Tertul. contr. Praxeam c. 29.

and that graunted, this cannot be denied. For the reason vpon which Christians hold the body of Christ to be really and truly present in the Sacrament, is, because they cannot otherwise in proper & plaine sense verify the word of Christ, who sayd of bread, *This is my body*? Wherefore we must eyther put no *Reall Presence* at all, or else put such a *Reall Presence* as is able to verify the foresayd speech in proper and rigorous sense. But if the body of Christ be not in the same place with the consecrated bread, contained vnder the formes therof, it cannot be said to be verily and really the body of Christ. For though we should suppose the body of Christ to leaue heauen, & to be substantially present in the Church where the Sacrament is giuen, yet this supposed Presence would no wayes further the verifying of the words of Christ, *This is my body*, except his body be veyled & couered with the sensible accidents of bread, so that it be demonstrated by them, & pointing vnto them one may truly say, *This is the body of Christ*. For why should consecrated bread be tearmed truly and substantially the body of Christ, if his body be not so much as in the same place with (*) it? Wherefore the Fathers affirme that Christ is so in this Sacrament, as he is veiled with the semblances of bread. As Saint Cyrill of Hierusalem in his booke highly commended by D. Whitaker, (1) sayth, *Vnder the forme*

(*) The Ministers folly who doth in this place affirme, that thinges distant may be truly & really vnited, is refuted in the Censure. *Seet. 3. §. 5.*

(1) *Whitakers de sacra Scriptura q. 6. c. 11. Cyrill. Cathec. 4.*

(m) Calvin. in ep. ad Cor.
c. 11. Instit. l. 4. c. 17. §.
32.

forme of bread is giuen thee his body. Yea
Mayster (m) Calvin sayth, In the supper
CHRIST IESVS, to wit, his Body
and Bloud, is truly giuen, vnder the signes of
bread & wine.

Whence it is also consequent, that the
whole body of Christ is contained vnder a
consecrated hoast, be the same neuer so
little. For, in this mystery the body of
Christ is demonstrable by the sensible acci-
dences, so that consecrated bread may be
tearmed truly, really, and substantially the
body of Christ, not a parcell or part therof
only. But were not the body of Christ
wholy and entyrelly vnder the formes of
bread, consecrated bread could not truly,
& properly be tearmed the body of Christ
but a sole part and parcell therof. Agayne,
we haue no reason to belieue that the body
of CHRIST is truly, and really, in the
Sacrament, but only to the end that it
may in the Supper be truly, and real-
ly (n) eaten, to nourish, and feed mens
soules. And if it be eaten only mentally by
fayth, we haue no ground to thinke that it
is present more then mentally by fayth,
this presence being ordayned vnto the mā-
ducation thereof; for else why did Christ
institute this Sacrament vnder the elemēts
of bread & wine? But if Christ be not pre-
sent wholy and totally vnder the forme of
bread, he cannot be truly, and really eaten;
why then is his body brought from heauen
to

(n) Augustin. cont. aduer-
sus Legis & Prophet. c. 9.
Fidelc corde & ore sus-
cipimus Cyprian. de lap-
sis. Tertullian. lib. de resur.
Caro corpore Christi
vescitur. Iren. l. 5. c. 2.
Nissen. orat. Cathec. Chry-
sost. homil 83. in 1. ad
Cor. Leo serm. 6. de ieiun-
nio 7. mensis.

to be there really present? Or how can the body of Christ being coextended in place according to the naturall dimensions thereof, enter into the mouth of the worthy receauer, yea in at the mouth of the (o) wicked and vnworthy receauer, as Fathers teach?

Wherefore, seing we must of necessity graunt as I haue proued, that some part of the body of Christ is vnder consecrated bread penetrating the same, & occupying the same place with it, why shold we doubt to belieue the whole body of Christ to be wholly, and totally, in euery consecrated host? For if we can belieue that two bodies be in the same place at once, we may as easily belieue the same of twenty. And if we graunt, that one part of Christs body doth penetrate, that is, doth occupy the same roome with the quantity of bread, why should we not thinke that the rest of his parts may also do the like? Our Sauour sayth, *Matth. 19. That it is more easy for a Camell to passe through a needles eye, then for a rich man to enter into the Kingdome of heauen, adding, though these things be impossible vnto men, yet all is possible vnto God.* If then God can put a whole Camell into the eye of a needle, is not he able to put the whole body of Christ within the bignes of a consecrated host? The body of Christ, which being mortall & passible, could penetrate the body of his mother, & come out of her

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(o) When some Fathers seeme to say, that the wicked eate not Christs body, they meane, they do not eate it fruitfully, or thriue in soule by the eating therof. As we commonly say of me that thriue not by eating, that they do not eate their meat: as *Beda super Exod. Infidelis carne Christi non vescitur. S. Cyrill, Hilary, Chrysostome, Origen, and others* quoted by the Minister p. 407. speake not of meere corporale eating, but of eating by Fayth and thus Infidells and wicked persons do not eate the body of Christ. *S. Augustin. in Ioan. tract. 27.* saying, that the wicked receaue not rem *Sacramenti*, the thing of the Sacramēt, by the thing of the Sacramēt, meaneth grace, not the body of Christ. And *tract. 59.* saying, that Iudas did eate *panem Domini*, the bread of the Lord, *non panem Dominum*, not bread

bread that was the Lord, he meaneth that Judas in his owne persuasion and fayth did not eate the bread that was the Lord, yet he did eate the bread that was the Lord according to truth, & in the fayth of the Church. Judas (sayth he Ep. 162.) tooke that which the FAITHFUL know to be the price of their Redemption.

(p) Read S. Augustine de Agone Christiano c. 24. & serm. 160. who by these examples proueth that a body may penetrate with another, where he saith: *Shew me the weightines of flesh in the body that walked vpon the waues, and I will shew the true massines and solidity of flesh in the body that came in the doores being shut, and was borne into the world without vndoing his mothers integrity in his byrth.*

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wombe through the same, still remayning entyre, as we professe in the Creed to be- lieue, *Natum de Maria Virgine*; why may not the same body being now glorious, immortal, and as the Apostle speakes, *spirituall*, penetrate the quantity of bread, and inclose it selfe wholly, and entierly within the small compasse, therof? Christ, that made heauy things not to weigh, as the body of Peter walking on the water *Matth. 14. 16.* coloured things not to be seene, as his owne person which he so oft made inuisible to the Iewes; bright things not to shine, as his body after his Resurrection more bright then the Sunne, did not shine in so many apparitions to his disciples; finally, a flaming furnace not to burne the bodyes of the three children cast into the midst thereof: why may not he keep a body from occupying a place, or from extruding another body frō the place where it is (p)? For to occupy a place, or to extrude thence another body, is but an effect consequent, & flowing from the nature of a quantitiue substance; as to weigh, to be seene, to shine, to burne, be the naturall and necessary effects of heauy, coloured, bright, & fiery things.

Transubstantiation belongs to the substance of Reall Presence. §. 2.

THIS I proue. That belongs to the substance of this Mystery, which being

ing denied and taken away, the words of Christ *This is my body*, cannot be true taken in the literal sense, in which sense they are to be taken, as hath been shewed. But without granting Transubstantiation the words of Christ cannot be true, taken in the literal sense, *Ergo*, transubstantiation belongs to the substance of this mystery of the Reall presence. The minor is proued, because the speech, *This is my body*, doth signify that the thing the Priest holds in his hands is truly, really, and substantially the body of Christ. For in the proposition, *This is my body*, the verbe *Est* signifyes a coniunction betweene *This* in the Priests hands, & the body of Christ; and being a *Verbe substantiue*, in his proper signification, signifyes a substantiall Identity betweene *This* in the Priests hands, and the body of Christ. But *This* in the Priests hands being before consecration bread, a thing substantially distinct from the body of Christ, cannot by consecration be made substantially the body of Christ (as the Fathers teach it is) without some substantiall alteration, or change. And what other substantiall change can make bread to become truly the body of Christ besides substantial conuersion of the same into his body (q)?

But some may obiekt, that as a man shewing a Leather-purse full of gold may truly say, this is gold; or a paper wrapped vp full of siluer, may say, this is siluer; so

(q) The Minister flies vnto the figuratiue sense, choosfing rather to deny the truth of Gods word according to the letter, the admit Transubstantiation. Against which he hath three arguments scattered in his Reply, which I wil here ioyne together and answer. The first is pa. 434. *the consecrated bread is tearmed very bread*, 1. Cor. 10. 16. & 11. 26. 28. Answer. This is a very vntruth. For it is still in those places, tearmed bread, *cum addito*, with such an addition as signifies that it is not properly bread, but our Sauiours body, 1. Cor. 10. 16. *The bread we breake*, that is Sacrifice vnto God, *is the communication of the body of our Lord*. And 1. Cor. 11. 26. *as often as you eate THIS bread*, & 27. *Whosoever shall eate THIS bread vnworthily*. & 28. *So let him eate of THAT bread*, to wit wherof he had said before, that Christ by the verity of his word doth make it his body. Now he that eateth bread turned

ned into Christs body, or made his body doth not truly eate bread. As the Maister of the Marriage-feast in Cana, who tasted water made wine, Iohn. 2. 5. did not tast water truly. For as water made wine is not water, euen so bread consecrated and made our Lords body, is not bread.

The second is pag. 447. which he setteth out magnificently in a distinct letter, and ech proposition in a seuerall line. The substance is this: If the words of our Sauour, *This is my body*, chāge the substance of bread into his body, then also they change the quantity & accidents: For our Sauour tooke the whole bread into his handes, and sayd, this is my body, as wel vpon the accidents as vpon the substance of bread. But they proue not the conuersion of accidents. For Popish Trāsubstantiatiō is only a conuersion of substance not of accidents. Therefore they proue not

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the body of Christ being vnder cōsecrated bread, we may truly say, this is the body of Christ, though the substance of bread remaine. I answer, that when substances are apt of their nature, and ordayned by vse to contayne other substances, then shewing the substance which containes, we may signify the substance contained, as in the former examples. The reason is, because their naturall aptitude to contayne other things being vulgarly knowne, mans vnderstanding straight passeth from the consideration of the substances contayning, to thinke of the thing contayned therein. But when substances are not by nature and custome ordayned to contayne others, we cannot by shewing them demonstrate another, because their outward forme, signifyes immediatly the substance contained in them. For exāple, one puts a piece of Gold in an apple, & shewing it, cryes, this is Gold; in rigour of speach he sayth not true, because the sense of his words is, that the thing demonstrated immediatly by the formes and accidēts of that apple, is Gold; yea put case that one should say, this is gold, shewing a peece of paper vnfolded, in a manner not apt to contayne any thing in it, he should not say true, though by some deuise he had put secretly into it a peece of gold. Because when the paper is shewed displayed, and not as contayning something in it, and yet is tearmed Gold, the proper sense of that speach

speech is, that the substance immediatly containd vnder the accidents of paper, is gold, although it be couered with other accidents then those that vsually accompany the nature of gold.

Wherefore the proposition of Christ, *This is my body*, being spoken of a thing that naturally is not apt, nor by custome ordained to containe an humane body, it cannot be vnderstood literally but of the subject immediatly containd vnder, and demonstrated by the accidents and outward semblance of bread. Now, the thing that lyes hidden immediatly vnder the accidents of bread, which was once substantially bread, cannot become substantially the body of Christ except it be substantially conuerted into his body, or personally assumed by the same body. And seeing this second manner of vnion between bread & Christs body is impossible, and reiected by Protestants as well as by Catholiks, we may conclude that the mystery of Christs Real presence cannot be believed in truth by them that deny Transubstantiation; Specially seeing our Sauour did not say, *Heere is my body*, which speech may be verified by the Presence of his body locally within the bread, but, *This is my body*, which imports that not only his body is truly, and substantially present, but also that it is the substance containd immediatly vnder the accidents of bread.

L I I 3

If

not the conuerſion of the substance.

Anſwere. The wordes of our Sauour *this is my body*, change not euery thing into his body ouer which they be spoken by way of breathing, (for then they should change the ayre into his body) but only that, ouer which they are so spoken by way of signification that their signification can not be true in the litteral sense, except that be hi body. Now, the words of Christ *This is my body*, cannot be true in the litteral sense, except the substance of bread be changed into his body, as the Minister doth confesse pag. 397. lin. 17. But they may be true according to the letter, the substance being changed though the accidents remayne. For if the Sacrament outwardly cloathed with the formes and accidents of bread, be inwardly in nature and substance Christs body, then is it truly and substantially his body, and may be sayd

sayd to be his body, taking the word, *to be*, in the proper sense for *substantive being*: euen as Iacob cloathed with the garments of Esau was truly and substantially Iacob, and not Esau, though in outward shew and shape he seemed Esau. Therefore the litterall truth of Christs words, *this is my body*, inforceth vs to say, that the substance of bread is chaged into his body, but not that the quantity of bread is so changed. And thus the magnificence of your argument is marred & proued to be but an empty shew.

The third argument is pag. 422. 423. In all miraculous substantiall conuersions a new substance is produced, but the body of Christ doth preexist & so cannot be produced. Answer. The maior is false, as appeareth by millions of miraculous couersions which partly haue beene, partly shall be. For in the resuscitation of the dead when carcasses are conuerted into men, no new thing is produced, but old things and substances which formerly had been, are reproduced. It is true, the power of nature

If any man say, that by this argument it appears that the doctrine of Transubstantiation is not expressed in Scripture, but from the wordes of the Institution subtilly deduced, and so may perchance be numbered *inter scita Scholæ*, not *inter dogmata Fidei*. I answer that the cōsequēce of this argument is not good, as is euident in the example of the Incarnation. The doctrine that the vnion of natures in Christ is *proper* not metaphoricall, *substantiall* not accidental, *personall* not essentiall, is no where expressly set downe in the Scripture, but by subtil deduction inferred from the mystery which Scripture and Tradition deliuer. Notwithstanding, because these subtil deductions are proposed by the Church as pertinent vnto the substance of the afore-sayd mystery, they cannot be denyed without preiudice of fayth. In this sort the doctrine of Transubstantiation, though not in tearmes deliuered by the Scripture, but deduced by subtile and speculatiue inference, may not be denyed by them that will be perfect Belieuers, because the Church hath declared the same to pertayne to the proper sense of Christ his wordes and substance of the mystery. *Concil. Romanum sub Nicolao 1. & Lateranense sub Innocentio 3.*

Tran-

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being limited according to time & place, cannot reproduce, but onely produce at one time, and in one place. But the power of God being infinite, eternall, immense and independent of time and place, can reproduce things that preexist, according to different times and places, as often, and in as many places, as he is pleased. Hence he can, and doth reproduce vpon earth the body of our Saviour preexisting in heauen, as the Fathers auerre. *S. Ambros. l. 4. de Sacra. c. 4. When consecration is done, the body of Christ is MADE of bread.* And *S. Cyprian serm. de cena. Vsq̃ue hodie Diuinissimum & Sanctissimum corpus CREAT.* *S. Gauden. homil. tract. 2. in Exod. Quia potest, & promissit, de pane corpus suum EFFICIT.* *S. Hierom. ep. ad Heliod. Sacerdotes corpus Christi proprio ore CONFICIUNT.*

Transubstantiation was taught by the Fathers.

§ . 3 .

IT is certayne the Fathers acknowledge a transmutation of bread into the body of Christ; & that they meant Transubstantiation, that is, not only a mysticall & significatiue, but also a Reall and substantiall change, appeares by these 5. circumstances of their doctrine in this point. First [I.] by the expreseness of their words, for there can be no words more significant and expressiue of a substantiall change betweene bread & our Saviours body, then those the Fathers vse. Saint (s) Nissen; *That the word made flesh is inserted within euery faythful mā, by his flesh taking his consistence of bread and wine, Consecration [II.] transelementing the nature of things appearing into the same flesh.* *S. Cyrill (t) sayth: That we might not feeble horror seing flesh and bloud on the sacred Altars, the Sonne of God condescending to our infirmities*

[I.]

¶ The Marginall Annotations corresponding to these ensuing Numbers, follow afterwards together.

(s) Orat. Cathedris. c. 34.

(t) Cyrill. Ep. ad Calosyrium. Influit oblati vim vitæ, conuertens ea in veritatem propriæ carnis.

tyes, doth penetrate with the power of life into the things offered (to wit bread and wine)

[III.] Conuerting them into the verity of his owne flesh, that the body of life, as it were a certaine seede of viuification might be found in vs.

(u) Chrysost. hom. de Euchar. in Encæn. Nihil substantiæ remanet, nihil superfluit.

(x) Ambros. de inilian. myster. c. 9. Non hoc quod natura formauit, sed quod benedictio cōsecrauit. Benedictio-
ne enim ipsa natura mutatur.

Saint (u) Chrysostome: When wax is put into the fire, nothing of the substance thereof is left, nothing remaines vnconsumed; [IIII.] so likewise do thou thinke that the mysteriyes are consumed by the substance of the body of Christ (x). S. Ambrose: What arguments shall we bring to prooue, that in the Sacrament is not the thing which nature hath framed, but that thing which benediction hath consecrated; and that greater is the force of benediction then of nature, seing by the benediction euen Nature is changed [V.]

(z) Cyprian. de cœna Domini. Panis non effigie, non natura mutatus omnipotentia verbi factus est caro.

(f) Cyrill. orat. 4. mystagog.

(g) Gauden. tract. 2. in Exod.

Secondly, they require that the Author that changeth bread into Christ his body, be [VI.] Omnipotent, & consequently the change not meereley significatiue but substantiall [VII.] Saint Cyprian (z): This bread changed not in shape but in nature, by the omnipotency of the word is made flesh. S. Cyrill (f): He that in the marriage of Cana changed water into wine by his only will, is not he worthy that we belieue him, that he hath changed wine into his bloud? S. (g) Gauden: The Lord, & Creatour of natures, that of earth made bread, agayne (because he can do it, and hath promised to do it) makes of bread his owne body; and he that of water made wine, now of wine hath made his bloud.

Thirdly, the instrument by which God
workes

workes this Transubstantiatiō, is by them acknowledged the most efficacious that may be, to wit, the word not of man, but of God. S. Ambrose (h): *Moyſes his word changed the waters of Aegypt into bloud, & agayne turned them from bloud into water. If ſo great was the benediction of man, what may we thinke of diuine conſecration, where the very words of our Sauour worke? The word of Elias had power to bring downe fire from heauen, & ſhall not the words of Chriſt haue force to change the kinds of the elements? Againe (i): Thou ſeeſt how working & efficacious is the word of Chriſt. If therefore ſuch vertue is in his word, that therby things that are not, receiue being; how much more hath it power, that the things that are ſtill, remayne (in the general latitude of being, & according to the ſenſible accidents) and be conuerted into another ſubſtance? [VIII.]*

(h) Ambroſ. de ijs qui myſterijs initiuntur. cap. 9.

(i) Ambroſ. lib. 4. de Sacram. cap. 4.

Fourthly, the effect of this tranſmutatiō taught by the Fathers, is the preſence of the ſubſtance of Chriſts body, & the abſence of the ſubſtance of bread, binding vs to abnegate our ſenſes, and not to belieue what we ſeeme to ſee with our eyes. [IX.]

Theophilact (k): *Bread is tranſelemented or transformed by an ineffable operation, although to vs it ſeeme bread, becauſe we are weake, and haue horroure to eat rawe fleſh, eſpecially the fleſh of man; for this reaſon bread appeareth, but in eſſence and ſubſtance it is not bread.*

(k) Theophilact. c. 4. 26. Matth.

Saint Cyrill (l): *Come not therefore as vnto ſimple bread and wine, for it is the body and*

(l) Cyrill. Hieroſ. Catech. myſtagog. 4.

M m m

bloud

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 bloud of Christ, according to the affirmation
 of our Lord, for although sense suggest the
 contrary, yet let fayth confirme thee. Iudge not of
 the thing by tast, but indubitably, & with full
 fayth belieue, that thou art made partaker of the
 body & bloud of Christ. And againe: Know
 this, & with full certitude belieue, that the bread
 seene is not bread, though it so seeme to the tast,
 but the body of Christ; & that wine seene is not
 wine, though tast iudge it to be wine, but the
 bloud of Christ. [X.]

- Finally, that the Fathers held Transub-
 stantiation, is prooued by the continuancy
 which they taught of Christs body in the
 Sacrament, so long as the accidents of
 bread last, as appeareth by their reseruing
 of the same. For reseruatiō to haue been
 the custome of the primitiue Church Pro-
 testants grant. *That (m) the Sacrament was*
(of some) reserued in the elder dayes of the
Church, is not (sayth (n) M. Fulke) so great a
questiō, as whether it ought to be reserued. And
 Chemnitius (o) granteth that in this point
 on our side stands *Antiquitas consuetudinis*
latē patentis, & diu propagata. And whereas
 he addeth, *hac tamen veritati praescribere non*
debet, he accuseth the Primitiue Church, &
 opposeth no lesse agaynst them, then vs.
 And I am sure your Maiesty knowes, that
 the primitiue Fathers did vse to fend the
 Sacrament vnto them that were lawfully
 absent from Church, as doth witnesse S.
Iustine (p), & vnto the sicke, as (q) Diony-
sius
- (m) *Hadent veteris Ecclesiae exemplum fateor. Calvin. Instit. l. 9. c. 17. sect. 39.*
 (n) *Fulke agaynst Heskins, Saunders. p. 77.*
 (o) *Chemnit. in exam. Con. Trid. p. 2. p. 102.*
 (p) *Iustin. Apol. 2. fine.*
 (q) *Dionys. Alexand ep. ad Fab. apud Euseb. l. 6. cap. 36. Chrysost. Ep. 1. ad Innocent.*

sius Alexandrinus writes of *Serapion*: That Christians carryed the same to their private houses, to take in the morning before other meate, as testifyeth Tertullian (r): That many tymes they did weare the same about them for protection, as (s) *Satyrus* brother to Saint *Ambrose* going to sea, carryed it in a stole, by vertue whereof he was saued in shipwracke: That Martyrs had the same frequently for their *Viaticum*, as (t) *Tharsilius* a most glorious Martyr, who being taken with the Sacrament about him, permitted himselfe rather to be bruized with stones to death, then disclose it vnto the Persecutours, whome when they had crowned, thy searching curiously for the Sacrament in his clothes and about his dead body, found nothing; God by miracle keeping the same out of their impious hands. Saint (u) *Cyprian* records diuers miracles done in the confirmation of this our Sauours permanent presence in the Sacramēt namely of a woman vnworthily approaching to the chest where the same was kept, that was frightened backe with fire that thence flashed out, *tanta est Domini potentia* (sayth Saint *Cyprian*) *tāta maiestas*. And so fully were they perswaded in this opinion that Christs body is permanently in the Sacrament, that *Cyrill* (x) dareth say: *Insaniunt qui dicunt benedictionem à sanctificatione cessare, si quæ reliquia remanserunt eius in sequentem diem. Non*

(r) *Tertul. l. 2. ad uxorem.*
Gregor. Nazian. orat. de Gorgon.

(s) *Ambros. orat. in obitu fratris Satyri.*

(t) *Simeō Metaphrast. vita S. Stephani Papa & Martyris. cap. 17. Vsuard. in martyrolog. Guilmund. de corp. & sanguine. l. 2.*

(u) *Cyprian. serm. de lapsis.*

(x) *Cyrill. Alex. ep. ad Calosyr.*

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enim mutabitur Sacrosanctum corpus Christi,
sed virtus benedictionis, & viuificationis gratia
iugis in eo est. They be mad with hereticall
 folly who say, that the blessed Sanctificati-
 on of the Sacrament ceaseth if the same be
 referued vntill the next day: For thereby
 the sacred body of Christ is not changed,
 but the grace of benediction & viuificati-
 on is perpetuall in it. Now what reason
 could the Fathers haue thus constantly to
 defend this continuation of our Sauour in
 the Sacramēt, but that they believed bread
 to be changed into his body, remayning
 demonstrable by the formes & accidences
 thereof, so long as they remayned entyre,
 and were not changed into the accidences
 of some other substances? [XI.]

*A Refutation of the Ministers Shifts, to elude the former Testimonies of
 the Fathers, according to the reference of the precedent Numbers.*

[I.] **N**O words of Scripture, or Christian Antiquity can be so cleere
 & euident, which Hereticall obstinacy will not wrest against
 the truth, yea racke till they rent them in peeces by violent interpretations, as saith
S. Ambrose Ep. 17. In which kind be the Ministers Replies vnto these ex-
 presse & pregnant testimonies of the Fathers for Transubstantiation, as wil
 appeare by the confutation which heere ensueth.

[II.] *Transfementing.* The word *μεταστοιχείωσις*, Transfementation (saith the
 Minister pag. 421.) proueth not Transubstantiation. For in Transubstantiation
 the matter is destroyed, & the quantity and accidents remayne; & in Transfementa-
 tion the matter remayneth, & the essentiall & accidentall formes are altered.

Answer. The falthood and inanity of this Shift is conuincd by these
 foure arguments, which shew Transfementation to import the same as
 Transubstantiation.

The First is drawne from the notion of the word *Elements*, & *Trans-
 fementation*. For Transfementation of bread and wine, into the body and
 blond

bloud of our Lord, signifyes, that there is a change betwixt them according to their *elemēts*. *Elements* import the primordially simples, the original principles, the substantiall parts of which a thing is fundamentally composed. Hence Fire, Ayre, Water, Earth, as also the Letters of the Alphabet be rearm'd *Elements*, because both are primordially simples and substantial parts, the one of mixed substances, the other of wordes and sentenees. Now, the body and bloud of Christ, as also bread & wine being corporall substances, the primordially simples and substantiall principles wherof their nature is originally composed, be substantiall matter & forme; as euery Philosopher knowes. Ergo, *Transselementation* of bread & wine into Christs body and bloud, doth import that bread and wine be changed into Christs body & bloud, according to their *Elements*, that is, matter & forme. Is not this Transubstantiation?

The second reason is, because in *Transselementation* matter doth no more remayne then in *Transubstantiation*: & so your deuised difference betwixt them is false. For as when *Transselementation* is partiall, that is, according to forme only, the matter remaines; so likewise in *Transubstantiation*. For example, when wood is turned into fyre, the forme being destroyed, the matter remaineth. As wood by this change may be sayd to be *Transselemented* into fire, because it is changed into fire according to the forme, which is one element of wood; so likewise, it may be sayd to be *Transubstantiated* into fire, because it is changed into fire, according to the forme which is one part of the substance of wood. Though Christians do not vse so to speake, because aswel the word *μετεμορφωσις* by the Grecian Church, as the word *Transubstantiation* by the latin, be consecrated to signify the substantiall change in the Eucharist, which is totall according to both elements & substantiall parts.

Thirdly, I thus argue. The Minister grants, that *Transselementation* doth import an *essential change*, or a *chāge according to the essentiall forme of bread* into Christs body; but this cannot be according to the essentiall forme only, & not also according to the essentiall matter of bread, else the body of Christ should be made bigger by the matter of bread changed into it, as we see the fire to be made bigger by the matter of wood remainyng after the conuersion therof into fire. Ergo, seing the Minister grants that *Transselementation* imports an essentiall chāge, he must (if he will not be ridiculously absurd) consequently grant, that this change is totall; else the body of Christ shal be augmented by the material additiō of bread vnto it.

Fourthly, this is proued by the Fathers appropriation of this word

vnto the mystery of the holy Eucharist. For did not Transelementation of bread & wine into Christs body & blood import a substantiall change, but only an accidental, mystical, & significative conuersion of them, I aske; First, why do the Fathers neuer say, that the water of Baptisme is Transelemented into Christs blood, as well as they say, that wine is Transelemented into his blood? For thus they might haue spoken of Baptisme as well as of the Eucharist, had they been of the Protestants Religion, which is, that water is mystically and significatiuely made Christs blood in Baptisme, as much as wine in the Eucharist. Secōdly, why do the Fathers neuer say, that our bodyes in the day of iudgment are Transelemented into Christs body, but only (as the Minister cites *S. Nissen. orat. Catechist. c. 34.*) *transmutantur*, they be transmuted? why this, but because transmutation being a Generall tearme, signifyes any mutation whether substantial or accidental; whereas Transelementation cannot import but a substantial change? Finally, why do the Fathers neuer say, that mans soule is by grace & charity Transelemented into Christ, into whome the same is mystically changed? Theophilact indeed cited by the Minister in *Ioan. c. 6. v. 56.* saith, that a man is *ὡς πρὶς μετασχηματισμένος*, in a manner Transelemented into Christ, as he might no lesse truly haue sayd, in a manner Transubstantiated into Christ; but that men are by grace Transelemented into Christ, they neuer say. Which be manifest signes, that the Fathers vnderstood by Transelementation, according to the proper & naturall signification of the word, a substantiall conuersion, & not only an accidental, much lesse a meere mysticall change.

[III.] *S. Cyrill* (sayth the Minister) by the words, *Conuerting bread and wine into the verity of his owne flesh*, vnderstandeth not Popish Transubstantiation, but mysticall & Sacramentall Conuersion, to wit, Conuersion of signification, vse, & operation. For he speaketh of bread & wine, according to their whole nature containing substance & accidents, but the accidents are only mystically conuerted into Christ his body. *Answer.* This myst which the Minister would cast vpon this matter by the tearme of *mystical conuersion*, serues only to catch Woodcocks; for euery man of iudgment may presently see, that this sense cannot stand with the words of *S. Cyrill*.

For *S. Cyrill* sayth, that did men see and feele what is inwardly done in consecrated bread & wine, men should find horroure to feed thereon, because they should see and feele, that they eat and drinke flesh & blood. Hence that this may not be perceaued, he sayth, the conuersion of bread & wine, is done inwardly by Christs penetratiue power, conuerting them into the verity of his
flesh

flesh and blond. But did men see, what is inwardly done in bread & wine by the Protestant significantie conuerſion, they would feele no horroure: for in their Tenet, no change at all is made inwardly in bread, but the whole outward ſubſtance is aſſumed as an Inſtrument to ſanctify the ſoule. If a Chriſtian ſhould ſee this conuerſion of uſe & operation; ſhould he ſee, I ſay, that bread is eleuated to produce ſanctifying grace in his ſoule, why ſhould he feele horroure to feed thereon? So that it is not only willfulneſſe againſt the light of truth, but alſo folly to expound this place of S. Cyrill, of meere myſticall & ſignificatiue change.

[IIII.] Vnto this Teſtimony of S. Chryſoſtome, the Miniſter replyeth in theſe words. *The Father ſayth not, that nothing of the ſubſtance is left, but the cleane the contrary* εἰς ἀπαιρέσει, *Nothing of the ſubſtance goeth away: & the words which follow* οὐκ αὐτὸ κατατῆ τὸ σῶμα τοῦ ἐσίου, *are falſely tranſlated, for they are not, Is conſumed by the ſubſtance, but, Is coaſumed with the ſubſtance. Alſo the ſubſtance of bread is not conſumed by the body of Chriſt, according to the Tenet of many Scholemen. The ſubſtance of the externall elements paſſeth into the body of the receauer, & is conſumed, or vnited to the fleſh of the receauer.*

Anſwere. This your Reply toucheth two points, firſt the Tranſlation, ſecondly the ſenſe of this place. I will diſcouer your vanity about both. As concerning the firſt, you thew your ſelfe to be a wrangler, and giuen vnto λογομαχία condemned by S. Paul, labouring to make thoſe ſayings to be diſſonant and contrary, betwixt which there is not any difference in reſpect of ſenſe. What diſagreement in reſpect of ſenſe is there between theſe two ſentences which you ſay be *contrary*; When wax is put into the fire, nothing of the ſubſtance thereof is left; When wax is put into the fire nothing of the ſubſtance thereof goeth away? Certainly they diſagree as much as theſe two, which for ſenſe are juſt the ſame; When meate is ſet on the Table before the hungry perſons nothing is left; When meate is ſet on the table before hungry perſons, nothing goeth away. For when S. Chryſoſtome ſayth, waxe being put into fire, εἰς ἀπαιρέσει, nothing of the ſubſtance goeth away, you cannot (except you would haue him ſeeme a foole) make him meane, that nothing of the waxe goeth away by conſumption, and melting into the fire, (for euery child knoweth this to be falſe.) His meaning the is, nothing of the ſubſtance goeth away from the fire vnconſumed, but the whole ſubſtance is conuerted into fire, as the Ieſuit expounds.

Alſo what difference betwixt theſe two tranſlations which you make *Contrary*; The myſteries are together conſumed by the ſubſtance of the body:

body : The mysteries are coabsumed with the substance of the body? They be punctually the very same in regard of sense, as much as these two are; Wood and Coale are coabsumed with fire: Wood & Coale are together consumed by fire. For without question S. Chrysostome saying, that the mysteries are consumed with the substance of the body, as waxe is by fire, doth intend, that the body is the Instrument wherby the mysteryes are consumed, as fire is the Instrument to consume waxe.

As concerning the sense of this place, that S. Chrysostome doth intend to teach that the substance of bread is consumed by the body of Christ, not by the body of the receauer, is euident by the drift of his discourse. Which because it is cleere & pregnant for Transubstantiatio, I will set it downe in Greeke, as it is in M. Saeuells Edition, in the 7. Tome amongst S. Chrysostomes Genuine works, Homil. 6. de pœnitentia pag. 690. where S. Chrysostome reprehending them who hauing spent the morning of festiuall dayes in ridiculous vanities and toys, yet come to the holy Sacraments, sayth :

Μετὰ ποίας λοιπὸν παρησίας τοῖς μυστηρίοις προσέρχῃ, μετὰ ποίᾳ συνειδήσεσσι. λυσμῶν; ἄρα, εἰ ἐβάσταξας κόπρον ἐν ταῖς χερσὶ σε, ἰτάλμας προψάσας τῷ κραιπιδῇ τῷ ἐπιγίνῃ βασιλείᾳ; ἔδαμῶς. Μὴ ὅτι ἄρτος ἐστὶν ἰδὴς μὴδ' ὅτι οἶνός ἐστι νομίσῃ; ἔ γάρ ὥς αἱ λοιπαὶ βρώσις, οὗτος ἀφιδρώτω χωρεῖ. ἄπαγε, μὴ τῦτο νόμι. ἀλλ' ὅστις κηρὸς πυρὶ προσομιλήσας, ἔδιν ἀπεσιάζει, ἔδιν περισσεύει, ἔτω καὶ ὁδὶ νομίζῃ συναναλίσκεσθαι τὰ μυστήρια τῇ τῷ σώματος εὐσίᾳ. Διὸ καὶ προσερχόμενοι μὴ ὡς ἐξ ἀνθρώπου νομίζοντι μεταλαμβάνειν τῷ θείῳ σώματι, ἀλλ' ὡς ἐξ αὐτῶν τῶν σερὰφίμ τῇ λαβίδι τῷ πυρός. Which is in English.

After (these vanities) with what confidence doest thou approach vnto the Mysteries, with a conscience so polluted? If thou did'st hold dange in thy hands, durst thou touch the hemme of the garment of an earthly King? No, thou durst not. Do not regard that it is bread (in outward shew,) do not thinke that it is wine, for it is not meate that is cast out by egestion as others are. God forbidd, do not so thinke. But as when waxe is ioyned to the fire, nothing of the substance thereof goeth away (out of the fire unconsumed;) so do thou thinke the mysteryes are consumed by the substance of the body. Wherfore coming to receaue, do not thinke you take the diuine body as from the hand of a man, but as fire from the tongues of the Seraphim.

Thus S. Chrysostome, affirming, and prouing that the mysticall bread and wine, be not in truth and substance bread and wine, but the body of Christ, because as waxe is so consumed by fire as nothing of the substance thereof escapeth, or goeth away; so the substance of bread & wine is consumed by the substance of Christs body.

The conceyt insinuated by the Minister, that S. Chrysostome meanes that the mysticall Elements, are indeed consumed, but by the body of the recea-

receauer, is most seely. For S. Chrysostome, because the Sacramentall bread and wine be consumed by the substance of the body, concludes that therefore when we receaue, we must not thinke *we receaue bread and wine in truth, nor ordinary meate such as is cast out by egestion.* What discourse can be more sottish then this of S. Chrysostome, did he meane, as you would make him, that the mysticall elements be by digestion consumed into the flesh of the receauer, and that therefore when we take them they be not truly bread and wine, nor such meate as is cast out by egestion; for his reason concludes the playne contrary of what he would prooue. Agayne, S. Chrysostome hauing sayd, that the mysteryes are consumed by the substance of the body as waxe is by fire, inferres that therefore when we receaue, we ought to receaue Christs diuine body, as F I R E from the hand of the Seraphim, which cleerely shewes, that the diuine body of Christ is by him said to be, as F I R E consuming into it selfe the substance of bread & wine, and not the body of the receauer. Where note that this holy Father doth not say, that we should thinke the Sacrament to be a coale of fire taken from the hand of the Seraphim, but (*ὡς ἐξ αὐτῶν τῶν σεραφίμ τῇ λαβίδι τῆ πυρὸς*) thinke, as if we receaued a coale of fire from the tongues of the Seraphim: whēce is answered the seely obiection the Minister makes, that if we take the wordes of S. Chrysostome as they sound, we must say that the Sacrament is fire, and not giuen by the Priest, but by the Seraphim. For Saint Chrysostomes words neyther haue this sense, nor sound.

Finally, what he sayth, *that the substance of bread is not consumed by the body of Christ, according to the Tenet of many Scholemen*, shewes his want of skill to vnderstand Scholasticke Authours. For they all agree, that the body of Christ made present in the Eucharist by vigour of his word *This is my body*, doth destroy and consume the substance of bread, at the least *morally*, that is, by binding God to destroy it, that his word may be true, which without the destruction of bread, cannot be true in the sense by him intended. Only the question is, whether the body of Christ as present, haue also physicall opposition with the substance of bread, destroying the same by physicall impression made vpon it; wherein some hold the affirmatiue, some the negatiue part, whome the Minister in his margin citeth saying, *Substantiam corporis Christi non pugnare cum substantia panis* S V A P T E N A T V R A. Is not this impertinent?

[V.] The Minister heere sayth: *It is inconsequent to argue, they are changed in nature: Ergo, their naturall substance is destroyed.* For S. Peter speaking of Regenerate persons 2. Pet. 1. 5. sayth, *they are made partakers of the Diuine Nature,*

and yet his meaning is not, that their former substance is abolished.

Answer. First the Minister doth not set downe the true force of the argument: For the argument is not, Bread is changed in nature, *Ergo*, the substance thereof is destroyed; but thus we argue. What is so changed in nature, that it is no longer the thing or substance nature framed, is destroyed according to the substance thereof. This is manifest, for were not the nature thereof destroyed, it should be still the thing and substance nature framed. But S. Ambrose sayth, & bringeth many conuincing arguments out of Scripture to proue, that by consecration bread is so changed in nature, as, *Non est quod natura formauit*, it is no longer the thing and substance nature framed, but the body of Christ: *Ergo*, according to Saint Ambrose, bread in the Eucharist is so changed, as the nature thereof is abolished into the body of Christ.

Secondly, the example you bring about Regenerate persons, is by you vsed impertinently; and truly pondered & applyed, serueth our purpose. For in Regeneration the substance of man is not abolished, because by Regeneration man is changed to be participant of the Diuine Nature, not from what he is originally by the constitution of nature, but from what he is by the corruption of the Diuell and sinne. Hence by vertue of Regeneration a man ceaseth to be, not according to the substantiall Origen of his nature, but only according to the superinduced peruersion thereof by the Diuell. But in the Eucharist Saint Ambrose sayth, that bread by consecration passeth into the sacred body of Christ, from the thing it was by the framing & constitution of nature: *Ergo*, bread according to S. Ambrose ceaseth to be according to the thing it is, by the framing of nature, to wit the essence of bread.

[VI.] The Minister Replies: That to a mysticall change the omnipotency of God is required, as appeareth in Baptisme. Therefore, although some Fathers require an omnipotent power to eleuate, and change the creatures of bread and wine, yet it followeth not, that they maintayned Transubstantiation.

Answer. The Fathers indeed require the omnipotency of God in Baptisme, not to change the nature of water into the nature and verity of Christs blood, but to the end, that water remayning water vnchanged in nature, be eleuated to produce sanctifying grace in the soules of men. Thus Saint Leo (by you often cited) *serm. 4. de natiuit.* sayth, *Virtus altissimi qua fecit vt virgo pareret Saluatorem, eadem facit vt regeneret vnda credentem.* He doth not say (as you would make fooles beliene the Fathers vse to speake) that the Diuine omnipotency doth change the water into the nature

nature and verity of his blood; but, That the same power of the Highest makes water, being water, to bring forth regenerate persons, which caused a virgin, remayning a virgin, to bring forth the Saviour.

But about the holy Eucharist the Fathers speake in another manner: They require the Omnipotency of God, not to eleuate bread & wine, that remayning still in nature bread and wine, they may sanctify mens soules, but to change them into Christs body and blood, by which change they become in theselues without further eleuation, proportioned meanes to sanctify soules, as cōtaining within themselues the fountaine of grace. Yea the Fathers speeches about the water of baptisme, be so different from their speeches about the bread and wine of the Eucharist, as this alone might suffice to conuert the Minister were he not obstinate. What Fathers say, that Christ at the Mariage of soules with him in Baptisme can, & doth conuert water into his blood by his omnipotency, as he could, and did conuert water into Wine at the carnall Mariage of Cana, as S. Cyrill, & S. Gaudentius cited by the Iesuit, say of the wine of the Eucharist? What Father doth say, that water *changed not in shape but in nature*, is by the omnipotency of the word, *made his flesh*, as is sayd of the Eucharisticall bread by the Authour of the booke *De Cœna Domini*?

[VII.] Though some question be made, whether this Authour was S. Cyprian, yet learned men both Catholicks and Protestants agree, he was an holy ancient Father: The Authour of the booke *de Cœna Domini* (sayth M. Fulke agaynst the *Rhem. Testam* in 1. Cor. 11. fol. 282.) was not in tyme much inferiour to Cyprian. Erasmus in his Annotations vpon S. Cyprian printed at Basill Anno 1558. fol. 287. sayth: The Authour was some learned man of S. Cyprian his age, as Pamelius doth demonstrate by many euident reasons; so that we haue Transubstantiation as ancient as S. Cyprian. For what the Minister sayth that this Authour meaneth only a mysticall and Sacramental change to be made, is idle, as I thus demonstrate. The change this holy Father teacheth, is made not in the shape, quantity, & accidēts of bread, but only in the inward nature and essence thereof, *panis non effigie sed natura mutatus*. But the Ministers mysticall conuersion is made vpon the shape, quantity, & accidents of bread, as he sayth pag. 425. *it passeth vpon the quantity and accidents of bread, as well as vpon the substance*. Ergo, the conuersion of bread into Christs flesh taught by this holy ancient Father, is an inward substantiall conuersion, and not the Ministers mysticall change.

[VIII.] What the Minister sayth to this Argument, that the Fathers affirme, the water of Baptisme to be changed into Christs blood, by the

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vertue of his word, is false; nor hath he cited any Father that doth so affirm. Yea such speaking of the water of Baptisme were ridiculous, or rather impious, as affirming thinges about the myfteryes of Religiō, which may make them seeme senselesse and ridiculous, without any ground so to affirme in Gods word. For Christ neuer sayth of the water of Baptisme, *Be washed herewith, for this is my blood*, as he sayth often in Scripture of the wine of the Eucharist, *drinke yee of this, for this is my blood*.

[IX.] To the fourth argument the Minister replies, that, *the Fathers exhort People to abnegate their senses in Baptisme, wherein they maintayne no Transubstantiation*. I Answer. The Minister still sings the same song that the fathers speake in the same manner of the conuersiō of water into Christs blood in Baptisme, as they speake about the conuersion of wine in the Eucharist, which is most false; and the Minister hath not cited the wordes any Father so affirming. The Fathers about Baptisme, exhort men to believe that God can by water wash and purify the soule, and this to be a supernaturall worke aboue the naturall force of water, which one may believe without contradicting the euidence of any of his senses, yea without any great difficulty in reason. For what great matter is it to believe, that God being omnipotent, at the presence of water washing the body, can inwardly by grace wash the soule? But about the Eucharist they say, that we must firmly and indubitably believe, that that which seemeth bread and wine is not bread & wine, but the body & blood of Christ, so that vnder the forme of bread and wine is giuen vs the blood of our Lord; and though sense suggest the contrary that it is wine, we must abnegate, and not believe our senses herein: Shew one Father (I say) that doth thus affirm of the water of Baptisme, that we must firmly, and indubitably believe the same not to be water in truth, though it be water in shew; and because our sight, feeling, and tast suggest that it is water, that we must *with full Fayth* abnegate and deny this iudgment framed by sense.

[X.] The Minister heere pag. 429. bringeth three triuiall arguments, to prooue the Fathers held the substance of bread to remayne after consecration, which are not worth the answering; yet I will say a word to each of them, not to omit any thing that may seeme substantiall in his Reply.

The first, *The Fathers teach that the creatures of bread and wine remayne, but the abstracted shapes of bread and wine be not Gods creatures, but Popish fancies*. I Answer, the force of this argument doth consist in two lyes, the one imposed vpon the Fathers, the other vpon vs. For first, the Fathers you cite
do

do not say that the Creatures of bread and wine remayne in the Eucharist after consecration, but that the holy Eucharist is made of the Creatures of bread and wine, they being conuerted & turned into the body and bloud of Christ, saying: *Before consecration it is bread, but after Consecration, of bread is made the flesh of Christ.* Ambros. lib. 4. de Sacram. cap. 4. Secondly we say, that the true, solide, and reall quantity of bread, endued with all the true qualityes and naturall propertyes remayne, and not onely abstracted shapes and fancyes, as you maliciously or dreamingly misrelate our Doctrine. Hence true is the saying of Irenaeus (l. 4. c. 34.) that the holy Eucharist is composed of two thinges, the one heauenly, to wit the body of Christ, the other earthly, to wit the quantity of bread endued with the sensible and earthly propertyes thereof.

The second, The Fathers teach, that the signes and elements are present, and haue power to feede, and nourish the body; but Mathematicall bread and wine haue not power no nourish the body, for there is in them only the shadow of grayne and grapes; and Papists may as well say, That paynted bread hath power of feeding. *Answer.* This argument is like the former, grounded on the Ministers false slandering or dreaming misprision of our Doctrine. For we hold that the quantity of bread, endued with the sensible vertues, and qualityes of bread remaynes truly, really, substantially, and not only in a shadow and picture of bread. Now the quantity of bread and wine endued with the actiue qualityes, can please, delight, alter and change the body of the receauer, and be agayne altered and changed by the nutritiue power therof, and so nourish the body, as the Iesuit hath declared in the second Consideration.

The Third, The Fathers affirme, that the elements of the Eucharist, resemble the mysticall vnion betwixt Christ & Christian people, to wit, bread confected of many graynes of wheat, and wine of many grapes; but Popish fictions, and Mathematicall shadowes of grayne and grapes, cannot resemble this mysticall vnion. *Answer.* The Fathers do not say, as you impole vpon them, that the Eucharisticall bread and wine, resemble the mysticall vnion betwixt Christ and Christian people, but the vnion Christians must haue betwixt themselues, that they may be vnited vnto Christ, as the mysticall body to their head. To represent this vnion, the sacred signes must be truly bread and wine, not after consecration, but before. For as no substances be conuerted into the naturall body and bloud of Christ, but such as are made of many graynes and grapes vnited together in one masse, so none can be vnited vnto Christ by grace, and made partakers of his sauing gifts, but such as being many by nature,

nature, are vnited by Charity, concord, and due subordination in one mysticall body, the holy Church. So that not the Eucharisticall signes, but your arguments be fictions and shadowes, without any truth, substance or solidity in them.

[XI.] To the fifth argument, the Minister sayth; *Because this Iesuit produceth no new matter, but only repeateth what we haue formerly confuted; and especially because Reseruatiō concludeth not Transubstantiation, I forbear further examination of the particular Testimonies produced by him.*

Answer. With what forehead could you say, that *this Iesuit* heere produceth no new matter, but **O N E L Y** repeateth what you haue formerly confuted? Might not I with truth say, this is more then *one lye*? For where haue you answered formerly the testimonies of the Fathers here cited by the Iesuit, that hold the Eucharist to remayne the body of Christ out of vse; and that it is to be worshipped and adored as such? Where haue you answered the Confession the Iesuit doth here produce of Protestants, euen of your *Kemnitius* (to whom you here refer vs in your margin,) affirming, Reseruatiō of the Sacrament (which you detest as Idolatry) to haue been the continuall custome of the primitiue Christian Church largely diffused ouer the world, *Antiqua consuetudo latè patens & diu propagata*; thereby granting Christian Antiquity, Vniuersality, and Continuance to stand for vs, agaynst you?

But you say, that Reseruatiō concludes not Transubstantiation. This proueth your shallow insight into these matters, as by these two arguments I shew. First, the Fathers reseruing the Sacrament, shew they held such a *Reall Presence*, as by vertue thereof the body of Christ must of necessity be present so long as the accidents of bread remayne: For they would not haue bound Christians to adore the Sacrament as Christs body, so long as the proper accidents of bread remayne, had they not held, that the same is the body of Christ infallibly, and by diuine Institution, so long as the forelayd accidents remayne. But neyther the Zwinglian presence by figure, nor the Calvinian presence by Fayth, nor the Lutheran presence by Consubstantiation, doth (as themselues teach) of necessity inforce the Sacrament to be the body of Christ so long as the accidents of bread remayne, but only the presence by Transubstantiation hath this nature & force: *Ergo*, the Fathers held neither the Zwinglian, nor the Calvinian, nor the Lutheran Presence, but the Catholicke Transubstantiation.

Secondly, the Fathers as hath been shewed, do perpetually affirmē that

that bread and wine are conuerted, transelemented, changed into the nature and verity of Christs flesh and bloud, so that Protestants haue no thift to auoyde the euidence of this their Christian consent for our Religion agaynst the, but by saying they speake only of *mysticall conuersion*, to wit, of *signification, vse, and operation*, as sayth our Minister pag. 422. lin. 1. But their reseruing the Sacrament, and adoring the same reserued as Christs body, permanently and out of vse, doth conuince, that they mayntayned another conuersion then meere *significatiue of operation and vse*, as is manifest. Ergo, the Fathers by reseruing the Sacramēt shew manifestly, two things. First that they held the Catholike doctrine of substantiall cōuersion: Secondly, that Ministers willingly, & against their conscience expound their sayings as teaching no more but Conuersion, of meere significatiō, vse, & operation.

Agaynst this consent of Fathers Protestants obiect the testimony of *Theodoret (y)* & *Gelasius*, who in playne tearmes affirme that the substance of bread and wine remains in the holy Eucharist, bringing this as an example of the Incarnation, where the natures of God and Man remayne in Christ: *Signa mystica* (sayth Theodoret) *post sanctificationē non recedunt à sua natura*. And Gelasius, *non esse desinit substantia vel natura panis & vini*.

I answer, that these Fathers by the nature of bread and wine, vnderstand the naturall qualityes that flow from the nature and essence of bread and wine (a); for ordinarily and in common speach, the naturall accidents and proprietyes of a thing are tearmed the nature of a thing. Thus we say, to be heauy and fall downward is the nature of the stone, to be hoat and to burne, the nature of the fire, which are but naturall qualityes of stone and fire.

By

(y) Theodoret. Dialog. Inconfusus.

Gelasius de duabus naturis aduersus Eutichet.

(a) By substance also, they vnderstand not the inward substance, but outward corpulency & massines of bread and wine.

(b) *Hom. de nativitat. Salvatoris, in corr. Epiph. p. 3. c. 9.*

(c) These Fathers vnderstood not the inward Nature of bread and wine to remaine, nor the inward substance, because they say, that *the mysticall signes passe by the working of the holy Ghost, into another substance, & yet remaine in the propriety of their nature.* So saith Gelasius; which cannot be vnderstood otherwise then that according to their outward nature and substance they remaine, though in their inward nature and substance they be changed, and passed into the substance of Christs body and blood.

By this, or rather by a more strange manner of speach S. *Theodoret* Bishop of *Ancyra* (b) to explicate agaynst *Nestorius*, and *Eutiches*, the coniunction of two Natures in one Person, by the example of the water that *Moyse*s conuerted into bloud, sayth, That the water was not changed in nature, nor did cease to be water; which in rigour of speach, taking the nature of water for the inward substance thereof, as distinct from the naturall qualityes, is not true. But because water chāged into bloud, remaynes according to some naturall qualityes and propertyes which it hath common with bread, as moisture, liquidnes, & the like, he the better to fit & accomodate the similitude sayth, The water remayned according to the nature, that is, according to some naturall qualityes therof. For these Fathers (c) bring those similitudes to declare the mystery of the Incarnatiō agaynst the Heresy of *Eutiches*, who denied the naturall qualityes & propertyes of the two Natures of God and Man to remayne distinct in the person of Christ. This errorr they reiected by the example of the Eucharist, where the naturall qualityes of bread, remaine together with the body of Christ in the same Sacrament: which naturall qualityes of bread they tearme the nature of bread (as in some sēse they may be tearmed) to the end that the phrase, of two distinct natures remaining, might be common

mon to the mysteries of the Incarnation and Eucharist, and so the similitude seeme more fit and proper. Yet the Fathers know well, that the phrase did not agree to both mysteryes equally in the same sense. And this obscure uttering of his mind is the lesse to be wondered at in *Theodoret*, because he doth professe in that place not to speake plainly, as fearing that some Infidells or Gatechumens were present, to whom the mystery of Transubstantiation was not to be reuealed. *Non oportet* (sayth he) *apertè dicere, est enim verisimile adesse aliquos non initiatos.*

Much lesse cause haue they to stand vpon the wordes of Saint Augustine, (d) *Quod videtur, panis est, quod etiam oculi renū- tiant; quod autem fides postulat, panis est corpus Christi.* For the sense is, that consecrated bread is bread in outward appearance, and the naturall accidences of bread truly remayne as the eye doth witnesse, but inwardly and according to the substance it is not bread, but the body of Christ, as sayth requireth we belieue. And it is to be noted that these wordes are not extant in the workes of S. Augustine, but alleadged by Venerable Bede a follower of Saint Augustines doctrine, and so it is not likely they are to be vnderstood, but as Bede vnderstood the, who sets downe his mind in these words: (e) *The forme of bread is seene, but the substance of bread is not there, nor any other*

(d) *August. serm. ad Infant. apud Bedam in cap. 10.*

(e) *Beda de mysterio missæ apud Thom. Waldens. Tom. 2. c. 8. 2.*

000

bread,

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bread, but only that bread which came downe
from heauen. (*)

(*) The Minister pag.
435. to make a shew of
many Fathers, addeth
vnto Theodoret and Ge-
lasius the testimony of
Bertram, S. Chrysostome
in epist. ad Casarium
Monachum. S. Irenaus,
S. Damascen. Answer.
The booke of Bertram
is of no credit, being
set forth with many
Protestant additions,
as themselves confesse,
and you may see pro-
ued in a Treatise tear-
med *The Plea for the Reall
Presence agaynst Syr Hū-
frey Lynd his Bertrā.* The
Epistle ad Casariū Mo-
nachum is not S. Chry-
sostomes. S. Irenaus his
testimony hath been
already shewed to be
impertinently allead-

*The seeming repugnances this mystery hath with
sense, should incline Christians the sooner to
believe it.* §. 4.

THE former prooffe of Transubstantia-
tion might satisfy, were this myste-
ry not accompanied with many seeming
absurdities & repugnances agaynst sense,
particularly these foure. First, that a body
as big as our Sauours, remayning stil truly
corpulent in it selfe, should be containd
within the cōpasse of a round Hoast scarce
an inch long and broad. Secondly, that a
body so glorious should be combined vnto
corruptible elements, and so made subiect
vnto the indignities and obscenities that
may befall vnto them. Thirdly, that the
body may be in heauen and on earth, in
innumerable places at once. Fourthly, that the

ged. S. Damascen is by you grossely abused, as being brought quite con-
trary to his mind. For when he sayth (l. 4. de fide c. 14.) *As a fiery coale is
wood and fire, so the bread of the holy Communion is not only bread, but bread vnited
to the Diuinity, he meaneth by the bread of the holy Communion, not bread remay-
ning bread, but bread changed into Christ his flesh.* To say that bread re-
mayning bread in substance, is vnited personally vnto the Deity, is impi-
ous; & S. Damascen, in that place, doth most cleerly shew, that he speaketh
of bread changed into flesh. For thus he writeth: *Christ did conioyne his diu-
nity with bread and wine, that so by thinges that are common, and to which we are
vsed, we may attayne to thinges diuine and aboue nature, for verily the body borne
of the Virgin, is a body vnited vnto the Deity, not that his body assumed into heauen
doth agayne descend (in the Eucharist) from heauen, but that bread is selfe, and
wine*

wine are converted into the flesh and blood of God. And a little after: A coale is not only wood, but wood ioyned to fire; so the bread of the holy Communion is not simple bread, but bread vnited vnto the Deity. But the body vnited to the Deity, is not any single nature, but the nature of flesh and the nature of the Deity be conioyned together in it. Thus he, most cleerly shewing, not that the bread of the holy Communion, remaining bread in nature, is vnited to the Deity, to make together with it a personall compound of two natures (it were blasphemy so to thinke) but that bread chaged into Christs flesh, is vnited to the Deity, because the flesh into which it is changed is not meere and only flesh, but also flesh vnited with the Deity. How intolerably is *S. Damascen* falsified by you? Being truly and fully cited how fully doth he teach Transubstantiation? But such is your Religion you must make a shew of the Fathers to be on your side, though you know in conscience they make agaynst you: you must patch together some of their mangled sentences to make a gay fooler-coate for your seely Credents, least they seeme naked.

the substance of bread being couerted into Christs body, the sole accidets remaine by themselues performing the whole office of substance, no lesse then if it were present euen to the nutrition of mans body. These difficultyes so scandalize Protestants that some condemne Trásubstantiation as impossible. yea as (f) absurd, ridiculous, barbarous: Others professe they cannot subdue their vnderstandings to belieue it as a matter of Fayth. To giue full satisfaction in this point, I set downe this proposition that these seeming absurdities should not auert, but rather incline a true Christian mind to belieue this mystery. In prooffe whereof I present vnto your Maiesty these three Considerations. (g)

(f) *Field of the Church*
lib. 3.

(g) The Minister here sayth, that this longe tract about Gods omnipotency is impertinent, because Protestants deny not Gods omnipotency. But this Cauill is refuted in the Censure, *Señ. 3. 4. 3.* where it is shewed that to deny the literal sense of Gods word about the mysteries of our fayth to be possible vnto God, is Infidelity. Now Protestants grant the holy Eucharist to be

be a chiefe mystery of fayth, & Transubstantiation to be the literal sense of Gods word about the same: wherefore this tract about the Diuine omnipotēcy is pertinently brought agaynst them.

The first Consideration.

The first is grounded vpon the supposition of two thinges most certayne. First, that the Primitiue Church preaching vnto Pagans, Iewes, and other Infidells the rest of Christian mysteryes, as the Trinity, the Incarnation, the Resurrection of the body, did most carefully keepe as much as might be from their knowledge the mystery of the Eucharist, yea Catechumens and Nouices were not before Baptisme fully taught or instructed therein. Secondly, the reason moouing the primitiue Church to be carefull in this point was, least Catechumens & Infidells being fully acquainted with the whole mystery, the one should be scandalized, & the other mocke therat. Hence it was accounted such an heynous offence that Christians should discouer vnto Infidels, or dispute about the difficultyes thereof in their presence.

(g) *Concil. Alexand. apud Athanas. Apolog. 2.*

(h) *Epist. Iulij apud Athanas. Apol. 2.*

The Councell (g) of *Alexandria* relating the crimes of Arrians, number this as one of the greatest: *They were not ashamed in publike, and as it were vpon a scaffold to treat of the mysteryes before Catechumens, and (which is worse) before Pagans.* And a little after: *It (h) is not lawfull to publish the mysteryes before them that are not initiated, for feare Pagans out of ignorance mocke, and Catechumens entring into curiosities be scandalized.* And agayne: *Before Catechumens, & (which is more) before Iewes & Pagans blaspheming Christianity they hand-*

handled a question about the body and blood of our Saviour. And to the same purpose Saint Ambrose (i) saith: To declare the Mysteries vnto them that be Catechumens, is no tradition, but prodition, seing by such declarations danger is incurred, least they be diuulged vnto Infidells that will scoffe at them. This supposed, I inferre that the seeming absurdities of the Catholike reall presence, should encourage a true Christian mind to belieue it. For a true Christian desires to belieue, and firmly cleaue vnto the reall Presence that was believed by the primitiue Church. But this was a reall Presence accompanied with many (seeming grosse) absurdities that the Church had no hope to satisfy Infidells therein, or to keep them from blaspheming, but by concealing the mystery from them, and consequently they held the Catholicke, not the Protestant doctrine in this point.

The Protestants (k) doctrine that makes Christs body present spiritually by fayth vnto the deuout receauer, that communicating thinkes sweetly of Christs passion and death, contaynes no mystery to be concealed in respect of the seeming absurdities; yea the Fathers did not feare to declare to Catechumens this Sacrament, so farre as it was commemorative of Christ and his passion, as appears by the treatises of Saint Augustine vpon S. Iohn made before Catechumens; out of which Treatises

(i) Ambros. de myster. initian. c. 1.

(k) The Minister pag. 442. lin. 12. saith, that Protestants hold the elements of bread & wine to remaine, to be instruments of our coniunction by grace vnto God, and that this is a mystery incomprehensible. Answer. First Protestants do not hold the elements of bread and wine to be proper instruments infusing grace into mans soule, but that men are iustified by their faith onely. & that this Sacrament is a meere signe and seale therof. Secodly, though Sacramental influence of grace into the soule be a thinge supernaturall, yet no mystery of extraordinary difficulty

ty to be believed, nor absurd vnto sense. For this is no more the that vpon our eating and drinking of bread and wine in remembrance of Christs body broken, & of his blood shed on the Crosse, God infuse soule-nourishing grace into the worthy receauer. Now, what difficulty to belicue this? or what seeming absurdity therein? This is no greater mystery, then that vpon the washing of the body with the element of water, God inwardly wash the soule with grace. Wherefore, seing Protestants can find in their Eucharist no mystery more hard, & seemingly absurd, then in Baptisme, doubtlesse it is not the mystery of the Primitiue Church concealed from Infidells, in regard of the seeming absurdity and immanity thereof vnto carnall imagination: whereas Baptisme was not concealed to be of that seeming absurdity, nor concealed.

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tises Protestants for their meere commemorative Presence alleadge many sentences to little purpose. For, he there explicates spirituall manducation by fayth, and he excludes the grosse imagination of eating Christs body in his proper shape, tearing it in pieces with the teeth; but denyes not, yea rather insinuates another kind of spirituall manducation, not only by fayth, but by reall sumption, though to conceale the mystery from Catechumens he speaks not so cleerly thereof. Wherefore as the Palm-tree the heauier the weight is that is layd vpon it, the more it riseth vppward, as it were ioying in difficultyes: So a true Catholike Christian feeling in the doctrine of Transubstantiation many seeming absurdities that presse carnall imagination to the ground, groweth thereby more strong to belicue it, imbracing these difficultyes as manifest signes, that this doctrine was believed by the Primitiue Apostolicall Church. On the other side, the Protestants finding the Presence of Christs body by faith to be deuoyd of such difficulties, may by the very lightnes thereof suspect it is not the doctrine which the Fathers concealed from Infidells, as more absurd to humane imagination then any other Mystery of Christian Religion.

The second Consideration.

This consideration is drawne from the quality

quality of the difficultyes objected agaynst this mystery, which be such, as a Christian in honour should neglect them (1). For if it be the part of a prudent & intelligent man, not to permit imagination to preuayle agaynst his reason, what a disgrace is it for a Christian that his fayth should be conquered by these kind of difficultyes? For that the seeming absurdities of this mystery be not in respect of naturall reason, but meerly of imagination, may hence appeare, that some naturall truthe be in a manner as difficill and incredible; which wil be seene, if we compare the foure aboue mentioned difficulties, with the difficulties some truthe, euident in nature, haue.

First, we cannot imagine, that the whole body of Christ can be containd in the cōpasse of a small hoast. But it is not more incredible, that in a thing of small quantity, for example in the winge of a fly, there should be so many parts, as vnfolded and layd togeather would couer the whole face of the world, both of heauen and earth: And yet it is demonstrable in Philosophy, that euen in the wing of a fly, there are so many parts, as broad & long as the wing, though still thynner and thinner, that Almighty God separating and vnfolding the, may therewith couer the whole world. For certayne it is, that some finite number of such parts so separated, each of the as long, and as broad as a flyes winge, would couer the

(1) Vnto this argument, shewing God cā couer the face of the whole world with thinner & thinner parts taken out of a flyes wing, every Puny in our Vniuersities saith the Minister. pag. 448. *can distinguish betwē mathematicall and potentiall diuision of a body, & physycall and actuell; Aristotle him selfe teaching vs, that there is minima Caro, though there be not minimum corpus. Answer.* By this reply you shew your selfe to be not so much as a Puny in Philosophy. For not knowing what you say, you grant vnto your Aduersary as much as he would prone, because you vnderstād not the Philosophicall tearmes you vse. He did not say that the winge of the fly, is *physically or actually* diuided into so many thinne parts, as would couer the world, but only, that it is *diuisible* into so many thinne parts; but you do not deny, but there is so much potential or possible diuision in the flyes winge.

winge. And if the diuision of a flyes winge into so many thinne parts as will couer the world, be *potentiall* and possible, I hope you will not deny but God can make the same *actuall*; except you will say, that there is in the quantity of a flyes winge more potentiality to be deuided, then in God power to deuide, so denying him to be Omnipotent.

Secondly, your coming forth with Aristotles *minima caro, sed non minimum corpus*, doth more & more bewray your Ignorance. For the Philosophicall disputation *de termino paruitatis*, is *de minimo naturali*, whether a thinge homogeneous, that is, whereof euery particle is of the same kind with the whole, as water, fire, flesh, can be so little as it cannot be lesser or thinner by the course of nature; wherein many learned Deuines hold the Negative part, that no flesh is so little, but it may be lesse by the course

the face of the whole world. Certayne also it is that the winge of a fly is stil diuisible into more & more such parts that no finite number of them is assignable, but God may still separate from that winge a greater number without end. Therefore it is certayne, that in the wing of a fly there is so much quantity as is sufficient to couer the face of the whole world both of heauen & earth, if God would but separate and vnfold the same. Is not this secret of Philosophy as incredible to carnall imagination, as the being of Christs body within a small hoast? We that cannot comprehend thinges we see with eyes, and feele with hands, certaynly we shall haue much adoe at the day of Iudgement to iustify our not belieuing any part of Gods word, by reason of the seeming absurdities therof.

Secondly, we cannot imagine the body of Christ to be really combined vnto the consecrated formes, and not to be polluted by such indignities as may happen vnto the formes; yet we haue seene, or may see thinges able to make this not to seeme incredible. For holy men often by prayer so purify their soules, and by contemplation bring their spirits to such an independency of their senses, that neyther bitter meats offend their tast, nor loathsome sentes their smell, nor shrill cryes their hearing; yea burnings & torturings are not perceaued, their spirit being eloynded, through diuine vnpol.

unpolluted affection from the cōtagion of the body, vnto the substance wherof it still remaynes most really vnited. This being so, canot the glorious body of Christ (graced with most diuine ornaments, flowing from the excessiue blisse of the soule, and thereby made spirituall, impassible, & vnsearchable) be really present vnto the formes of consecrated Bread, and yet immune, free, and wholly independent of any contagion or corruption that may happen to the formes, specially the body of Christ not being so strictly and substantially tyed vnto the formes, as the spirit to the body it informeth, but is present vnto them as an Angell assistāt is to the body wherein he worketh; what dishonor can it be to attribute vnto Christs most venerable body this spirituall manner of Angelicall presence, yea rather a participation of the diuine immensity? For as God by his incomprehensible immēfity existes euerywhere no lesse pure in the sinke, then in the sunne, no lesse sweet in the dungehill, then in a garden of odoriferous floures: So the body of Christ by supernatural participation of his diuine presence, is really vpon earth in things visible inuisible, in thinges hurtfull impassible, in thinges noysome inuiolable, in things impure immaculable, to his friends that receaue him with loue most sweet and comfortable, and ouerflowing in graces; but to the vnworthy receauer present in a

course of nature. But in respect of the Diuine power, no Christian Philosopher doth hold there is *minima caro*, flesh so litle and thine, that God can not make the same lesser and thinner without end, and so with a flyes wing couer the world. And whereas you iestingly require you may haue respite not to belieue Transubstantiation, vntill this vast worlds Capcase be made of a flyes wing; you may haue your desire, so you cā be contēt the meane tyme, to vndergoe the punishment they must endure, who will vndertake to comprehend the Omnipotency of God within the CAP- CASE of their idle brayne.

manner dead & senseles, as if he were not there at all. And as he that receiues into his armes a body, wherein the spirit absorpt in contemplation, neyther feeling nor felt, lyeth inclosed, may be sayd to imbrace the body without the spirit, which is in that body insensible, and as good as if it were not there: So they that receaue vnworthily, are sometymes sayd by the Fathers (m), to receyue the Sacrament without the body of Christ, because though the body of Christ be really in the Sacrament they receaue, yet he is there in a dead manner in regard of them, as if he were not there at all, because he stirres not vp heauenly affections in them, nor makes them feeble the workings of his grace, & loue.

Thirdly, we cannot imagine the same body can be in many places together at the same tyme, it is true; but as hardly can we imagine the soule to be in the head and in the feet of a man, one & the same, without diuision in it selfe; or, an Angell to be in two Townes of the Countrey wherof he is President, as farre distant one from the other, as Yorke from London. Also who can conceaue God who is infinitely one & indiuisible, to be both in heauen, and on earth at once? Of which incomprehensible manner of presence *Saint Augustine* sayth (n): *Miratur hoc mens humana, & quia non capit, fortasse non credit.* What meruayle that imagination fayles vs to apprehend the multi-

(m) *August. tract. 26. in Ioan. & 25. Ceteri Apostoli manducauerunt panem Dominum, Iudas autem panem Domini.*

(n) *August. ep. 3. ad Volusian.*

multiplied Presence of Christs body in the Sacrament, which is spirituall, Angelicall, and supernaturall, comparable with the diuine, that S. Gregory Nissen (a) stickes not to say: *Sicut Diuinitas replet mundum, & tamen una est, ita innumerabilibus locis offertur, & tamen unum corpus est?* The body of Christ being glorious, is for operation as swift and agill as any thought, but a mans thought is so quicke, that one may be by thought in two disioyned places at once, for example in London, & at Rome. Some Deuines (p) giue such agility to Angells, that they can place themselues substantially where they please by a thought, & thinke that as their thoughts, so likewise their substances are so independent of corporall state, that they can be naturally in two distinct places, without being in the spaces interiacent. But the agility of Christs glorious body is more excellent and perfect as being supernaturall, then the naturall agility of Angells, yea then of thoughts; why then should we make any doubt, but he may be in disioyned different places at once?

Fourthly, we find difficulty to conceaue, that accidents existing separated from any substance, can performe the office of substance euen to the nourishment of mans body: but we should perchance find as much difficulty to belieue, that of a little Kernell of an apple a great Tree may be

P p p 2

made,

(o) Greg. Nissen in orat. de Pasch.

(p) Caiet. 1. p. q. 52. art.

2.

Ferrar. 3. contra Gent. ca.

65.

Marfil. in 2. q. 2. ar. 2.

Dionys. Cister. in 2. dist.

6. q. 1. art. 1. conclus. 6.

(*) The Minister heere laboureth to shew a difference betwixt the wonders of Nature, & the Miracles of the holy Eucharist, which is impertinent. For the Answerer doth not intend, that there is the same kind of strāgenes in both, but argueth, That seing in Nature such incomprehensible thinges be found, we ought not to deny the litterall sense of Gods Word, for any difficultyes that may occurre.

made, and nourished by the force and vigour proceeding from the same, did we not see by dayly experience the same to be true? That ashes may be made glasse; that stones in the stomake of a Doue; yron in the belly of an Ostridge be turned into flesh; that of a rotten barke of a tree falling into the water, should be bred & produced a perfect bird to me seemes more incredible, then that God should make the accidents of bread separated from their substance to nourish mans body (*). For the dead barke of a tree may seeme to haue no more efficacy of it selfe to produce a liuing creature, specially so perfect a bird as a Barnacle, then haue the accidents of bread to feed & breed the flesh of a liuing man: yea many Philosophers teach, & in my iudgement conuince, that in substantiall generations where no cause coequall in perfection to the effect produced is present, God by the secret operation of his power, supplyes the deficiency of naturall causes; Why then should any man so much mislike our doctrine, that, in this mystery, where the substance of bread is wanting, God by the secret operation of his power, supplyes the defect thereof; seing by the opinion of many learned Philosophers, his Prouidence by the like secret special working, doth ordinarily, dayly, and houely supply the manifold defects of substantiall secondary agents. Neyther is the manner how God can

can doe this, difficill to explicate. For he may enable the quātity of bread to receaue and sustayne the working of mans nutritiue power, & when in that quantity there is the last accidentall disposition to the forme of flesh, he can secretly produce againe *materia primā*, that was of the bread, and combine the same with the prepared quantity, & the substantiall forme of flesh; what reason is there, why God may not do this, yea do it sooner then we speake it?

Wherefore the seeming absurdities of this mystery, being (as I haue shewed) meerly imaginary, and not like those agaynst the Trinity, and the Incarnation, wherein not so much imagination as reason findes difficulty; it is the part not only of sincere Christian Fayth, but also of a cleere excellent wit, to contemne them, & not to permit wandering vnruely fancy destitute of reason, to controule our beliefe about the (*) literal sense of Christs words so many wayes by the grauest testimonies of Antiquity recommended vnto vs.

The third Consideration.

Thirdly, to make Christians incline to belieue this mystery so difficill to carnall Imagination, this Consideration may be very potent, to wit, that in believing the same on the one side there may be great merit and excellent Fayth, if it be a truth,

PPP 3

and

(*) The Minister here pag. 454. rayles lustily, saying: That the Romists presumptuously forming Chimera's and Idols in the forge of their own deceaued brest, deserue to be fed only with accidents, as the birds that pecked at paynted grapes. All which is both blasphemous & simple: for what more impious then to tearme the literal sense of Gods word concerning the misteries of faith, such as our doctrine about the same is cōfessed to be, a Chimera and Idol, framed in the forge of a deceaued brest? What more seely, then to thinke the Protestants Sacrament, being a figure of Christs body, & in substance but bread, a more substantiall food of the soule, then the Catholickes, which is in shape & shew bread, in essence & substance the pretious flesh of the Sauour? Be not Protestants rather the birds that peck at the picture figure, & shape of their soules food? Is not the soule better fed with the

the litterall, playne,
& substantiue sense of
Gods word, the by the
figuratiue comments of
men?

(q) The Minister here
contradicting himselfe
sayth, that Trāsubstan-
tiation is not inuolued
in the litterall sense of
Gods word. And fur-
ther, that the same was
neuer defined in Gene-
rall Councells. For as
the Ariās would allow
no Councell to be law
full which condemned
Arius, so with these mē
no Councell is lawfull
vpon which Iohn Cal-
uin will not bestow
his Blessing. Other-
wise, why should not
the Lateran Councell
vnder Innocent the
third, and the second
Councell of Nice cele-
brated aboue eight hū-
dred years agōe, where
the substātiue reall pre-
sence is defined, and the
figuratiue condemned,
be lawfull & general, in
which both the Latin,
and Grecian Church
did concur to define?

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and on the other side, though (which is im-
possible) it should be false, yet in believing
it, we shall not fall into any damnable er-
rour. For although we suppose this vn-
possible case, yet what can be layd to our
charge which we may not defend, and iu-
stify by all the rules of equity and reason? If
we be accused, that we tooke bread to be
the body of Christ, adoring the same as
God, so committing Idolatry, we may de-
fend, that both for soule and body we are
innocent heerin. For seing the body is not
made guilty but by a guilty mind, euen our
body may plead not guilty, seing our mind,
our thoughts, our deuotiō were totally re-
ferred vnto Christ, whom we truly appre-
hend by faith, as veyled with the accidents
of bread, and so may repell the reproach of
ἡετολατρία, bread-worshippers, with saying,

— *Quæ vovuit mens est, panī nil vovimus illā.*

Neyther did we believe that the bread
was changed into Christs body vpo slight
reasons, or mooued by the fancies of our
own head, but contrary to our fancies, out
of reuerence to the (q) expresse wordes of
Christ, *This is my body*: A sense declared by
most ancient Fathers, defined by many Ge-
nerall Councels, deliuered by full consent
of our Ancestours, so practised in the
Church for many ages, without any
knowne beginning; Finally, confirmed
with the most credible & cōstant report of

innumerable (r) most euident miracles. Can a Christian belieue any point of religion vpon surer grounds? And if God at the day of Iudgement will condemne none, but such as liuing in this world, wronged him in his honour; why should Catholikes feare any hard sentence in respect of their propt credulity of Transubstantiation, that is, of Gods word takē in the playne proper sense? Is it any iniury to his verity, that they deny their senses, correct their imaginatiōs, reforme their discourses, abnegate their iudgments, rather then not to belieue what to them seemeth his word? Is it iniury to his power to be perswaded that he can doe things incomprehēfible without number? put the same body in innumerable places at once? make a body occupy no place, & yet remayne a quantitatiue substance in it selfe? Is it iniury to his charity to thinke, that loue vnto men makes him vnite himselfe really, and substantially with them, & to be (as it werc) incarnate anew in euery particular faythfull man, entring really into their bodyes, to signify efficaciously his inward cōiunction by spirit vnto their soules? Finally, is it any iniury to his wisdom to belieue, that to satisfy on the one side the will of his Father, that would haue him euer in heauen sitting at his right hād; on the other side, the ardency of his owne affection vnto men, desiring to be perpetually with them, he inuented a manner how
still

(r) The Minister sayth, that *these Miracles be but the lyes of Fryars*, which he proues by a iest that was rife in the mouth of Wickliffits, *Est Frater, Ergo mendax*. Answer. The miracles done in prooffe of the Corporall and substantiall permanent presence of Christs body in the Eucharist, are related by most auncient Fathers and writers, of which many whole Townes, Cittyes, and Countreyes haue been eye witnesses, as it were madnes to questiō the. These may be read in *Ioannes Garetius*, who hath gathered them together, as also in *Iudocus Coccius*. The Prouerbe He is Fryar, Ergo a lyar, is true of such Fryars as *Martin Luther, Bucer, Peter Martyr, Fryar Barnes*, and the like founders and pillars of the fifth Gospell. And if the matter be looked into without passiō, this inference, *Est Minister, Ergo mendax*, will seeme more iustificable; euen in *Caluins* iudgement, who sayth, that most of them
that

that shew most zeale,
are full of falshood, fraud,
& lying. Hierem Zanchi-
us a famous Protestāt in
the Preface of his booke
contra Arianum Anonymū,
saith of Ministers; That
euen they who are re-
named Pillars of the
Ghospell, are for the
most part impudēt ly-
ing companions, that
out-face the truth eue-
ry way; thereupon ex-
clayming, *O Tempora! O
Mores!*

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still remaining glorious in heauē, he might
also be continually on earth with his
Church; secretly, not to take from them
the merit of Fayth, yet to affoord full sa-
tisfaction to his owne loue; really, by con-
tinuall personall presence, and most in-
time coniunction with them?

On the other side, it imports them that
thinke Transubstantiation impossible; or
that God cannot put the same body in dif-
ferent places at once, to consider, if they
erre (easy it is for men to erre that with the
compasse of their vnderstanding measure
the power of God) how dangerous & in-
excusable their error will prooue, when
they shalbe called to giue vnto their omni-
potent maker a finall account, particularly
of this doctrine, so much derogating from
him? Let them thinke how they will an-
were if God lay to their charge the neglect
of that most prudent & reasonable aduise
which S. Chrysostome [*Homil. 83. in Mat.*]
giues: Let vs belieue God, (sayth he) let
vs not resist his word, though the same
seeme absurd vnto our cogitation & sense,
for his speach doth surpasse our reason and
sense, his words cannot deceaue vs, but our
senses be deceaued easily and often. How
will they reply, if they be pressed with the
interrogatory which S. Cyrill *l. 12. in Ioan.*
makes vnto such vnbelieuers: *If thou couldst
not comprehend the diuine operation of God, why
didst thou not accuse the imbecillity of mans*
wis

[Communion in one kind.] VII. Point. 305
wit, rather then the omnipotency of God? Or
how (disputing & proposing so many Ar-
guments agaynst Gods power, reiecting or
questioning the same, because they could
not vnderstand it) neuer called they to
mynd the saying (s) of Saint Augustine:
*Ecce quibus argumentis Diuina omnipotentia
humana contradicit infirmitas, quam possidet
vanitas?*

THE SEAVENTH POINT.

Communion () vnder one
kind: & the abetting of it
by Concomitancie.*

O V R most Excellent Maiesty in
the proposition of this Contro-
uersy shews your deep insight in-
to Theologicall difficultyes, per-
ceauing the mayne ground whereon the
Catholike opinion of the lawfulness of cō-
munion vnder one kind standeth, to wit,
Concomitancy, which being graunted,
Communion vnder one kind is iustified.

The Christs Sacrifice on the
Crosse by the effusion
of his bloud. But the Eucharist, as a Sacramēt, is entyre in one only kind,
to wit, vnder the forme of bread, because the forme of bread only doth re-
present, contayne, and exhibite the true body of our Lord, which is a full
and all-sufficient food to nourish the soule vnto eternall life, as sayth our
Saviour.

(s) August. lib. 12. de Ci-
uit. c. 11.

(*) Note, that the holy
Eucharist is both a Sa-
crifice, and a Sacrament.
A Sacrifice as offered
vnto God for thansgi-
uing, and remission of
sinnes. A Sacrament as
receaued by mē for the
foode & sanctification
of their soules. It is a
Sacrifice, because a li-
uely and expresse re-
presentation of Christs
bloudy Sacrifice on the
Crosse. It is a Sacramēt,
because representing, &
exhibiting Christ Ie-
sus, as the full, and all-
sufficient foode of the
soule. Héce the Eucha-
rist, as a Sacrifice is not
entyre in the sole o-
blatiō vnder the forme
of bread, without obla-
tion in the forme of
wine, because the obla-
tion in the forme of
bread without wine,
doth not expressely
& distinctly represent
Christs Sacrifice on the
Crosse by the effusion

Saujour: *He that eateth this bread liueth for euer. Ioan. 6. 59.* By this the Ministers Caulling pag. 460. & 461. and throughout this whole Controuerſy, is answered; for he only proues (at the moſt) that the Eucharift as a Sacrifice, is not entyre in one kind.

(t) The Miniſter pag. 460. ſayth, *The bloud of Chriſt cannot properly be ſayd to be in his body by Concomitancy, (for then it were acciðetally therein) but as a part in the whole.*

Answer. We do not ſay, bloud is accidental-ly in the body of Chriſt or by concomitancy, but that it is by concomitancy in the ſame place with the body. As the ſoule is not by concomitancy in the body of a liuing man, but as a part in the whole, yet as Philoſophy teacheth *Mouetur per accidens cum corpore*, it is moued, and remoued accidentally, and by concomitancy with the body; You muſt then diſtinguiſh, To be in the body, frõ To be in the ſame place with the body. The ſoule is in the body by direct ſubſtãtiãl vñion therwith, but in the place of the body the ſoule

The doctrine of Concomitancy proued. §. 1.

THE doctrine of Concomitancy is, that vnder the forme of bread, not only the body of Chriſt, but alſo his pretious bloud and bleſſed ſoule are truly, and really conteyned; the body directly and by vertue of the wordes of conſecration, the bloud and the ſoule conſequently. For being conteined within the body of Chriſt, they muſt needs concomitate, that is, follow the body in what place ſoeuer the ſame be (t). Neyther can any that acknowledgeth the Reall preſence, deny this Concomitancy without falling into many abſurdities, as I proue by three Arguments.

Fiſt, he that acknowledgeth the Reall preſence of Chriſts ſacred Body vnder the forme of bread, and denyes Concomitancy, doth in his beliefe ſeparate the bloud, & ſoule of Chriſt from his body: But to ſeparate eyther Chriſts Diuinity from his Humanity, or ſoule frõ his body, or his bloud from his fleſh, is vnlawfull. For ſuch a belieuer doth diſſolue and deſtroy Chriſt Ieſus, and ſo is one of the number of them that *Saint Iohn* condemneth, *Omnis ſpiritus qui ſoluit Ieſum non eſt ex Deo, & hic eſt Anti-chriſtus*

christus (u). And this Argument hath greatest force in their opinion, who shall think that Christ leaues heauen for the tyme, & comes downe really according to his body and bloud; for how can the body of Christ come downe from heauen without bloud and soule, vnles he come down dead? And so Christ should be not only mystically & figuratiuely, but truly & really massacred in the Sacrament, and the Eucharist be a bloody sacrifice, and not incruent, as the Fathers tearme it.

Secondly, the Priest in the person of Christ who is glorious in heauen, or rather Christ being glorious in heauen, by the mouth of the Priest, sayth, *This is my body*: but a body deuoyd of bloud without soule, and consequently dead and senselesse, is not the body of Christ as he is now glorious in heauen, which hath bloud in the veines, and is informed and glorified by a most excellent soule. Therefore Christ glorious in heauen cannot say truly, that a body voyd of bloud sense and soule is his body, but soule, life, and bloud must needs follow, and concomitate his body where-soeuer it be.

Thirdly, if vnder the forme of bread were only the body of Christ, and his soule and bloud were not by Concomitancy there, the Communicants should receaue the body of Christ, but not truly Christ, as our Aduersaryes graunt; *Caluin* specially

Qq q 2

say-

soule is not directly, but by concomitancy, in regard of her coniunction with the body, which is directly in place. In this maner the soule, and bloud of Christs be directly and substantially in his body, yet only by concomitancy in the Sacrament vnder the forme of bread, where the body only is directly by vertue of the words. In this sense also the Deity is in the Sacrament by Concomitancy. For the Deity is not expressly signified to be in the Sacrament by vertue of the words, which only affirme *Christ his body* to be present; yet is the Deity present vnto, and vnited with the body present by the vertue of the word. Héce the Deity is present by Cōcomitancy, so that though otherwise it were not present, yet should it be heere present by Concomitancy, because inseparably ioyned with a thing that is present.

(u) 1. Ioan. 4. 3.

(x) *Caluin l. 4. Instit. c. 7. n. 35.*

(y) *Ibidem n. 74.*

(z) *Ambros. l. de ijs qui init. In illo Sacramen- to Christus est.*

(a) *Hilarius l. 8. de Trinit. Nos verè verbum car- nem cibo Dominico sumimus.*

(b) *Cyrill. Alexand. l. 4. in Ioan. c. 15. Per hanc be- nedictionē mysterij ip- sum filium Dei suscipi- mus.*

(c) *Cyrill. Hieros. Catech. 5. mystag.*

(d) *Chrysost. homil. 83. in cap. 26. Matth. & hom. 24. in 1. ad Cor.*

saying; (x) *Quis sanus & sobrius, Christi Cor- pus Christum esse sibi persuadeat?* And againe:

(y) *Ne fando quidem auditum est corpus Chri- sti aut sanguinem, Deum & hominem appellari.*

But (z) Fathers affirme most cōstantly that not only the body of Christ, but also Christ

(a) himselfe is in the Sacrament; That we take in the *Dominicall refection*, the Word made flesh; That (b) by the consecration of the mysteriyes we receaue the very Son of God; That

(c) vnder the forme of bread we lodge within vs the *soueraigne King*; & that (d) we see Christ, feele Christ, eat Christ, *non regium puerum, sed ipsum vnigenitum Dei Filium*. An hundred

other places might be brought where the Fathers call the consecrated bread Christ, & consequently they did not thinke there was the meere body without bloud and soule, seing, as *Caluin* doth confesse, *It is an absurd manner of speach to tearme Christ the meere body of Christ: And such a forme of speach was neuer heard of hitherto in the world. Ergo, Concomitancy, that is, Christs reall & entyre body, soule, flesh, bloud to be vnder the forme of bread, was acknowledged by the Fathers. (*)*

This principle supposed, which is no lesse certayne then the true real presence, I inferre the lawfulness of Communion vnder one kind (to wit vnder the sole forme of bread) by this Argument. If communion vnder one kind be not agaynst the substance eyther of Christs institution, or of

(*) The Minister pag. 462. proposeth this argument agaynst Conco- mitan-

his Sacrament, or his precept, or of the practise of the primitive Church, it is lawfull, iustificable, & for iust reasons may be commanded by the Church. This proposition is true: because there neyther are other causes of dislike that may not be reduced to these foure; neyther doth Christs Institution, or Precept, or the Primitive practise binde vs to keep them, further then in substance, the accidentall circumstances of institutions, Sacraments, precepts, primitive Customes being variable according to the variable disposition of thinges vnto which the Church militant in this life is subiect. Now I assume, Concomitancy being supposed, it may be made euident that Communion vnder one kind is not agaynst the substance eyther of Christs institution, or of the Sacrament, or of his precept, or of the primitive practise. For the substance of these foure obligations is one & the same, to wit, that we be truly & really partakers

mitancy, which he thin-
kes to be so stronge and
glorious, as he sets the
same in a distinct let-
ter, & ech proposition
in a distinct line, to call
the eye of the Reader
vpon it.

*Whatsoever is receaued
in the Sacrament was be-
fore offered to God on the
Crosse. But the body of
Christ hauing soule and
bloud in it by Concomitan-
cy was not offered to God
vpon the Crosse. Ergo, at
this day soule and bloud be
not in the body of Christ by
Concomitancy &c.*

I answered. This argu-
ment serues as a myr-
rour, wherein Lear-
ned men may see and
admire our Ministers
want both of *Philosophy*,
of the *and Logicke*. His want
of *Philosophy* in not

distinguishing the being by *Concomitancy* in the body, from being by *Concomitancy* in the place where the body is. The body of Christ neyther on the Crosse, nor in the Eucharist hath soule & bloud in it, and vnited with it by *Concomitancy*, yet the body of Christ not only in the Sacrament, but also on the Crosse had soule and bloud present with it by *Concomitancy*, or consequence. For the soule being substantially vnited with the body, and bloud contayned within the body, they were consequently inforced to be together with the body in the same place on the Crosse.

Hence the Ministers argument is turned agaynst himselfe : *That*

body is receaued in the Eucharist, which was offered to God on the Crosse; but Christs body hauing soule and bloud in the same place with it by Concomitancy, was offered to God on the Crosse. Ergo, the body of Christ hauing soule in the same place with it by Concomitancy, is in the Sacrament.

His ignorance in Logicke is likewise very specious and notable, to present vnto the world, with so great solemnity, an idle Sophisme, and Fallacy, tearmed by the Logitians, *Figura dictionis*. Of which fallacy one kind is, when from the *substantiall* word one argueth vnto the *accidental*. As for example, this Sophisme: What meate soeuer thou didst buy in the market, thou dost eate at dinner: but thou didst buy raw flesh in the market: Ergo, thou dost eate raw flesh at dinner. And this likewise: What fingers soeuer thou hadst being a Childe, thou hast now being a man: thou hadst little fingers being a Child: Ergo, thou hast little fingers now being a man. Iust of the same frame & fashon is our Ministers argument. What soeuer is receaued in the Sacrament was offered on the Crosse: A body that had not blood in it by Concomitancy, was offered on the Crosse: Ergo, a body not hauing blood in it by Concomitancy is receaued in the Sacrament. If this forme be good, one may proue that we do not now receaue the body of Christ risen from death. Whatsoeuer is receaued in the Sacrament was offered on the Crosse: A body hauing soule and blood in it by vertue of resurrection from death to life, was not offered on the Crosse: Ergo, a body risen from death, or hauing soule and blood in it by vertue of resurrection from death, is not receaued in the Sacrament. Here your Ladyes may see with what Baberyes you delude their Ignorance arguing from the Substantiall vnto the Accidental tearme. For though Christs body receaued in the Sacrament be the same that was offered on the Crosse in respect of *substance*, it doth not follow that therefore it is the same also in respect of *accidents*, qualityes, and circumstances. Hence his body may now haue blood and soule by Concomitancy with it in the Sacrament, though it had not had blood & soule by Concomitancy with it on the Crosse.

(e) The Minister p. 467.
saith: Though Concomitancy be granted, yet Communion in one kind, is not iustified, because the blood by
Con-

of the body and bloud of our Sauour, which is (e) fully done by Communion vnder one kind, as I will shew in the foure consequent Sections.

Communion under one kind not agaynst the substance of the Institution of Christ. §. 2.

DIVINE Institution is an action of God, whereby he giues Being vnto things, with reference vnto some speciall end. This end is twofold, the one corporall and temporall for which God hath instituted agreeable and conuenient meanes. That men may be borne into this world, he did institute marriage: and for maintenance of the sayd life being had, he ordained many sorts of meate. The other end is spirituall, for which God hath instituted Sacraments; as, for the first obtayning of grace and spirituall life, the Sacraments of Baptisme & Pennance; for the preserving of grace & increasing therein, particularly the Sacrament of the Eucharist.

That a man be bound to vse the Institution of God, two things are required. First that the end thereof be necessary, and he bound to endeauour the attayning therof. Hence it is that though marriage be the institution of God appointed to propagate mankind; yet euery man is not bound to marry, because he is not bound to propagate mankind, when there be others that do abundantly comply with that duty to which mankind is in generall bound, *Multiplicamini, & replete terram* [Gen. 1.18.] Secondly, where the end of the institution is such

Concomitancy is receaued in the veines of the body, not as shed out of the veynes: But people must receaue the blood of Christ represented as shed, which is not done, but by receauing the Cuppe. Answered. The essence of the Eucharist as it is a Sacrifice, is to represent the effusion of our Lords blood, & so can not be entyre in one kind. But the essence of the Eucharist as a Sacrament is to represent the body and blood of our Lord, as the foode of the soule. But in eyther kind, the body and blood to be sufficient food of the soule, the Iesuit prooueth: so that people be not bound so receaue the blood represented distinctly, and expressely as shed, but only the Priest that doth sacrifice.

(f) The Minister not being able to refell, what the Iesuit heere sayth, That because Christ did Inſtitute the Sacramēt in both kinds for the reſectiō of ſouls, it doth not follow that mē are bound by force of this Inſtitution, to receaue in both kinds, as men are not bound to eate both fruite and fleſh, though God did inſtitute both, for the maintenance of mans life: Not being, I ſay, able ſo refell this, he laboureth to proue, that Cōmuniō in one kind is agaynſt the ſubſtance of the Sacramēt: which is impertinent in this place, that controuerſy being handled in the next Paragraffe; and what the Miniſter here ſaith is there answered, as in the proper place.

ſuch as euery man muſt endeauour the at-
teyning thereof, to the end that a man be
bound to vſe that inſtitution, it is further
required, that the thing inſtituted be neceſ-
ſary for atteyning of that end. For if there
be other meanes ordeined ſufficient for the
atteyning of that end, a man is not bound
to vſe ſuch particular diuine inſtitutions.
For example, man is bound to mainteyne
his corporall life ſo long as Nature will
permit, and to this end God created varie-
ty of fruites, yet no man is bound by diuine
inſtitution to eate fruits, there being o-
ther meanes inſtituted for the maintenāce
of life (f).

Applying this to our purpoſe, It is appa-
rent, that by the force of diuine inſtitution
no man is bound to vſe Communion vn-
der both kindes. For though the end why
Chriſt did inſtitute the Sacrament in both
kinds be neceſſary, and all muſt endeauour
the atteyning thereunto, to wit, maynte-
nance, and increaſe of grace the life of the
ſoule, yet there be other meanes by which
we may atteyne to this end. Whence it is,
that learned Deuines hold that the Sacra-
ment of the Eucharift, is not *neceſſarium, ne-
ceſſitate mediij* (as they ſpeake) that is, the
vſe thereof is not a neceſſary meanes for
the maintenance of ſpirituall life, but a mā
wanting meanes of ſacred Communion
may by other meanes preſerue himſelfe in
the ſtate of grace. And though we ſhould
ſup

suppose that actuall communion were a necessary meanes to preserve spiritual life, yet communion vnder one kind is abundantly sufficient thereunto. For the Sacrament in the sole forme of bread, conteyning the Authour and fountayne of life, whole & entyre according to body, soule, bloud, and his infinite person, is abundantly sufficient for the refection of the soule, yea no lesse sufficient then Communion vnder both kindes. For this one kind conteyneth within it nothing lesse then what is conteyned in both, & Christ promiseth life to sole manducation (g): *Qui manducat me, & ipse vivit propter me*; And vnto the sole reception of his body vnder the forme of bread (h): *Panis quem ego dabo caro mea est pro mundi vita, & qui manducat hunc panem vivet in aeternum*. If the tree of life in the midst of Paradise (i), if the Manna (k) of the Iewes, the bread of Angels did suffice to nourish the body without drinke, why should any deny this soule-nourishing sufficiency vnto the sole body of Christ, were the same alone in the bread, but specially, being there conioined with his soule & his most precious bloud?

Hence it is apparent, that without any iust cause some Protestants inueigh against the Councell of Constance, as professing to cōtradict the precept of Christ, because it decreed *sess. 13.* That the Sacrament may be lawfully giuen vnder one kind, (l) *Non*

(g) *Ioan. 6. v. 58.*

(h) *Ibid. v. 55. & 59.*

(i) *Gen. 2. 9.*

(k) *Exod. 16. 15.*

(l) The Minister here spendeth two pages in rayling agaynst the Coun-

Council of Constance, but hath not one word of reason in his discourse. He supposeth without prooffe, what the Iesuit hath by many reasons refelled, that Christ commanded Communion in both kindes, and that the Iesuits distinction of Institution from Precept is *ulcerous*, & a *playster of figge leaues* and the like words. He sayth also that *Christs Institution is a virtuall precept*: which is true, in respect of thinges pertaining to the substance of the Sacramēt; but both kindes be not of the substance of the Sacrament, as the Iesuit in the next Paragraffe, doth demonstrate.

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obstante quod Christus in utraq; specie illud instituerit, & Apostolis administraverit: Notwithstanding Christs institution, and administration thereof in both kindes to his disciples. This their bitternes proceeds from zeale without knowledge, not distinguishing the Institution of God, from his Precept, which are very distinct. For the precept of both kinds (if Christ gaue any) doth bind, whether both kinds be necessary for the maintenance of mans soule in grace or no: but the Institution of both kindes for the maintenance of spirituall life, doth not bind further then the thing instituted, to wit, Cōmunion vnder both kindes is necessary for the mainteyning of spirituall life; for which end one kind being sufficient, as I haue shewed, Christs institution of both kindes doth not inforce the vse of both. If God should haue commanded, the vse both of meate and drinke to euery man, then euery man should be bound not only to eate, but also to drinke, thogh he had no necessity therof: but now, seeing God hath not giuen such a precept, a man that can liue by meate without euer drinking, is not bound to drinke, *non obstante*, that God did institute both eating & drinking, for the preservation of life in euery man.

Com-

Communion under one kind, not agaynst the substance of the Sacrament. §. 3.

A Sacrament of the new Testament being a visible efficacious signe of invisible grace, foure thinges are necessary to concurre to the substantiall constitution thereof, which I wil set downe in order, & togeather shew that they are all found in the Sacrament of the Eucharist, giuen vnder one kinde (m).

First, there is required some Element that is, a visible & sensible thing or action without which no Sacrament can subsist, tearmed by Deuines *Materia Sacramenti*. This substantiall part is not wanting in the Sacrament giuen in one kind, in which there is consecrated bread visible and sensible in the accidents thereof, and manducation, an action also visible and apparent to sense.

The second thing required to the substance of the Sacramēt, is *Verbum*, the word, that is, a forme of speach shewing the diuine and supernatuall purpose vnto which the element is consecrated. Neyther is that part wanting in the Sacrament giuen vnder one kind, which is consecrated by the wordes of Christ, *This is my body*, and the Theologicall principle taken out of Saint Augustin verified, *accedit verbum ad elementum, & fit Sacramentum*.

The third thing is Signification, euery

Rrr 2

Sacra-

(m) The Minister pag. 476. saith, this quadripart argumēt is Sophisticall, as if the resuit should argue thus: Head, breast, backe, leggs and armes are not of the substance of human nature. Ergo, a man without legs and armes is a perfect man, according to the first creation of mā-kind. I need add no more, but smile. Answer. You smile when you should rather blush for shame, in not hauing so much iudgment as to conceyue your aduersaryes cōuincing argument. For he doth not dispute as you faygne, but in this sort. As he that hath soule and body, with members & organs for all the ends and functions of man, is a perfect and entiere man; so the Sacrament in one kind, if it haue matter and forme sufficient for all the ends & functions of the Sacrament, is a full & entyre Sacrament. But such is the Sacrament in one kind, as he doth largely proue, descending vnto the

the particular ends. Is this a discourse to be smiled at, or answered by laughing?

(n) The Minister very often (though out of place as pag. 470. li. 20. & pa. 442.) objects. If *Communion in both kinds*, be not of the substance of the Sacrament, why should *Communion in bread, or wine* be of the substance of the Sacrament? Why may not *Communion in Cheese* be truly a Sacrament, as well as *Communion in one kind*?

Answered. First diuers Protestants namely *Beza* and *Caluin* (see *Beza* epist. 2. & epist. 25.) teach, that though Christ did institute the Sacrament in bread and wine, yet in case that bread and wine be wanting, one may vse some other proportionable Element, as Cheese and Beere. Might you not imploy your talent in rayling vpon these men, better then on the Councell of Constance?

Secondly, The Protestants allowing of Cheese in lieu of Bread, and beere in lieu of wine, is to change the substance of the Element, wherein Christ did institute the Sacrament, and consequently to change the substance of the Institution and Sacrament, bringing in an Institution and Sacrament of another substance. But to receaue the Sacrament in the kind of bread without wine, is not to change the substance of the Element, but only (whereas the Sacrament for more complete signification was instituted in two elements, as for the same reason it was instituted after supper) to vse the one element without the other, the whole nature of the Sacrament sufficient for all the functions thereof, being found in one kind, as the Iesuit doth heere demonstrate.

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Sacrament signifying some diuine effect of grace, which God worketh by the application therof, and the sensible signe euen by nature hath, as Saint *Augustine* [Epist. 23.] noteth, some proportion, & analogy to signify that diuine effect which to produce, it is assumed by Gods omnipotency as an instrument. This sacred signification which the holy Eucharist hath, is of three kinds, and all three are found in the Sacrament giuen vnder one kind. First this Sacrament is a signe of spirituall food for the nourishment, and refection of the Soule, which signification is manifestly found in *Communion* vnder one (n) kind. For the Eucharist doth signify this effect of spirituall nutrition, because it is a signe of Christ, the bread of life, the food of Angells, the fountayne

[Communion in one kind] VII. Point. 317
rayne of grace; but by the sole forme of
bread Christ is signified, as present accor-
ding to his most Sacred body, and conse-
quently as most sufficient to feed and re-
fresh the soule.

Another signification of this Sacra-
ment, is vnion and coniunction betweene
the faythful, as being members of the same
body wherof Christ is head, & fellow-mē-
bers one with another, as S. Paul declares
[Rom. 12. 4.] which coniunction the Sacra-
mēt in the forme of bread doth signify. For
bread being a compound of many graynes
of wheate massed together in one loafe, &
also made of floure and water mingled one
with another, signifyes the perfect vnion
both of the Church with Christ, & of the
faythfull that are in the Church one with
another, as Saint Paul 1. Cor. 10. testifies,
unum corpus sumus quotquot de vno pane parti-
cipamus, where he makes no mention of
Wine, the Sacrament in the forme of bread
being alone able to shew & worke this sig-
nification.

This Sacrament doth also signify the
passion and death of our Sauour, which
death and passion is shewed and represen-
ted by Communion vnder one kind (o).
For receauing the Sacrament in the forme
of wine only, we haue a sufficient ground
to remember the blood of Christ that was
in his passion shed, and separated from his
body. Likewise by participating of the cō-

(o) The Minister sayth
pag. 479. That both kinds
do more liuely represent
Christs Passion, then one
only. Answered. What is
this to the purpose, to
proue the Sacrament in
one kind substantially
imperfect? Baptisme by
plunging the Childe
into water, represents
Christs death and resur-
rection, more liuely the
Baptisme by sprink-
ling; yet is Baptisme
by aspersion a full and
entyre Sacrament.

(p) 1. Cor. 11. v. 14.
15.

secrated bread we may liuely conceaue the body of Christ, as it was deprivied of the most precious bloud by the effusion thereof on the Crosse; wherupon Christ (as Saint Paul (p) testifies, did after the consecration of ech kind, particularly recommend the memory of his passion, as knowing that in ech of them alone was a sufficient monument and memoriall thereof.

The fourth thing required to the substance of a Sacrament, is *Causality*, to wit, to worke in the soule the spirituall effects it signifies. This Causality cannot be wanting to the Sacrament vnder one kind, wherein is conteyned the fountayne of spirituall life. For the cause why the Sacrament in both kindes giueth grace and refresheth the soule, is, that Christ is assistant vnto them, bound by his promise at the presence of sensible signes, to worke proportionably spirituall effects in disposed soules. But Christ is in the Sacramēt vnder the forme of bread, & he is able through infinite power, and bound by inuiolable promise, to worke the effect of grace, preserving vnto life eternall the worthy participant of this Sacrament (q) vnder the forme of bread, *Qui manducat hunc panem, viuit in aeternum. Ioan. 6. 55.* Not any doubt then may be made, but the Sacrament in one kind is full, entyre, complete in substance, & by participation thereof prepared consciences do receaue the benefit of celesti-

(q) Hence is refuted what the Minister saith pag. 478. without any prooffe: That the promise of grace is not made to one kind only.

[Communion in one kind.] VII. Point. 319
celestiall fauour that conserueth the life of
the soule, with dayly increase in perfecti-
on (*).

*Communion vnder one kind, not agaynst Christ
his Precept. §. 4.*

ALTHOUGH Communion vnder
both kindes pertayne not to the sub-
stance of the Sacrament, yet if Christ did
specially commaund the same, we are bound
to that obseruance, and should by commu-
nion vnder one kind sinne, not agaynst his
Sacrament and Institution, but agaynst a
speciall diuine precept.

Hence we may probably inferre, that
Christ gaue no speciall precept thereof, be-
cause Christ hath commaunded no more
concerning the vse of the Eucharist, then
what by the substance of the institution &
nature of the Sacrament we are bound vn-
to, leauing accidentall circūstances belon-
ging thereunto to be ordeyned by the A-
postles and Pastours of the Church, as S.

Au-

(*) The Minister very
often obiecteth as pag.
479. & 502. and else-
where: That according
to the Tenet of some
Scholemen, greater be-
nefit of grace it reaped
by communion in both
kinds. Answer. First
Catholicke Deuines of
greater number & lear-
ning hold the contra-
ry. Secondly, This is
impertinent: for the
questiō is not whether
Communion in both
kinds be of greater per-
fection, but whether it
be necessary vnto Sal-
uation. Thirdly, if Cō-
munion in both kindes
giue more grace, yet
this excesse may be ea-
sily equalled by other
diligences, as by of-
ten receauing in one
kind, and by obedience
to the Church &c. The
Minister 472. proueth

Communion in both kinds to be of greater profit, because it is an act of
obedience vnto Christs precept, *Drinke yee all of this, but obedience is better then
Sacrifice, 1. Sam. 15. 22.* His argument supposeth, without prooffe, what
the Iesuit hath shewed to be most false, and so may be with more truth
turned to the contrary: for to receaue in one kind is an act of obedience
vnto the Church, whereof Christ sayth, *He that heareth not the Church, let him
be to thee as an heathen and a publican.* But obedience is better then Sacrifice:
Therefore more spiriſuall profit, and merit is gotten by Communion in
one kind.

(r) *Augustin. ep. 118.*

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Augustin noteth saying (r): Our Lord did not appoint in what order the Sacrament of the Eucharist was to be taken afterward, but left authority to make such appointments vnto his Apostles, by whome he was to dispose and order his Churches. So cleerly doth S. *Augustine* speake, that Christ gaue no commaundements to his Church, concerning the vse of the Sacrament, besides such as are conteyned in the substance of the Institution, and of the Sacrament; of which kind Communion vnder both kindes cannot be, as hath been proued, which will further appeare by pondering the places alleadged to prooue a Precept.

The words of Christ, *Do this in remembrance of me*, do no wayes inferre a Precept of both kinds. First, because he sayd, *Do this in remembrance of me*, absolutely only of the Sacrament in the forme of bread, of the forme of wine not absolutely, but conditionally, *Do this as often as you drinke in memory of me*, that the Aduersaries of the Church might not haue any the least plausible shew to complayne of her neglecting Gods Precept (s). For this precept *Do this*, being the only precept giue by Christ to his Church, as shal afterwards appeare, and giue absolutely of the forme of bread, conditionally of the forme of wine, there is no colour to accuse the Church of doing agaynst Christs precept by Communion vnder

(s) The Minister in this place is very bitter, terming the Iesuit *Vermine, infatuated Romanist*, and the like. But in lieu of answering his argument, he confirms the same, as is shewed in the Censure, *Sect. 4.*
4. 5.

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vnder one kind. Secondly, suppose Christ
spake these Imperative wordes *Do this*, af-
ter the giuing of the Cup, yet are they
to be vnderstood with this restriction, *Do*
this, that is, all things that belong to the es-
sence and substance of this action in me-
mory of me. For if we extend the precept
Do this, further then the substance of the a-
ction, vnto the accidentary circumstances
therof, in which Christ did then institute
and giue the Sacrament, many absurdities
will follow. For, by this rule we must al-
wayes celebrate and receaue the Eucharist
after supper as Christ did, specially seeing
this circumstance of *after supper*, was cho-
sen of Christ, as being very proper & my-
sterious. For thereby is signified, that this
is the sacrifice which succeeds the *Paschall*
Lambe, that was offered in the Euening, the
sacrifice whereof the royall Prophet sayth
(t) in the person of Christ, *Elevatio manu-*
um mearum sacrificium vespertinum: The sa-
crifice, which instituted in the euening of
the world, was to continue vntill the end
thereof. We should also by this rule be
bound, still to celebrate in *Azime*, that is,
vnleuened bread, in which Christ did cele-
brate, and giue the Sacrament, saying, *Do*
this; which circumstance was also mystical
and signifyes the purity of our Saviours
virginall body & person, which was with-
out any *Leauen of sinne*. And besides, the
Priest might not giue the Sacrament vnto

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any

(t) *Psal. 140. 7. 2.*

any but such whose feet he had washed afore, seing Christ gaue the *Eucharist* with this preparatiue circumstance, which doubtlesse is very pertinent and mysterious to signify, with what purity of conscience me ought to approach vnto the sacred Table. If to bind men to obserue these circumstances of our Sauours action, though mysterious and Sacramentall, were absurd (as without doubt it is most absurd) then we must not extend the precept *Do this*, to the circumstances of Christs action, but acknowledge that the precept *Do this*, only includes the doing of that which pertaines to the substance of the Sacrament, and so not to the giuing of both kindes, the substance thereof being entyre in one only kind, as hath been proued. (u)

(u) The Ministers ignorance and simplicity in answering these arguments is discovered in the Censure, *sect. 1. §. 2.*

The second text much vrged for the giuing of the *Cup vnto all men*, is the wordes of our Sauour, *Bibite ex hoc omnes*, wherein some note our Sauours prouidence saying, that he foreseeing that some would take the Cup from the Laity, graunting them the consecrated bread, sayd of the Cup *Bibite ex hoc omnes*, but not of bread *Manducate ex hoc omnes*. I answer; the wordes of our Sauour be plaine, Drink ye all of this. But the difficulty is to whō they are spokē, & who are those all? *Luther* would haue all men for whom the bloud of Christ is shed, whence it followes, that as the bloud of Christ was shed for all men, euen *Infidells*,
Iewes,

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Jewes, Turkes, Infants, the Cup also should be giuen vnto all these, which to say were very absurd. Others restrayne the wordes *All*, to the faythfull come to the yeares of discretion, who must drinke of the Cup all of them. But what shall we say of them that are by nature *Abstemij*, who cannot endure the tast of any wine, yet are not to be excused from the Sacrament?

Wherefore the truth is, that these words were spoken vnto all the Apostles, and to them all only. And though it be inough for Catholiks to say it, and put their aduerfaries to prooue their pretended Precept, which they call of the eternall King, for the Cup; and so long as they cannot cleerly conuince the contrary, good reason the word of the Church defined by Councells should stand: yet *ex abundanti*, we can very probably shew out of the sacred Text, that the particle *all* concernes all the Apostles only. First, what one *Euangelist* [*Mat.* 26. 27.] sayth, was commanded vnto al, *Bibite ex hoc omnes*, drinke yee all of this, another relates to haue been answerably performed by them all [*Matth.* 14. 23.] *Biberunt ex eo omnes*, all dranke thereof; but the second *all*, is restrayned to all the Apostles and to them all only. What reason then is there to extend the words, *Drinke yee all of this*, further then to all the Apostles? Secondly, these words, *Accipite*, (*) *manducate, bibite; Take, eat, drinke*, were certainly

SSS 2

spoken

(*) The Minister p. 490. saith, If *Bibite* do not import a precept, that the people receaue the Sacrament in the forme of wine, the *Manducate* doth not inforce a precept, that they receaue vnder the forme of bread, and so they shall be bound to receaue neyther in one kind nor in both. Answer. The word *Manducate*, was spoken personally to the Apostles only, as much as *Bibite*, and so by vertue of this word we cannot bind the people to receaue vnder the forme of bread. Notwithstanding by other texts of Scripture we prooue the to be bound to receaue by eating the Sacred bread. For the precept *doe this in remembrance of mee*, was spoken only after the consecration of the bread, as appears by the Gospell; But your selfe say pag.

490.

490. lin. 7. That these wordes were spoken to the People respectiue, and in part, to wit, that they receaue, though not consecrate, & administer the Sacrament in the forme of bread. Therefore though the word *Manducate*, do not, yet other wordes of the Institutiō do inforce a precept to receaue in the forme of bread.

(x) When the finall cause & end of the precept is personall, then the sense of precept is personall. The end of Christs saying, *Drinke yee all of this*, was personall, to wit, that all the Apostles should drinke of the same indiuiduall Cupp, without new consecration & filling. Ergo, the sense of the precept is personall, & only concernes those twelue persons.

(y) *Luc. 22. 18.*

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spoken vnto the same persons; and they runne so togeather in ranke, that no man can with probability make the one out-runne the other. But the Command *Accipite*, which signifyes take with your hands (for it is a precept distinct from *manducate*, which is, *take with your mouth*) was giuen to the Apostles only, not vnto all the faythfull; else we must say, that all Communicants are bound to take the consecrated bread & Cup *with their hands*. Who euer heard of such a precept in the Christian Church?

The third reason is, because there was a peculiar, and personall cause, why Christ should giue that peculiar counsell or admonition (for the Imperatiue word doth not euer signify a precept, but often an aduise, or a permission, as your Maiesty well knowes) to his Apostles at that tyme (x), to wit, because he would haue them all not only drinke of his bloud, but also would haue them drinke of the same Cup, without filling & consecrating the same anew. This is more manifest in the Protestants opinion, who thinke the chalice whereof Christ sayd in *S. Matthew*, *Bibite ex hoc omnes*, to be the same wherof he sayd by (y) *Saint Marke*, *Accipite, diuidite inter vos, non enim bibam amplius de hoc genimine vitis*. For this being supposed, *Drinke yee all of this* imports the same, as, *Deuide this Cup amongst you*: But, *deuide this Cup amongst you*, was a

perso-

personall precept giuen to all the Apostles, importing that euery one should drinke but a part of that cup, & that also in such a measure, as the cup without new filling and consecration, might suffice for all to drinke thereof (z). What, all men in the world? Or all Christians that should succeed them to the worlds end? Christ neuer intended that one cup for all, nor is it indeed deuided, or parted with vs, but the Apostles dranke it vp amongst them. Wherefore referring my sayings to your Maiesties learned censure, I conclude that to me it seemes cleere, that the precept, or rather direction, *Drinke yee all of this*, was but personal, confined vnto the nūber of all there then present. (*)

Another text of the Scripture some vrge

(z) What the Minister sayth, That the precept is, *that all men drinke not of the same indiuiduall, but of the same specificall Cup*, is idle. For Christs words, *deuide this Cup amongst you* import drinke yee all of this indiuiduall Cuppe. If one should bestow a quart of wine vpon 4. persons, laying; Deuide this amongst you, were it not ridiculous to interpret his speech, that he meanes not, *Drinke yee all of this indiuidual quart*, but, *of a quart of the same kind*? If two of the company should drinke vp that whole indiuiduall

quart, & being challēged by the other to haue done agaynst the order of the giuer, who would not laugh, should they answere (as our Minister teacheth them) that *Deuide this Cup amongst you*, imports not, *drinke all of this indiuiduall Cuppe*, but of a Cuppe of the same kind? So that howsoeuer the Minister in this place doe rayle bitterly, and bragg mightely, yet his Reply is ridiculous, and agaynst common sense.

(*) The Minister pag. 489. bringes foure arguments to proue that the wordes of Christ, *Drinke yee all of this*, command all the faythfull to drinke: which arguments though very poore ones, shall be answered. The first is, *What Christ sayd to the Apostles, Paul sayd to the whole multitude of the faythfull*, 1. Cor. 11. 28. Answer. S. Paul neuer sayd the wordes, *drinke yee all of this* to all the faythfull, yea the same are not found in all the Epistles of S. Paul: for 1. Cor. 11. 28. he only sayth, *let a man proue himselfe, and so eate of that bread, and drinke of that Cuppe*, which wordes (as euery man in his senses must needs perceauē) do not import a precept to receaue in both kinds,

bnt only that no man receaue in both kinds, or in one kind, without first trying himselfe, whether he be worthy. What you cite out of S. Hieroms commentary, *Cœnam Domini oportet esse communem*, only signifyes that the Sacrament is for all men, atwell for the poore as for the rich, agaynst which some Corinthians erred, scorning to receaue in the Company of the poore.

The second. *If Communion in both kinds hath no foundation in Gods word, then Communion in one kind hath no foundation in Gods word.* Answered. The lawfullnes of Communion in both kinds, & the lawfullnes of Communion in one kind, haue foundation in Gods word, and so to vse the one or the other is not agaynst the Diuine law. But a Diuine precept to receaue in one kind, or in both kinds hath no foundation in Gods word, as being but a fond Ministeriall fancy. The word of God doth command to receaue, at least vnder the forme of bread, but to receaue in the same only without the Cupp, is no Diuine precept.

The third Argument. *If the reason why the Apostles receaued the Cupp was, because they were Priests, then all Priests being present at Communion ought to receaue in both kinds though they administer not.* Answered. If the reason why the Apostles receaued the Cup, was not because they were Priests, but as the result proueth by the Gospell, because Christ would haue it so, saying vnto them, *Drinke yee all of this* indiuiduall Cupp, then is the Ministers argumēt idle and impertinent. Such also is his fourth argumēt wherein he would proue, that the Apostles were not made Priests by the wordes *Do this*. For suppose they were not made Priests by that speech, how will he thence conclude that the words *Drinke yee all of this*, were not spoken personally vnto the twelue, cōmanding them to drinke all of the same indiuidual Cupp? Besides in the two arguments to proue the Apostles were not made Priests by the word *Do this*, he shews intolerable ignorance.

The first is, *what force is there in these wordes, Do this, to conclude Priestly ordination?* Answered. Are you a Doctour, and do not know that the word of the Almighty hath force to giue men power, commission, authority to do what he doth command them to doe? Christ by the word *Do this*, commanded the Apostles, to do what he had done, that is, to consecrate bread and wine into his body and blood, to receaue and consume the same, to giue them to the faythfull. Ergo, by saying *Do this*, he gaue them power commission, authority, not only to receaue themselves, but also to consecrate, and giue vnto others his holy body and blood, which is the power and office of Priesthood.

Secondly, If (say you) *Do this, proueth Priesthood, then lay men are Priests when the wordes Doe this, be spoken to them in part, or respectiuelly.* Answer. Doe not you seele, how you bewray the weakenes and vanity of your argument in your very proposition thereof? You say the wordes *Do this*, be spoken vnto lay men but in part, that is, they command them to receaue, but not to consecrate and giue the Sacrament vnto others. But the power, or commission only to receaue the Sacrament is not Priesthood, but the commission to consecrate & administer the same vnto others. Therefore the wordes *Doe this*, do not make them Priests, to whome in part & respectiuelly, but to whom they are spoken absolutely, & in the full sense.

to proue, that *Communion vnder one kinde* is commāded, to wit, the famous place out of *S. Iohn (a): Except yee eate the flesh & drinke the bloud of the Sonne of Man, you shall not haue life in you.* Where our Sauour, vnder the penalty of loosing eternall life, commaūds not only eating, but also drinking. Perchance your Maiesty doth not stand much vpon this, as not belieuing that Chapter of *Saint Iohn* to concerne the Sacramentall sumption of our Sauours flesh, as also some learned Catholiks hold: Notwithstanding though we grant that Chapter to concerne the eating and drinking in the Sacrament, as most of the Fathers teach, yet this objection may be easily satisfyed by the former Principles. For, as we distinguish in the Sacrament, the substance & the manner, the substance being to receaue the body of Christ, the manner, in both kindes by formal eating and drinking: So the same distinction is to be made in our Sauours precept about this Sacrament. For howsoeuer
his

(b) Matt. 28. 18.

(c) Tit. 3. 4.

his words may sound of the manner of receauing in both kinds, yet his intention is to commaund no more then the substance, to wit, that we really receaue his body and bloud, which may be done vnder one kind. This may be made cleere by the Precept our Sauior hath giue about another Sacrament, to wit Baptisme, where though his words seeme to define the manner, yet his mind was but to determine the substance. He sayth (b) to his Apostles. *Baptize all nations in the name of the Father, and of the Sonne, and of the Holy Ghost.* To Baptize signifies the same, that the Greeke word βαπτίζω, which is, not to wet, or sprinkle with water, but to put and plunge into water by immerfiō, bathing them in water, in which respect Baptisme is tearmed by the Apostle (c) the *Lauer, or bath of the reu-uation of the holy Ghost*. And yet because the Church teacheth Baptisme by asperfiō or sprinkling to be sufficient, & substantiall Baptisme, no lesse then Baptisme by immersion, christiāns must, & do interpret the words of Christ, Baptize, that is, plūge into the water all Nations, to command only cleansing & washing in substance, not the manner thereof by immersion as his words may seeme to import, and the Primitiue Church did the first 600. yeares practise.

In like sort the wordes, *Vnlesse you eat the flesh of the Sonne of man, and drinke his bloud*

bloud, you shall not haue life in you, be preceptiue no further then they signify reall receauing of his body and bloud, not the manner of both kindes, as may appeare by the intention of the commandement. For, as Christ gaue this precept of eating and drinking, only to the end that we might haue life in vs; so likewise he meant to command the same no further, then it was necessary to this end. But eating formally the body of Christ vnder the forme of bread, and (d) *virtually* and implicitly his bloud as contained within his sacred body, sufficeth that we may haue life in vs, as he promisseth in the same place v. 59. *He that eateth this bread shall liue for euer*; what necessity then is there to vnderstand this precept of formall receauing in both kinds?

But further I add, the coniunctiue particle *Et (and)* frequently signifyes disiunctiue the same that *vel (or,)* as, *Argentum & aurum non est mihi (e)*, and particularly of this Sacrament (f), *He that eateth and drinketh vnworthily, eateth and drinketh damnation*, the sense is disiunctiue, *Eateth or drinketh vnworthily*? In this sort: *Except you eat and drinke*, is to be vnderstood disiunctiue, *Except you eat the flesh, or, drinke the bloud of the Sonne of man, you shall not haue life in you*. Which disiunctiue sense to be the sense intended in this place, may be proued, because else Christ should be contrary to himselfe. For, seeing in the verse 59.

I t t

(d) What the Minister saith, that the receauing the blood of Christ *Virtually*, as being by Concomitancy ioyned with the body, is spirituall receauing, and not Sacramentall, is false. For only iust and holy men receaue the body of Christ spirituall. But wicked men receaue the blood of Christ together with his body by Concomitancy. Therefore this virtuall receauing of Christs blood, is corporall and Sacramentall, and not only spirituall.

(e) Act. 3. 6.

(f) 1. Cor. 11. 20.

of

(*) The place of S. Iohn explicated, with an Answer to the Testimonies of the Fathers.

THIS last answer is truest, & may be inuincibly proued by Scripture. First, it cannot be denied that in Scripture the particle *Et*, and

is takē disjunctiue as the Iesuit proueth in the text, & the Minister granteth. Secondly, whensoever two things are required to one & the same end, for which each a part is sufficient, then the particle *Et*, and, must needs be vnderstood disjunctiue to signifye the same as *Or*. Because to strike Father apart, and to strike mother apart is worthy of death in a sonne, therefore the Scripture *Exod. 21.* saying, *He that striketh his Father & mother let him dye the death*, is to be vnderstood disjunctiue, his Father or mother. This might be proued by other innumerable instances, nor can so much as one example be brought where this rule fayleth.

This supposed, I assume: But the Scripture teacheth that the eating of Christs body a part by it selfe is sufficient vnto eternall life, *Iohn 6. 52.* *The bread which I will giue is my flesh, for the life of the world.* And *58.* *he that eateth me shall liue by me:* and *59.* *he that eateth this bread shall liue for euer.* Ergo, the precept, *Except you eat the flesh of the Sonne of man, and drinke his blood, you shall not haue life in you*, is vnderstood disjunctiue, *Except you eat his flesh, or drinke his blood.*

Hence the Fathers when they say, the Gospell commands drinking of blood, they meane disjunctiue, because they ground the precept vpon this text. The Authour of the booke *De Cæna Domini* sayth, the law forbiddeth the eating of blood, but the Gospell commands drinking thereof, to wit disjunctiue: & *S. Austine. q. 57.* *In Leuit.* In the law men are forbidden so tast of the blood of the Sacrifices, but in the new law from taking the blood of our Sacrifice by way of nourishment, no man is forbidden, yea rather all are inuited thereunto that will haue life, to wit disjunctiue, that is, they are inuited, if they will haue life, to eat the flesh, or drinke the blood of our Saviour. Other places brought

of this Chapter he promiseth life eternall to eating only, *Qui māducat hunc panē, uiuit in æternum.* If in the *94.* verse of the same Chapter, he require vnto life euermore eating and drinking both, he should in the space of a few lines speake contraries. And because this is impossible, we interpret the place disjunctiue, (*) *Vnles you eat or drinke &c.*

Com

out of the Fathers by you, are partly from the purpose, partly falsified. From the purpose are the places which affirme no more, then that the body and bloud of Christ be giuen in the Sacrament vnto all. *Chrysostom. hom. 18. in 1. ad Cor. the Cup as distributed vnto all. Ignatius epist. ad Philadelphenses &c.* Falsified is the Testimony of *S. Iustine*, pag. 497. but specially pag. 482. for thus you cite it. *Iustinus Martyr* sayth, That Christians in his age distributed the sanctified bread & wine to euery one present: and he addeth further; The Apostles taught that Iesus did command them to do thus. You haue corrupted his testimony two or three wayes. First by omission, for *S. Iustin* doth mention not only wine, but also water. *The Deacons* (sayth he) distribute vnto euery one present consecrated bread, wine, and water, *ἱεροδιδάσκαλοι, ἀγρυπνοῦντες καὶ οἶνον καὶ ὕδατος*: Wherefore if by this testimony you can proue it is a Diuine precept to giue wine, you proue also that it is a Diuine precept to giue water, & consequently your selues to be transgressors of the Diuine precept who giue it not. That this your puerility to vrge vs with the testimony of *S. Iustin*, which makes not to the purpose, or else by the same, your selfe are condemned, might not appeare, you falsified the place, citing what pleased you, and leauing out what serued not your turne. Secondly, these words of *S. Iustine*, *The Apostles taught that Iesus commanded them so to doe*, are not ioyning vpon the wordes that mention the giuing of consecrated bread, wine, & water, as you would haue men belieue, but follow some 16. or 17. lines after, & are referred to another matter, to wit that Christ gaue a Command to belieue the reall presence. *S. Iustine* his true words are these: *We are taught, that as Iesus Christ is made truly flesh by the word of God, in the same manner the Eucharisticall foode, by the prayer of the word proceeding from him, is the flesh and blood of Iesus incarnate: for the Apostles in their writings termed the Gospells, do deliuer, that Iesus gaue that preception vnto them. For taking bread into his hands, and hauing giuen thanks he sayd; Do this in remembrance of me, this is my body. In like manner taking the Cup after transgining he sayd; This is my blood. Thus S. Iustine*, by which it is euident that he sayth that Iesus gaue a precept not of communion in both kinds, but of believing the Reall Presence. Whence your third corruption is discovered, making *S. Iustine* to say, that Iesus commanded to doe thus; for, to do thus is added vnto the text agaynst the drift thereof, which manifestly speaketh of a precept to belieue thus, not to do thus.

In like manner you falsify *S. Cyprian. Pag. 497.* you produce these his wordes as making agaynst Communion in one kind: *In consecrating and administering the Cup vnto the people, some do not that which our Lord did appoint*

and commanded : As who should say , these men did transgresse the Diuine precept, in that they gaue not the Cup vnto laymen. Had S. Cyprian meant this, he should not haue sayd they sin *in administering*, but the contrary, they sinne in not administering the Cup to the people. But S. Cyprian presently declares wherein they did transgresse the Diuine precept, to wit, in that some did cōsecrate pure water without wine, & others meere wine without water , and gaue the same to the people. What is this agaynst Communion in one kind ? This place proueth they sinne agaynst the Diuine law, who consecrate pure water in lieu of wine (as some Protestants teach men to doe;) and also, that they transgresse the Diuine precept who offer vnto God , and giue to the people pure wine without admixtion of water (as all Protestants commonly do.) But that Priests are bound by Diuine precept to giue consecrated wine to the people, this place doth not so much as insinuate, nor will any learned man cite it for the necessity of the Cup, except he haue drunke too much of the Cup.

Communion vnder one kinde not agaynst the practise of the Primitiue Church. . §. 5.

CERTAIN E it is, that the Primitiue Church did very often and frequently vse Communion vnder one kinde, so that Laymen had by prescription a *Right* (i) to receaue in both kindes , yea they were bound thereunto by the obligation of Custome, not by diuine precept. Also because the Manichees being impiously perswaded that *Wine* was the (k) gall of the Prince of darkenes, did (l) superstitiously abstayne from the Chalice , the Church in detestation of this errour commanded, for a tyme, Communion vnder both kinds ; vpon which occasion *Gelasius* Pope made the Decree (m) recorded by *Gratiā*, *Aut integra Sacramenta suscipiant , aut ab integris arceant.*

(i) Ad bibendum poculum Dei iure communicationis admittimus. Cyp. l. epist. 2.

(k) Aug. de baref. 46.

(l) Leo serm. 4. de Quad.

(m) Gelas. apud Gratian. de Consecrat. cap. Comperimus.

tur. And why? Because such Abstinentes, *nescio qua superstitione docentur astringi*, that is, were superstitious, not absteyning out of any deuotiō, but out of an impious perswasion of the impurity of Gods creature. Wherefore the crime with which some Protestants charge vs, that our receauing vnder the sole forme of bread, is to iumpe in opinion with the Manichees, we may (as D. Morton confesseth) reiect as *iniurious*, saying; That it was not the Manichees abstinence from wine, but the reason of their forbearance, that was iudged heretical!. Morton Protestant. Appeale. lib. 1. cap. 4. pag. 140. (*)

This custome was the cause that Cyprian (o) sayth, that the Law forbad the eating of bloud, but the Ghospell commands the same should be drunke, not only because some Christians, to wit Priests, are bound to drinke the bloud of Christ, but also because Christ in his Ghospell did institute the Sacrament of his body & bloud in both kinds; whence grew the Custome of the primitiue Church to receaue in both kindes, & by custome there grew further an obligation to drinke of the cup, except there were some iust cause of abstinence, as in the sicke, and in them that by nature loathed wine.

And not oly because the de-
uiding of the Sacramēt

is Sacriledg, but *quoniam nescio qua superstitione docentur astringi*, because they are proued to be imbued with a certayne superstitious opinion, to wit, that

(*) Agaynst this explanation of the place of Gelasius, it is obiected, that the same doth not agree with the reason of the Canon. For Gelasius sayth, men are not to be permitted to receaue but in both kinds, because the diuision of one and the same Sacrament cannot be done without sacriledge. The whole decree is this: We find that some men hauing taken the portion of our Lords body, refrayne from the Cup of the holy bloud. Which men (because they are imbued with I know not what superstitiō,) let them without any question receaue the whole Sacraments, or nothing at all, for the diuision of one and the same mystery cannot be vsed without a great Sacriledge. I Answer: first Gelasius doth not say, no man is to be permitted to receaue in one kinde, but only no superstitious abstinent, Secondly, his reason is

that the creature of wine is impure. The discourse then of *Gelasius* is, because these men are *superstitiously* conceyted, that the creature of wine is the Diuells gall, therefore by them the deuiding of the holy mystery, receauing the consecrated Bread without the Cup, *sine grandi sacrilegio fieri non potest*, cannot be done without great Sacrilege. Whence he concludes, *proculdubio arceantur*, let such men be kept from Communion in one kind without any question, mercy, or indulgence: As if he had sayd, Vnto men Orthodoxally conceited about the creature of wine, Cōmunion in one kind may be granted sometimes vpon iust causes, as if they be by nature *abstemij*, that cannot endure wine: But men that be superstitiously perswaded agaynst the nature of wine, *proculdubio arceantur*, let Communion in one kind be denyed vnto them without question, and granted in no case, because in respect of them Communion in one kind is euer Sacrilegious.

The Minister also in this place keepeth a styrr, and would make the world belieue, that the *Iesuit Vasquez* doth maynly oppose himselfe agaynst the *Iesuit Answerer*, about this place of *Gelasius*. The *Iesuit* (sayth he) is confuted by a learned and intelligent man of his owne Society, to wit *Vasquez*, who sayth, that some of his party apply the place of *Gelasius* agaynst *Manichees*, but this exposition agreeth not with the last clause of the Canon. Answer. You shew great desire to discredit your aduersary, yet cannot you doe it, so much as in this trifle, with truth. For in citing the censure of *Vasquez* you leave out the principal word, which being set down would haue marred your market. *Vasquez* not only sayth, that some of his side explicate the place of *Gelasius* of lay *Manichees*, but also addeth his Iudgment about the same saying, *probabiliter explicant*, this their explication is probable. Do not you see your falthood in citing and vanity in vrging this censure of *Vasquez*? If this explication be probable euen by the Iudgment of *Vasquez*, how is the *Iesuit* confuted by *Vasquez* of his owne Society, as not answering your argument sufficiently? Is it not sufficient, that Catholicks bringe probable solutions vnto your arguments agaynst Christian customes defined in Councells and receaued in the Church before you, or your *Luther* were borne? You your selfe say pag. 11. That no man is to reiect the Doctrine and custome of the Church, or the exposition of Scripture, commonly and anciently receaued vpon vncertayne and probable reasons. If the *Iesuit* hath answered your arguments probably, as euen by this censure of *Vasquez* he hath, then be your arguments at the most but probable, and consequently your reuolt from the Church of Rome grounded thereon danable, Who now is condemned by *Vasquez* his Censure?

But Vasquez sayth, that the Iesuits explication, though it agree fitly to the rest of the decree of Gelasius, yet cannot be fitted to the last branch thereof, where Gelasius sayth, that the diuision of the one and same mystery is Sacrilegious in it selfe, and in nature: *Quare mihi magis placet altera explicatio: Wherefore, sayth Vasquez, vnto me another explication seemeth more probable.* I Answered. First Gelasius doth not say, that the diuision of the mystery is in it selfe & in nature a Sacrilege, nor can it be very probably sayd that he did so meane. For what sense is there in this discourse, To deuide the Sacrament by receauing in one kind is a Sacrilege of his owne nature, and absolutely in it selfe, therefore let not these men be permitted in any case to receaue in one kinde, *quoniam nescio qua superstitione docentur astringi*, because they are conuincd to hold superstitious Doctrine about the impurity of the creature of wine? Besides, had Gelasius meant that Communion in one kind is a sacrilege absolutely in it selfe, he would haue decreed that not only superstitious mē, but absolutely all men should be kept frō the same *proculdubio*, without any question. Wherefore Gelasius his decree cannot be better sensed then thus. Because these men are conceyted superstitiously agaynst the creature of wine, their receauing in one kind without the Cup, can not but be impious; Therefore *proculdubio arceantur*, let not Communion in one kind be giuen vnto them in any case, though vnto Orthodoxe people vpon iust reasons the same may be granted. Secondly, suppose all that Vasquez would cōclude, to wit, that another exposition is more probable, what haue you gayned? Surely nothing; for this other exposition better liked by Vasquez is, that Gelasius spake not of laymens receauing, but of Priests that celebrate and consecrate, affirming, that it is sacrilegious in it selfe for Priests to cōsecrate without receauing in both kinds. If the Iesuit Vasquez in this exposition and doctrine secme to you *learned & intelligent*, be it so in Gods name, you are satisfyed, and your Aduersary contented; for he did neuer meane to say, that this explication is improbable, specially the same being giuen by Gratian, who read that Epistle of Gelasius, which now it not extant. (o) *Cyprian de Cæna Domini.*

And as this is certayne, and graunted on our part, so it is no lesse certayne that the Primitiue Church did neuer practise the vse of the Cup, as pertayning to the essential integrity of the Sacrament, or as com-
maun-

(p) Ioan. Przibrau. confess. Fid. Cath. c. 19.

(q) Hospin. Histor. Sacram. p. 2. fol. 112.

(r) Melanct. in 2. edit. Comm. impress. Argent. an. 1525. fol. 78.

(s) Luther. de Captiu. Babylon. cap. de Eucharistia.

(t) Hospin. Histor. Sacram. p. 2. fol. 12.

(*) The Minister p. 500. sayth: Concerning Luther, Melancthon &c. I answere that your benefactour Coccius (to whome you are perpetually obliged for your readings) alledgeith some such sayings, but how truly it is vncertayne. Answer. The Iesuit read the sayings he citeth in Luther, Melancthon & Hospinian, not in Coccius, vnto whome he is not so much beholding for his readings, as you are vnto Chemnitius for yours; yea he durst engage his credit, that you cannot shew some of the testimonies by him cited, in Coccius, which sheweth your want of reading, and that your desire to cauill is greater then your wit. What you

maunded by diuine precept, but thought the receauing vnder one and both kindes a thing indifferent. This may be proued by the consideration of the tyme since Christ, ascending fro our dayes vpwrd; whence I gather five Arguments.

First, is the Confession of our Aduersaries, amongst whome a Bohemian Protestant (p) doth professe that, hauing the feare of God before his eyes, he dares not censure the Roman Church of Heresy in this point (q). *Hospinian* writes, that some Protestants confessed, that whole Christ was really present, exhibited and receaued vnder euery kind, and therefore vnder the only forme of bread, and that they did not iudge those to doe euill, that Communicated vnder one kind. (r) *Melancthon*: As to eate or not to eate swines flesh is placed in our power, & a thing indifferent; so (sayth he) *I Iudge of the Eucharist, that they sinne not who knowing & believing this liberty, do vse either part of the signes.* And *Luther*: (s) *They sinne not agaynst Christ, who vse one kind, seeing Christ doth not commaund to vse both, but hath left it to the will of euery one.* And *Hospinian* alleadgeth (t) *Luther*, affirming it is not needfull to giue both kindes, but the one alone sufficeth. The church hath power of ordeyning only one, and the people ought to be content therewith, if it be ordeyned by the Church. (*)

But these testimonies, though they may serue

serue to stop the mouth of a clamorous Aduersary, yet be they not sufficient to satisfy any iudicious mā, in regard their Authours were men most vncertayne & various in their doctrines about Religio, now auerring as Orthodoxe and diuine truth, what soone after they fell to abhorre as hereticall & impious. I add secondly, the definition of three generall Councils celebrated before the breach of Luther from the Roman church. The council of *Florence* (u) wherein were present the Grecian and *Armenian* Bishops, where Concomitancy is defined, *That Christ is whole vnder ech forme*. The council of *Basill* (x), though they allowed the vse of the Cup vnto the Bohemians, defined the lawfulness of communion *vnder one kind*. The council of *Constance* (y) gaue example vnto both the former Councils being the first that defined this truth.

The third Argument is, the receaued & allowed generall custome of the church, which spontaneously euen before the council of *Constance*, did abstaine from the Cup, as the sayd Council doth acknowledge, which may be proued by the testimonies of many that liued before the council of *Constance*: yea *Alexander Halensis* (z) who liued two hundred yeares before the council of *Constance*, saith, That almost euery where, *Laymen receaued vnder the sole forme of bread*. And *Venerable Bede* (a) doth signify

V u u

that

you add, that these sayings are not now found in *Luther & Melancthon*, is as much as to confesse that, wherof the Lutherans accuse you of the *Sacramentariā* brood, that you haue most impudently falsified the workes of *Luther*, thogh also *Hospinian*, a *Sacramentarian* as you are, hath these sayings both of *Luther* & other Protestants, censuring them in this respect.

(u) Concil. Florentin. in decreto Eugenij 4.

(x) Concil. Basilien. Sess. 30.

(y) Concil. Constantiensis Sess. 13.

(z) Halensis 4. p. q. 11. in 2. 4. 4. sect. 3.

(a) Beda. Histor. Gent. Angl. l. 2. c. 5. & l. 4. c. 14.

(*) The Minister pag.

502. You are guided by that spirit which is mentioned 3. Kings 22. v. 21. when you affirme, that Venerable Bede sayth, in the Church of England euer since her conuersion vnder S. Gregory Communion in one kind was in vse; for no such report is found in him. *Answer.* Take heed, you be not guided by the spirit mentioned. *Reuelat. 12. 11.* who so perpetually calumniate your aduersary. For he did not affirme that Venerable Bede did so say, as though he had made mention thereof in expresse tearmes, but that he doth so signify, or insinuate, which is true: for l. 2. c. 5. *Histor. Anglor.* he writes how the son-

nes of a certayne Christian King that was deceased being yet Pagans, sayd vnto a Bishop: Why do'st thou not giue vs that white bread, which thou wert wont to giue to our Father, and do'st still giue to the people in the Church? Which speach they did often at sundry times repeate without any mention of the Cup. What you bring as contrary to this, that l. 4. c. 14. he writeth, that a certayne man according to a reuelation did presently dye, the masse being ended, *viatico Dominici corporis & sanguinis accepto*, is idle. For the Sacrament in one kind containyng in it Christs body & blood both, may be tearmed *Viaticum Dominici corporis & sanguinis*, the food of the body and blood of our Lord. (b) *Euseb. l. 6. Histor. c. 36. ep. Dionys. Alexandrin. ad Fabium.* (c) *Genebrardus.* (d) *Paulinus in vita Ambrosij.*

that in the Church (*) of England, euer since her first Conuersion, vnder Saint Gregory, was vsed communion vnder one kind for the Layty; which could neuer haue entred into the Church without being noted & marked as an Heresy, had not the Church euer held communion vnder one, or both kindes, as a thing of indifference.

The fourth Argument is drawne from many signes and tokens, that the primitiue Church did sometymes vse communion vnder one kind. First, the sicke receaued vnder the only forme of bread, as may appeare by the History of *Serapion* related by (b) *Eusebius*; and the Grecians at this day (c) though they giue the Cup to the communicants in the Church, yet to the sicke they send the Sacrament vnder one kind: yea Saint *Ambrose*, as *Paulinus* (d) relateth in his life, at his death receaued the Sacrament vnder the sole forme of bread, and straight

straight after the receauing thereof gaue
vp his soule. Secondly, it was an ancient
castome in the Church to giue the Sacra-
ment vnto Laymen (e), especially vnto
(f) Eremites to be carryed in most pure lin-
nen Corporalls home to their houses, to be
take in the morning before al other meats.
But there is no signe or token in Antiquity
that the faythfull togeather with the con-
secrated bread, did carry away with them
cōsecrated wine; yea diuers historyes shew
the only forme of bread (**) was carryed
away, and consequently that the Church
did not then esteeme of communiō vnder
one kind, as of a sacrilegious mayming of
the Sacrament, as Protestants now doe.
Thirdly, it was an ancient custome in the

Grecian

(e) Tertullian. ad vxor. c.
55.

(f) Basil. epist. ad Cesar.
Patritium. Pratum Spiritu-
al. c. 79.

(*) Minister pag. 504.
It was an ancient custome
to send the Communion to
persōs absent in both kinds,
as appeareth by Exuperius
in S. Hierome, Tom. 1.
Epist. 4. and S. Gregory
Nazianzen of his sister
Gorgonia. Answer. Exu-
perius (no laymen, but
Bishop of Tholosa) ha-
uing sold the syluer Ci-
boriums & Chalices of
his Church to mayntai-
ne the poore, was for-

ced through pouerty to keep the Body and Bloud in a basket of Osier, & in
a glasse-Cup, so carrying them about when he did administer the same in
the Church to the people. But that he carryed the blood of our Sauour
in a glasse out of the Church about him, S. Hierome doth not say, yea he
signifies that this vse of Osier-baskets, & glasse-Cups was in the Church,
saying, *Nil ditius Exuperio nostro, qui corpus Domini canistro vimineo & Sanguinē
portat in vitro, qui auaritiā eiecit E T E M P L O*: nothing is more rich then
Exuperius who doth carry the body of our Lord in an Osier-basket, and
his bloud in a glasse, who hath cast Couetousnes out of the CHVRCH.
Nor is it probable that he carryed the bloud about him in a glasse, when
he went any iourney, exposing the same to manifest danger of being irre-
uerently spilled, specially glasse being so brittle and easely broken, and
the ancients exceeding sollicitous and anxious, that the bloud might not
be shed, nor any particle of the sacred bread fall to the ground. S. Gregory
Nazianzen, sayth of his sister Gorgonia praying earnestly for the recovery
of her health, That whatsoeuer of the Antitypes or Images of the pretious body

and bloud her hand had hidden, that shee did bath & mingle with her teares: which place Vasquez whome you so commend, as learned and intelligent, doth shew to be spoken of holy Images of Christs Passion and death, not of the blessed Sacrament. For women were neuer permitted to touch the sacred Chalice with their hand, nor to keepe consecrated Cups in their houses for the bloud, but only white linen corporalls for the body. It had been also agaynst the Reuerence ancient Christian deuotion did beare to the pretious bloud of our Sauour, for her to haue powred her teares into the sacred Chalice, mingling them with the pretious bloud: so that there is no signe in Antiquity that laymen did keep in their priuate houses, or did carry about them the bloud of our Sauour in the forme of wine. Therefore in their priuate houses, and out of the Church they still receaued in one kind.

(g) *Concil. Loadicen. can. 49. & Trullen. can. 52.*

(h) *Leo. serm. 4. de Quadrag.*

Grecian (g) Church to cōsecrate the holy Eucharist on Saturdayes and Sundayes, & on the other dayes of the weeke to Communicate *ex præsantificatis*, of the præsantified formes, that is, consecrated on the Saturday or Sunday before. Now, it is not probable that they did consecrate wine to endure fīue or six dayes long, for feare (specially in such hoate Countreys) the same should grow sower. Wherefore for the most part they did Communicate vnder one kind. Fourthly, the (h) *Manichees* liued in Rome and other places, shrowding themselves amongst Catholikes, went to their Churches, receaued the Sacrament publickely with them vnder the sole forme of bread, and yet they were not noted, nor thereby discerned from Catholiques. A manifest signe, that Communion vnder one kind was publickely in the Church permitted, at the least vpon some iust causes

causes that might be pretended. For how could the *Manichees* still refusing the Cup, haue been hidden amongst these ancient Christians, if they had byn perswaded as now Protestants are, that receauing vnder one kind is a sacriledge. If one in the church of England should refuse the cup but once in a publike Communion in the Church, would he not be incontinently noted? (i)

The last Argument, is practise of the Apostles, that is, of the first Christians vnder them

(i) The Minister pag. 560. First the *Manichees* were espyed, else how could the Pope reprove their practise Secondly *Vasquez* the Iesuit sayth, That these Heretikes receaued the Cup into their hand, but dranke no wine: And among a great multitude, some few might hold the Cup to their mouth, & make shew of drinking, and yet receaue no wine. Answered. The

Pope did reprove that

practise of the *Manichees*, because he knew it was their Heresy so to doe, in that they held wine to be the gall of the Diuell, and that Christ did not shed his bloud on the Crosse; which also to be their practise such as were conuerted from that heresy did witnesse. *Vasquez* doth not say, that the *Manichees* did only put the Cup to their mouth without drinking, and so lay hidden and vnkowne; (for he was not so simple, but he did see this could not be done, but the Deacons that gaue the Cup to the Communicants one by one, would presently haue perceaued it.) He sayth that they did drinke of the consecrated wine, but kept the same in their mouth, till they came to some place, where without being noted they might spit it out. Which I can not thinke to be probable. First the *Manichees* holding wine to be a thing so impure and detestable as the Diuells gall, how would they take the same into their mouth? Secondly, how could they keepe the wine in their mouth so longe, but that some part therof would goe downe? Thirdly, *S. Leo* bids Catholickes to note the men that *omni-no*, altogether refrayne from the Cup, signifying that they might by this their perpetuall abstinence be distinguished from Catholicks, that sometymes refrayned. But if they tooke still the wine into their mouth, kept the same there till they came to a solitary place, where they might spit it out securely, how could they be discerned by their abstayning from the Cup, more then any other Catholicks did vse to doe? Hence euen *Vasquez* doth acknowledge, that this argumēt drawne from the dissimulation.

lation of heretikes, namely of the Macedonian woman related by *Sozom.* l. 8. c. 5. is *probabile, & valde apparens*, probable and very apparent to proue that Communion in one kind was arbitrary, and a thinge indifferent in the ancient Church.

(k) *Act. 2. 42.*

(*) The Minister pag. 507. objects, That sundry Fathers and Authors do not vnderstand these places about Christ & the Apostles, mentioning the receauing of bread without wine, of Sacred Communion. I Answer. Diuers Fathers as the Iesuit sheweth vnderstand these places mentioning Communion of bread without wine, of Sacramental Communion, and consequently they hold Communion in one kind to be conformable to the example of Christ and the Apostles. And though some Fathers hold that these mentioned Communions of bread without wine, were not sacred, yet their reason is not because Communion in one kind is vnlaw-

full, which reason yet they would haue alleadged, had the same been the doctrine of the Christian Church. (l) *Luc. 24. Accepit panem & benedixit & fregit.* (m) *Aug. lib. 3. de consens. Euangel. c. 25.*

them, of whome we read in the Acts of the Apostles (k), *Erant perseuerantes in doctrina Apostolorum, & communicatione fractionis panis, & orationibus*, speaking of sacred Eucharisticall bread, the taking whereof was ioyned with prayer, which vnto the newly baptized was straight giuen after Baptisme: And yet there is no mention of wine. So that Protestants if they will haue these Christians to haue wine, they must out of their owne liberality, by way of interpretation bestow it vpon them, seeing the wordes of the text do not afford it them (*). To this Apostolicall practise we may adde the example of Christ, who gaue to his two disciples in *Emaus* the Sacrament vnder the sole forme of bread (l). That the bread Christ gaue was Eucharisticall and consecrated, the wordes of the text insinuate, some learned Fathers (m) affirme, and the miraculous effect of opening their eyes to know Christ, and to returne to Hierusalem, & the Church of the Apostles in all hast, confirmes it. That they receaued at the hands of Christ the

Sacra-

Sacrament vnder one only kind of bread, is euidēt by the context of the Holy narratiō, which sayth, that vpon our Sauours breaking and giuing them bread, they knew him, and he straight vanished out of their sight. So that heere also, if Protestants will haue wine giuen to these Disciples, they must by the superabundance thereof in their expositions, supply the want thereof in Scripture; yea the Scripture in this place is hardly capable of that Exposition, the Apostles acknowledging of Christ in the very fraction & giuing of bread, and our Sauours departure in the same moment, leaues no tyme for him to giue them wine after the bread (n).

These be the warrants that Communion vnder one kind hath, being the greatest that may be: whereby appeares that the Roman Church is furnisht with all kind of prooffe in this point, in which she doth seeme to her Aduersaries to be most forsaken by Antiquity; which with all humbleness I submit to your Maiestyes Iudgement. For supposing Communion vnder one kind to be good and lawfull, that the Church could prescribe it, and that she had iust reasons to prescribe it, I will let passe without prooffe, as a thing not doubted of by your Maiestyes Excellent Wisdome.

(n) Beda & Theophil. in
Lucam. Hier. in Epitaph.
Paula. 1 sych. l. 2. in Lenit.
cap. 9.

THE EIGHT POINT.

Works of Supererogation, specially with reference to the treasure of the Church.

(p) *Concerning Merit.*

THE Minister thogh he speake raylingly against our doctrine of merit, yet not knowing what he sayth, teacheth as much Merit as we do. He graunts a Merit of Congruity in wordes, and Merit of Condignity in truth. For a work may be Congruous vnto the Reward two wayes. First, meerly of Gods mercy and goodnes, not out of any intrinsecall worthynes thereof. This the Deuines tearme Merit of Cōgruity, or of *meere Impetration*.

Secondly, the worke may be congruous in respect of intrinsecall ho-

It is hard, if not impossible to giue satisfaction in this point vnto any that is not aforehand perswaded of the Catholique Doctrine of Merit.

The Doctrine of Merit declared. §. i.

THIS doctrine is much disliked by Protestants, as (p) proud, and arrogant, yet not so much disliked as misunderstood, their dislike growing from misconstruction thereof. For Catholiques hold that no worke is meritorious with God of it owne nature, but to make the same meritorious many graces are required & those most diuine & excellent, particularly these seauen.

The first grace is *diuine Preordination*, because God out of his owne goodnes ordeyned man and his actions vnto a supernaturall last end, aboue that he might attayne

vnto

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vnto by meere nature, without which ordination no worke would haue reference or correspondency with heavenly glory.

The second is, *the grace of Redemption by Christ Iesus*, without whome we and our workes are defiled, we being by nature the children of wrath, & should be so still, had not he by his passion and death appeased God, giuing vs the inestimable treasure of his merits, so that, *In illo benedixit nos Deus omni benedictione spiritali in caelestibus, in quo habemus redemptionem per sanguinem eius, secundum diuitias gratiae suae, quae superabundauit in nobis.* [Ephes. 1. 3.]

The third is, *grace of Adoption in Baptisme*, wherby soules are supernaturally beautified by participation of the diuine Nature. Whence a tryple dignity redounds vnto workes, one by the grace of adoption from God the Father, who in respect of this Adoption regards good workes, as the workes of his Children. [Rom. 8. 14.] Another is from God the holy Ghost dwelling in vs, by whome good workes are honoured as by the principall authour of the. So that he rather then we doth the works, who therefore is sayd to pray for vs with vnspeakable grones. The last dignity is from God the Sonne Christ Iesus whose members we are made by grace, so that the works we do, be reputed not so much ours as his, as the worke of the particular member is attributed principally vnto the head.

X x x

The

honour and dignity; regarded of God and moouing him to recompence the work according to the measure & quantity of this goodness. This is properly the merit of *Condignity*, or which is all one of inward Congruity of the Worke with the Reward. Now, that the Minister grats this merit of inherent Congruity and worthynes vnto good workes, his wordes manyfest. First, he sayth p. 169. lin. 26. *That the merit of Christ doth by grace giue true INHERENT sanctity and purity vnto mens soules and actions.* Secondly, pag. 170. lin. 26. *That good workes are an ACCEPTABLE sacrifice vnto God, and the same are TRULY good, not only comparatiuely, but according to the rule of vertue.* Thirdly, pag. 174. lin. 25. *That in all good works there is a DIGNITY of grace, Diuine similitude, goodnes, and honour.* Fourthly, pag. 174. lin. 40. *That the reward of good workes is called a Crowne of righteousness*

usnes 2. Tim. 4. 8. be-
 cause it is bestowed on them
 that exercise righteousness,
 in REGARD of their righ-
 teousnes. Fifthly, pag. 174.
 lin. 18. That God in gi-
 uing the reward considereth
 the mind and quality of the
 Doer, the integrity, MEA-
 SVRE and QVANTITY
 of the worke. Thus much
 the Minister grantes. Now
 is this the merit
 of meer impetration &
 extrinsecall congruity
 in respect of Gods
 goodnes, and not the
 merit of I N H E-
 RENT RIGHTE-
 OVSNES, Sanctity, pu-
 rity, dignity of workes,
 God hauing promised
 to reward them, with
 regard had euen vnto
 the MEASVRE and
 quantity of that their
 inherent goodnes? Sur-
 ly M. White, no iudici-
 ous Protestāt wil grant
 thus much as you haue
 done; or if he do, he
 will neuer deny merit
 of condignity, or inherēt
 iustice to be found in
 good workes. And if
 you grant, vnto Good
 workes the merit of in-
 herent iustice, you grant
 the

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The fourth is, *grace Preuenient*, where-
 by God stirreth vp in vs thoughts and af-
 fections to good & pious workes, & *grace*
adiuuant to help vs in the performance of
 these desires, making our Freewill produce
 workes that are supernaturall in their very
 substance, & aboue the capacity of man.

The fifth is, the grace of *mercifull In-*
dulgence, in not vsing with vs the rigour of
 his iustice. For God might wholly require
 the good workes we doe as his own, by ma-
 ny tytles; as by the tytle of iustice being
 workes of his seruants, by tytle of Religi-
 on being workes of his Creatures, by tytle
 of gratitude as being workes of persons in-
 finitely obliged vnto him. By which tytles,
 if God did exact vpon workes with vtter-
 most rigour, no goodnes would be left in
 them to be offered for the meriting of hea-
 uen. But his infinite benignity remitting
 this rigour, moued thereunto through the
 merits of Christ, is content that we make
 vse of our good workes for the gayning of
 glory, & doth not exact them wholly and
 totally, as otherwise due.

The sixt is, the grace of *liberal promise*, by
 which he obligeth himselfe to reward the
 good workes of his Children according to
 the desert of their goodnesse. Did not God
 bind himselfe by his word in this manner,
 no worke of Saints, though neuer so per-
 fect and excellent, were able to bind him
 to reward it, as all Deuines teach, though
 some

some disputatiō be, whether, Gods liberall promission supposed, the goodnes of the work concurre partially with his promise to oblige him, which is a disputation of no great moment.

Finally, that Merit attayne reward, is required *the grace of Perseuerance*, without which no man is crowned. And though good workes strengthened with so many supernaturall excellencies be good stayes of conficence in themselves considered, yet because we are not sure of our perseuerāce, no nor altogether certayne that we haue good works adorned with the former perfections, the Catholike Saints of God vse not to cōfide in their merits past, specially being guilty of diuers dayly negligences, but fly to Gods mercyes, as the Church teacheth vs in the Lyturgy of the Masse, dayly praying, *In sanctorum nos consortium non estimator meriti, sed venia quasumus largitor, admitte.* (A)

Did Protestants know that we require all these diuine fauours to make any worke meritorious; did they also consider how singular and excellent these fauours are, they would not perchance wonder, that workes graced with so many excellencies should haue some proportiō with the heauenly Reward. And so dealing with your Maiesty, who is well able to ponder these things, I shall without prooffe passe by this doctrine, as not particularly belonging to the proposed difficulty. Vuu 2 Me

the thing of merit condigne; which granted it is idle to contend about the name, specially seing the title of Merit of condignity is not defined by the Church of Rome.

(A) The Ministers Arguments, or rather Inuestiues agaynst this doctrine of Merit, with a short Answer thereunto.

THE Minister pa.
511. Can any thing be more arrogant & foolish then for miserable beggars & sinners to mintayne, that God should be vniust if he rendred not heauen to mans good workes? And yet this proud Doctrine is deliuered by the Rhemists, Annotat. Heb. 6. 4. Answer. In your hoat-spur-zeale you wound the Blessed Apostle with the tytle of arrogant Foole. It is he who doth suppose as certaine, & who taught the Rhemysts to say, that God should be vniust did he not reward the good workes of his Children: for to assure the Hebrews their charities

Eyes should not be vn-
rewarded of God, he
sayth Hebr. 6. 10. God
is not vniust to forget your
workes, and loue which you
shewed in his name in mini-
string vnto the Saints. As if
he had said, God should
be vniust, did he forget
your workes & not re-
ward them: But God
cannot be vniust. Ther-
fore be sure he will not
forget your works. E-
uen as whē the Scrip-
ture, to assure men of
Gods word, sayth Num.
23. 19. *God is not as man
that he should lye*, the
same doth tacitely ar-
gue in this sort: If God
should not keepe his
word, he should be a
liar as men are. God cā-
not be a lyar as mē are.
Therefore you may be
sure he will not forget
to keep his word. You
should be more confi-
derate and not thus ru-
dely runne tilting with
bul-rush-inuectiues a-
gaynst the holy Ghost
himselſe, in your spleene
agaynst the Pope. For
this sentēce, God shold
be vniust did he forget
to reward good wor-
kes,

Merit of workes of Supererogation. §. 2.

VHEREFORE to come to workes
of *Supererogation*, these workes
besides the seauen aforenamed graces, sup-
pose another singular fauor, & stand groun-
ded thereon. This fauour is, that God thogh
he might, yet doth not rigorously require
of his Saints & seruants, that in his seruice
they do the vttermost of their forces. He
hath prescribed vnto men certayne Lawes
& Cōmaundements, which if they keep he
is satisfyed, and what they do voluntary
beyond these commaunded dutyes, he re-
ceaues as a gracious & spontaneous giſt.
This diuine benignity is noted by Saint
Chrysostome [Homil. 21. in priorem ad Cor.]
and excellently declared in these wordes:
*Etenim cum benignus sit Dominus, suis praeceptis
multum admiscuit mansuetudinis. Potuisset e-
nim, si hoc voluisset, preceptum magis intendere
& augere, & dicere: Qui non perpetuo ieiunat
puniatur, qui non exercet virginitatem det pe-
nas, qui se non omnibus exuit facultatibus luat
ultimum supplicium: sed non hoc fecit, concedenti
nobis, ut non solum ex iussu, sed etiam ex libero
faciamus arbitrio.*

Wherefore the precept, *Thou shalt loue
the Lord thy God, with all thy hart, with all thy
soule, with all thy strength*, doth not com-
maund an entyre imployment of all our
vttermost forces: Nor that we neuer loue,
not

nor desire, nor thinke of any thing besides him, nor that all our thoughts and affections be wholly, entirely, & perpetually on him. For this were a thing impossible, and God doth not require of vs thinges impossible,

kes, is the Scriptures, though about the quality of the Iustice that is in God, whether the same be proper or improper, a question is made by Deuines: neither did the Rhemists

say, God should be properly vniust, but only vsed the very words of S. Paul.

The Minister pag. 512. *If the Iesuit should maintayne that Good workes merit iustification or perseuerance, not by their Nature, but by Grace, this distinction would not free his Tenet from error: so likewise it is erroneous to mayntayne that Good workes merit by grace. Answer.* If Good workes should merit iustification, they must do it by the force of the goodnes inherent in their nature, and not as eleuated by the grace of adoption, seing before iustification they be not Gods Children. But to say that men merit with God by the sole naturall goodnes of their workes, not eleuated by the grace of adoption, is erroneous. The workes of Gods Children cannot merit the grace of perseuerance, because they be not eleuated vnto that end by the grace of diuine preordination, and Gods liberall promise. Besides the workes of the iust be condignely rewarded with the Crowne of Glory and so nothing of their value can be spared to merit any thinge Condignely, but only glory. If the workes of Gods Children were not otherwise Condignely rewarded, they might merit the grace of perseuerance, should God promise the same vnto Good workes done in a certayne number and quality; so your instance bewrayes your ignorance.

The Minister pag. 512. S. Paul sayth, Rom. 8. 18. I thinke the Passions of this tyme be not Condigne to the glory to come, that shall be reuealed in vs. The Passions here expressed were Martyrdomes iustified by grace, Philip. 1. 29. *spirituall Sacrifices of a sweet smelling odour*, 2. Tim. 46. and *Condignity, or worthines equall in desert or value is denyed vnto them.* Answer. The Apostle sayth that the Passions of time be not Condigne of their owne Temporall and fleeting nature vnto infinit eternall glory. Therefore to the end they may be condigne, they must be eleuated by the grace of diuine adoption. For thus goeth the whole discourse, *The spirit himselfe giueth testimony to our spirit, that we are the Children of God. If his Children, then his heyres, the heyres of God, fellow-heyres with Christ; if so be that we suffer with him that we may*

be glorified with him. For I thinke the Passions of this time not to be condigne vnto the future glory. By this it is cleere S. Paul meaneth that the Passions of tyme be not proportionable in their nature which is temporall & fleeting, vnto the eternity of glory; & therefore they must be aduanced & made deare and pretious to God by the grace of adoption, which is a grace proportionable vnto glory; for if we be the Children of God, we be the heyres of his glory.

And if the Ministers Argument were good, it would otherthow the merit of inward inherent congruity which he doth acknowledge. For Saynt Paul might truly haue sayd, Passions of tyme, or which are of transitory and fleeting nature, are not congruous in respect of the eternity of glory, yea the Passions of Christ being temporall, and thort were not by their owne nature condigne, or Congruous vnto eternall glory, nor could haue been condigne, had they not been eleuated by the dignity of Gods naturall sonne, from whome they proceeded.

Minister pag. 517. *The Iesuit hath set fire on his owne house: for if we owe our works vnto to God (as he sayth we doe) by the titles of iustice, Religion & gratitude, what peeping hole, I pray you, is left for merit, to creepe in at? Answer.* Our workes by the titles of iustice, Religion and gratitude are due vnto God, so farre as he doth please to exact them by his law, and no further: but he is pleased not wholly and totally to exact them by the aforesayd titles, but to leaue them vnto men, to vse them for the gayning of the crowne of glory, as we are taught by his word. Hence mans merit is not in rigour of iustice, but grounded vpon Gods mercifull indulgence, in not exacting vpon workes with vttermost rigour. This mercifull indulgence is a wide gate, by the which Merit makes entrance into Gods Children, shewed you by the Iesuit; yet so blind you are as you see it not, but goe peeping about to find an hole for Merit to creep in at.

(b) Ioan 5. 3. Mandata eius graui non sunt.

(c) Basil. ho. in illud Moy-
sis, attende tibi ipsi. Im-
pium est asserere mandata
Spiritus Sancti impossibilia
esse obseruata.

sible, as (b) Scriptures and Fathers (c) teach. This precept therefore commands a quadruple integrity of diuine loue. The first integrity is in respect of our selues, that we loue God wholly and entyrelly, not only with the outside, but with the inside, euen

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even to the bottome of our soule, that is in
a word, *Sincerely*.

The second integrity is in respect of
God, that we loue God according to all his
Commaundements, not leauing any vn-
kept; and so to loue God entirely, or with
all the hart is the same, as to walke in all his
Commaundements.

The third integrity is in regard of the
effect of loue, which is to ioyne men in
friendship with God, whome we must so
loue that there be no breach between God
and vs, nor we seperated from him; which
we doe so long as we keep his commaun-
dements, *without sinning mortally* agaynst
them.

The fourth integrity is in respect of
time, that we loue him entierely, not only
for this present life, but also desiring & ho-
ping to see and loue him for eternity. And
in this sense (d) *Saint Augustine*, Saint (e)
Bernard, and other Fathers are to be vn-
derstood, that say in the precept, *Diliges De-
um tuum ex toto corde tuo*, is conteyned the
perfection of the life to come, and a perfe-
ction impossible to be atteyned to in this
life, to wit, it is conteyned in the precept,
not as a perfection commanded to be pra-
ctised in this life, but as a perfection to be
desired and hoped for in the next; so that
he that loues God sincerely from the bot-
tome of hart, to the keeping of *all his Com-
maundments*, perfectly without breach of
friend-

(d) *Aug. de spiritu & lit.*
cap. vlt.

(e) *Bernard. serm. 5. in*
Cantica.

(*) What the Minister cauilleth agaynst this truth, is reduced to two heades. Minister pag. 522. First to the definition of workes of supererogation is required, that all which the Diuine law commandes be fullfilled. But if iust men haue sinne, they performe not all the Diuine law doth require. For every sinne is a transgression of the Diuine law, 1. Iohn. 3. 4.

Answer. The law of God bindeth men to performe the workes thereof, so farre as they are necessary vnto Salvation, vnto which the obseruance of the law is ordayned, If thou wilt enter into life, keepe the commandments, Math.

19. 17. Hence veniall sinne is not properly agaynst the law of God, but against the decency and perfection of rea-

son, the law of God supposed, and his goodnes towards man. The place you cite, as Saint Iohns, Every sinne is a transgression of the diuine law, is by you falsified, as I haue shewed in the Censure, Sect. 4. §. 9. though also that text speake of mortall sinne, not of veniall. The testimony of S. Bernard *serm. 2. de Vig. Nat.* by you cited p. 522. affirming that God comāds his law to be kept exceedingly, that when we cannot doe it, finding our imperfection, we may flye to his mercy, is vnderstood of veniall sinnes, which

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friendship betweene him and God, hauing his desires & loue referred with hope vnto Eternity, without question he loueth God with all his hart, soule, & strength. (*)

The Fathers taught workes of Supererogation, and proued them by Scripture. §. 3.

BV T they that loue God so perfectly as they loue not only his Commaundements, but also his Councells; not only shunne such sins as separate from God, but also such as hinder the perpetuall actuall loue of God. These be they that doe more then they are commaunded, that is, doe workes of Supererogation. And if your Maiesty call to mind vpon how manifold graces this Merit is grounded, you will not I hope, condemne the same of arrogancy, but rather respect it as being taught by holy Fathers, euen in the expresse tearmes of *Supererogation*. In prooffe wherof I alleadge these few testimonies.

Haymo, a learned Expositor of Scripture, liuing in the yeare 800. thus wry-

teth

which, no man can totally auoyd, which finnes though they be not directly against the Diuine law, nor properly agaynst any law, yet they are agaynst the decency of reason the Diuine law supposed as hath been said. Hence it followes, that the committing of veniall finnes doth not hinder, but we may do works of supererogation; not works of supererogation in rigour of iustice, but through Gods merciful indulgēce in not exacting of vs so much as he might. Suppose a slaue being bound to worke 8. houres a day, worke only seauen: If his master forgiue him this fault, without any new obligation, but that henceforward he worke 8. houres a day, this slaue if he worke afterward 10. houres a day, doth he not a worke of supererogation? Yes certaynly, though a worke of supererogatiō grounded on his maisters benignity. In this manner, seeing God forgiueth his Children their dayly faults vpon their dayly crauing perdon, without putting new obligations vpon them, more then that they keepe still his law, if they doe workes more then his law exacts, they truly do workes of supererogation.

Minister pag. 526. *No man though he giue all to the poore &c. can exceed the highest and strictest measure of Charity and obedience in this life. For the Euangelicall law commandeth vs to be perfect, as our heavenly father is perfect, Matth. 5. 48. and to loue, as Christ loued vs, Rom. 5. 7. 8. and through the obligation of gratitude we owe vnto God, according to S. Bernard, Omne quod sumus, omne quod possumus. Answer.* The Euangelicall law doth not require that we should be perfect as God is in equality, but only in similitude, that as he loueth his enemyes and doth them good turnes, that we likewise loue our Enemyes and doe them the good turnes we are bound to doe by his law, which the Children of God by Diuine grace may do, and more also. Nor are we bound to haue charity equal vnto our Sauours, but only like vnto his, to wit, that as he loued vs so as he dyed for vs, that we likewise dye for our brethren, when need requires, which many Saynts haue done and dayly do practise. By the band of gratitude we owe vnto God all that we are, and all that we can, so fare as it is required by his law, and no further. We are bound by gratitude also *in preparatione animi*, to be ready to doe more then his law doth exact, when he shall by speciall precept lay that obligation vpon vs.

Hence it is manifest, that the band of gratitude doth not hinder the possibility of doing works of supererogation, as may be declared by this example. Suppose the King pardon a gentleman condemned of treason and remit vnto him the forfeiture of his lands and goods, whereby he

oweth all he is, and hath to the King in Gratitude. Suppose also that the King exacting a Subsidy of his subjects, require no more of this gentleman then he takes of another of his quality; Verily this subject is bound to giue no more then another; and if he giue an hundred pound more then any other, it is a gratuity, a worke of supererogation, which he might haue omitted without any iust offence or ingratitude, yet a gratuity grounded on the Kings manifold gracious liberalities, towards him. Such is our case with God. He doth not exact of vs by the title of gratitude so much as he might, by which his goodnes we are inabled to offer gratuities vnto him, which we might without offence or ingratitude not haue offered. By the light of this annotation the mist of the Ministers Cauills is dissolued, wherewith he would obscure the consent of Fathers about workes of supererogation set downe in the next Paragraffe.

(g) *Haymo in Euang. Domin. post Pentecostem.*

(h) *Beda in cap. 10. Luc.*

(i) *Greg. 1. 26. mor. cap. 20.*

(k) *Fulg. Prolog. in l. contra Monium.*

teth (g). *Supererogat stabularius, quando hoc agit Doctor ex voto, quod non accepit ex precepto. Quod fecit Paulus Apostolus quando habens licentiam ut Euangelium annuntians de Euangelio viueret, hac uti potestate noluit, sed die predicans, noctibus laborabat. Venerable Bede in the yeare 700. vpon those words of Saint Luke (h), Quodcumq; superogaueris, ego cum rediero reddam tibi. Supererat stabularius quod in duobus denarijs non accepit, cum dicit Apostolus, De Virginibus autem preceptum Domini non habeo; Consilium autem do. S. Gregory the great in the yeare 590. alluding to this tearme of supererogating more then is receyued, sayth (i): Multi virginitatis virtute pollent, ut videlicet plus impendant obsequio, quam acceperunt precepto.*

S. Fulgentius in the yeare 500. (k) Quid est, si quid supererogaueris, nisi si quid a me magis acceperis? Nam & ipse qui supererogabat in eo quod non acceperat preceptum, sed dabat ex cha.

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*charitate Consilium, Misericordiam se profitetur
 utique consecutum. S. Paulinus in the yeare
 400. (l) Hic Samarites (Christus) redditurus
 est beatae virginitati de innumeris huius boni
 fructibus, uberes gratias & immortales coronas,
 quia hoc consilium Præcepto adiiciens de suo su-
 pererogavit. Saint Augustine in the same
 Age (m): In illis (præceptis Dominicis)
 imperat vobis, in his (Consilijs) si quid am-
 plius supererogaueritis, in redeundo reddet vo-
 bis. And agayne (n): Stabularius autem Apo-
 stolus est, duo denarij duo Præcepta charitatis,
 quam per spiritum Sanctum acceperant Apostoli
 ad Euangelizandum ceteris. Quod supererogat
 autem illud est quod ait, De virginibus autem
 præceptum Domini non habeo, consilium autem
 do. And in another Booke (o): Quæ licita
 sunt nec ullo præcepto Domini prohibentur, sed
 sicut expedit potius tractanda sunt, non præ-
 scripto legis, sed consilio charitatis. Hæc sunt quæ
 amplius supererogantur saucio, qui curandus ad
 stabulum Samaritani miseratione perductus est.*

Optatus Mileuitanus, in the yeare 376.

(p) Sed quia, qui saucium commendauerat, se
 promiserat redditurum quicquid in curam am-
 plius erogasset. post impensos duos denarios, non
 præcepta, sed consilium erogat Paulus. Nec im-
 pedimentum est voluntati, nec nolentes impellit
 aut cogit. Qui dederit (inquit) virginem suam,
 bene facit, & qui non dederit melius facit: Hæc
 sunt verba Consilij, nec sunt ulla præcepta con-
 iuncta. Saint Hierome (q): Plus amat Chri-
 stus Virgines, quia sponte tribuunt quod sibi non

(l) Paulinus epist. 2. ad Se-
 verum.

(m) Aug. l. 2. q. Euangel.
 cap. 30.

(n) Idem ibid. cap. 19.

(o) Aug. lib. de Adulterin.
 Coniug. lib. 6. 14.

(p) Optat. l. 6. cont. Par-
 menian.

(q) Hier. adversus Iovin.
 cap. 7. l. 1.

(r) Chrys. hom. 8. de Pœnitentia.

(s) Greg. Naz. orat. 3.

(t) Cypr. de habitu Virginitatis, prope finem.

(u) Orig. in cap. 15. ad Rom.

(x) 1. Cor. 7.

(y) Ambros. l. de viduis, ult. medium.

fuerat imperatum; maiorisq; gratia est, offerre quod non debeas, quam reddere quod exigaris. Saint Chrysostome (r): Nequaquam Dominum incuses, haud mandat impossibilia, multi ipsa superant mandata. Saint Gregory Nazianzen (s): In legibus nostris alia parendi necessitatem imponunt, nec sine periculo pratermitti possunt; alia non necessitate constringunt, sed in arbitrio & voluntate posita sunt, ac proinde hanc rationem habent, ut qui ea custodierint præmijs, & honore afficiantur; qui autem minus ea expleuerint, nihil periculi pertimescant. Saint Cyprian (t): Non iubet virginitatem Dominus sed hortatur, nec iugum necessitatis imponit, quando manet voluntatis arbitrium liberum. Origenes (u): Ea quæ supra debitum facimus, non facimus ex præcepto: verbi causa, virginitas non ex debito soluitur, sed supra debitum offertur.

I will not bring more proofes of this doctrine out of Scripture which the Fathers I cited proue by the words of Saint Paul (x), in expresse tearmes affirming that there are besides Precepts, works of Supererogation or Counsells: *De virginibus præceptum Domini non habeo, sed consilium do.* Nor will I alledge more testimonies of Fathers, which might be produced in great number most playne and pregnant. Only I cannot omit one place of Saint Ambrose, who deliue- ring this doctrine, doth togeather answere a Protestant vulgar obiection agaynst it:

(y) Itaque qui præceptum impleuerint possunt dicere

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dicere, serui inutiles sumus, quod debuimus fa-
cere fecimus. Hoc virgo non dicit, non dicit
quia bona sua vendidit, sed quasi reposita expectat
præmia, sicut Sanctus Apostolus ait, Ecce nos
reliquimus omnia & secuti sumus te, quid
ergo erit nobis? Sunt enim (2) spadones qui
se castrauerunt propter regnum Calorum, sed
hoc non omnibus imperatur, sed ab omnibus fla-
gitatur. Virgo prouocatur consilijs, non vincu-
lis alligatur; sed nec vidua præceptum accipit,
sed consilium. What can be more cleerly
spoken for works of Supererogation or Cou-
sells?

(2) Luc. 17. v. 10. Matth.
19. v. 17. Ibid. v. 12.

Neyther is there any arrogancy as I said
before, in this doctrine. For neyther the
Fathers, nor we attribute more vnto man
then Protestants doe; but only acknow-
ledge one kind of diuine liberality towards
man, which Protestants be some-what
backward to belieue: for supposing that
God exacteth much lesse then he might, &
much lesse then man is able by his grace to
performe, Protestants will not deny but
a man may offer vnto God some volun-
tary seruices beyond commaunded duties;
Catholikes also graunt, that had God vsed
the vttermost seuerity of charging vs with
debts, as he might haue done, we could ne-
uer by any measure of grace that now is
ordinarily affoarded vnto men, haue com-
plied with all our obligations, much lesse
haue performed vnrequired offices. The
difference therfore betweene them and vs

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is this: They thinke that God seuerely exacteth of man, that euer, & in all occasions he worke according to the vttermost of his power, yea commaunds him thinges impossible for him to performe.

Contrariwise, we hold, that God, to the end his Law may be vnto men a sweet yoke, a light loade, and his Commaundements not difficile, doth not exact of man all that man is able to doe with his grace, but much lesse, and so much lesse as man is able through this remission to offer him liberalities. What pride is it for man, to acknowledge this sweet prouidence of his Creatour, to prayse his mercifull Indulgence, in not exacting so much as he might; specially belieuing, that this diuine Indulgence not to exact of man, & consequently mans ability to present vnto God, more perfect and excellent seruice then he requires, is giuen him through the merits of CHRIST IESVS?

The doctrine of Satisfaction. §. 4.

THE other part of this Cōtrouerſy proposed by your Maiesty about workes referred vnto the Treasure of the Church, concernes good Workes, not as they are meritorious of reward, but as they are satisfactory for sinne. For the workes of Saints, as they are merits, be layd vp, not in the Treasury of the Church to be apply-
ed

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ed vnto others: but in the memory of God,
to receyue their deserued guerdon in due
tyme (a).

This doctrine of Satisfaction is like vnto
the former of Merit, much spoken against,
& by many disliked in the highest degree,
who yet perchance doe not much vnder-
stand what they so earnestly impugne, as
may appeare by this brieve declaration of
our doctrine in this point.

First we doe not thinke, that any sinner
can make satisfaction by works vnto God,
for the guilt of Mortall or damnable sinne.
The reason is, because works of Satisfac-
tion are such as merit pardon, and obtayne
it, by some kind of Iustice from God. The
works of his Children, may merit in this
sort, as being the workes of them that are
instruments of the holy Ghost, dwelling &
operating within them, & liuing members
of Christ his mysticall body, receauing in-
fluence of life and operation from him, as
from their head. Sinners are neyther the
Children of God, nor the Temples of the
Holy Ghost, nor liuing members of Christ,
so their workes cannot be so gracious, as
they may deserue any thing as due to them
in any kind of Iustice from God, much
lesse can they deserue so great a reward, as
remission of mortall sinne, and of the eter-
nall punishment due thereunto.

Secondly, we doe not teach, that any
Saint or Angell, can make satisfaction vn-
to

(a) What the Minister
heere Cauilleth about
Communion of *Satis-*
factions, not of *merits* be-
twixt Saynts, is refelled
after ward §. 5. in the
Annotation at *lit.* (x)

to God for the mortall sinne of any man, no not all Saints & Angells putting together all their good works and satisfactions. The reason is, because an Iniury is so much the greater, by how much the person that offers it, is Base, and the person to whome it is offered is Noble, as the light of reason & the estimation of mankind sheweth. But God whome man casteth away & abandoneth by sinne, & consequently wronges, is of infinite dignity, and man offending him comparatiuely with him infinitely base: wherfore mortall sinne which is an abandoning of God for some transitory content, is iniury done vnto God incomparably grieuous. On the other side satisfaction is the lesse esteemed, by how much the person satisfying is meane, and the person offended great. Men and Angells what are they, being compared with God? Certainly nothing; therefore certainly their works & satisfactions are inestimably disproportionable to satisfy for any the least mortall sinne, the guilt wherof is so great a debt as it is vnsatisfiable, but only by the precious bloud of the Sonne of God. He being a person Coequall & Consubstantiall with his Father, to satisfy Gods anger by humbling the infinite dignity of his pers^{on}, vnto the most disgracefull death of the Crosse, offered satisfaction full and complete, yea superabundant; the person satisfying in regard of his Diuinity being infinitely more hono-

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honorable, then the person offending was
contemptible by reason of his basenes.

Thirdly, the Roman Church teacheth,
that those that haue byn made the Childre
of God by Baptisme, if they sinne mortal-
ly afterward, when they repent God for-
giues them the guilt of sinne, and conse-
quently the eternall punishment by the Sa-
crament of Pennance, bountifully & gra-
ciously through the meer merits of Christ,
without their satisfaction; only they must
by Fayth, by feare, by hope, by Contriti-
on, by purposes of amendment prepare &
make themselues capable of that gracious
and grace-infusing pardon.

Fourthly, the Roman Church holdes,
that God by Pennance forgiuing the eter-
nall punishment, doth in lieu thereof ma-
ny tymes appoint a taske of tēporall paine,
to be endured by the Penitent. This refer-
ued penalty is greater or lesser according
to the multitude, and grieuousnes of the
sinnes committed, and is that for which
penitents may and must satisfy. And why
may not the penall workes, performed by
the Children of God, beautified by so ma-
ny aforenamed excellent graces be suffici-
ent to deserue of God the remission of this
temporall mulct, and cancell the debt of
enduring transitory payne? I could bring
testimonies of the most ancient Fathers in
great number, for the necessity we haue of
suffering these voluntary afflictions for

Z z z

sinnes

sinnes, and of the efficacy therof, to ex-
piate sinne with the very name of Satis-
faction, (*) there being scarce any ancient
Father, that hath not taught both the
thing, and the word.

*Worke, with reference vnto the Treasure of the
Church. §. 5.*

(*) **The Minister** would
fayne elude this con-
sent of Fathers by diuers
Shifts, but two be the
chiefe, which I will
heere fully refute. Pag.
544. he saith: *The Ro-
mists in their course of do-
ctrine about Satisfaction,*
peruert all that which the
Fathers taught. First, that
which the Fathers speake of
the fault and guilt of sinne,
they wrest to the temporall
*payne of mortall sinne, re-
mayning after the remission*
of the euerlasting guilt. An-
swer. You are according
to the Ministerial wōt,
proud, & bold in your
accusations, but poore
and miserable in your
proofs. You say the Fa-
thers spake not of the
temporall payne of mor-
tall sinne, but of the ve-
ry guilt thereof. And in
another place pag. 547.
yet more boldely,
WHAT SOEVER
is spoken in holy Scripture,
or by the ancient Fathers,
concerning redeming sinnes

BUT I suppose these testimonies are vn-
to your Maiesty well knowne, & ther-
fore in this proposed difficulty, supposing
the satisfaction for sinne to be possible, you
mooue this doubt; Whether the penitents
can so fully satisfy for themselves, as their
satisfactions may superabound and be re-
ferred into the treasure of the Church? To
satisfy this doubt, three propositions are to
be proued.

The first, that good works of Saints that
are penall and afflictive doe not only merit
heauen, but also satisfy for sinne. This is
proued. Giuing of Almes for the loue of
Christ, is meritorious; witnes our Sauour
himselſe, who to the Iust, in the reward of
their Almes, will giue the Kingdome pre-
pared from the beginning of the world.
[Matth. 23.] And it is also satisfactory for
sinne, witnesse *Daniel*, who gaue this con-
sell

by satisfaction, belongeth to the fault and eternall payne of sinne; and this satisfaction,
must be performed by the delinquent himselſe in this present life. This you say, but
proue

proue it not, yea the contrary is cleere truth, and proued by these 4. or 5. Arguments.

First, if after the remission of the euerlasting guilt, there remayne a temporall payne to be mitigated, and taken away by penitential workes, then there is no reason to thinke but the Fathers spake something thereof. But your selfe p. 540. lin. vlt. say, *That there is a remaynder of Temporall affliction after the remission of the guilt of sin.* And pag 541. lin. 7. *That this temporall payne may be remoued, or mitigated by workes of mortification and pennance.* Therefore you haue no reason to thinke the Fathers neuer spake thereof.


Secondly, The Fathers spake of that kind of satisfaction which Dauid made vnto God for his adultery and murder of Vrias, yea they make this satisfaction of Dauid the prototype and perfect patterne of that satisfaction they require. *Hilarius in Psal. 118. & alij.* But Dauid his satisfaction by patient enduring penalties inflicted, was satisfaction for the temporal payne, and not for the staine and eternal guilt of sinne, which was remitted longe before, presently vpon his inward contrition and repentance, *Dominus à te transtulit peccatum tuum, 2. Reg. 12. 13.* Therefore the satisfaction which Scriptures, and the Fathers require, is for the temporall payne, not for the guilt of mortall sinne.

Thirdly, the Fathers teach, that after inward grieffe, and contrition for sinne, (by which they knew the guilt of sinne and of eternall payne was remitted, according to the truth of Gods word *Ezechiel 18. 22.*) long continued satisfaction must be done, to pacify Gods wrath, *Cyprian. Epist. 40. Dominus longa & continua satisfactione placandus est.* But the guilt of sinne and eternall paine being remitted, men need not, nor cannot satisfie but for the temporall.

Fourthly, the Fathers teach, that men must seeke to satisfie for their sinnes, euen after they be iust, and Gods adopted Children (*Hierom. in Epitaph. Paula.*) but in the Children of God the euerlasting guilt is remitted, and nothing can remayne to be remoued by satisfaction but *the guilt of Temporall payne.* Finally, the Fathers teach, that after this life, often there remayneth something of sinne to be expiated by Purgatory paynes, from which soules may be released and relieved by the pious workes of their liuing friends. So sayth S. Augustine expressely *l. 21. de Ciuit. c. 24. serm. 32. de verbis Apostol.* and many others.

I omit other demonstrations of this truth. To what you so much obiekt that Fathers say, men must redeeme their sinns and satisfy for their offences to God, I Answere: By sinne, they meane the payne due vnto

sinne, which is tearmed sinne, because it is the effect of sinne. Hence sinne is sayd after the remission thereof to remayne in the soule, to wit, in his effect, nor can the soule be sayd to be fully cleansed vntill this debt be satisfied.

 Minister pag. 544. Secondly, that which the Fathers stiled Satisfaction improperly, and by way of deprecation, the Romists make satisfaction of condignity, yea of rigour of iustice. Nazarius in 3 p. D. Thom. q. 1. art. 2. controu. 7. pag. 113. And for veniall sinne, more effectually then Christs satisfaction. Suarez Tom. 4. in 3. p. disp. 48. sect. 3. Answered. Your flaudring humour is intolerable. Nazarius sayth & proueth that our satisfactiō neither is, nor can be in rigour of iustice. He addeth: If our satisfaction be ioyned with Christs, *dicetur eam esse de rigore iustitie ratione satisfactionis Christi*, it shall be sayd to be in rigour of iustice in respect (not of it selfe) but of the satisfaction of Christ. Hence you charge him with this proposition, Men may make satisfaction to God in rigour of iustice. Verily you may as well accuse S. Paul of making himselfe omnipotent, absolutely, and without any modification, because he sayth, *I can do all things (not in my selfe) but in him that strengthneth me*. Philip. 4. 13. Suarez sayth that the inward contrition inhering in the sinners hart, is more effectually to expell veniall sinne by way of formall opposition therewith, then Christs satisfaction; *tamen satisfactio Christi in ratione meriti perfectior est*; yet the satisfaction of Christ is more perfect and efficacious to expell sinne by way of merit. Heere agayne you are shewed a slanderous relatour of our Doctrine, and a falsifyer of Authours.

Neyther do we teach, that condigne satisfaction may be made vnto God in respect of the offence agaynst the Diuine Maiesty, nor can we condignely satisfy his iust anger, which hath a kind of infinity, through the dignity of the person offended, but only in respect of Temporall payne. In which respect men may make vnto God satisfaction iust, condigne, equal, compensant, the Fathers say expressly. Tertullian libro de poenitentia: *Christ propoſeth pardon of sinnes to be REDEEMED by the COMPENSATION of penance*. Origen homil. 15. in Leuit. *By the fruites of penance, by laborious good works, the PRICE of the redemption of sinne is gathered together*. S. Cyprian l. 1. epist. 3. *By lamentations and IVST satisfactions sinnes are REDEEMED*. S. Hilar. can. 4. in Matth. *How shall we PAY the last FARTHING OF PAINNE, vnlesse by the PRICE of Charitable deeds to the needy, our sinnes be REDEEMED?* S. Basil orat. super verba, *Atende tibi ipsi: Is thy sinne great and grievous? Thou must needes apply agaynst it much and frequent confession, bitter weeping, longe & laborious watching, continuall and neuer-interrupted fasting:* let

let thy Pennance be **EQVALL** vnto thy sinne. S. Hierom. in cap. i. Ioelis. Let the sinner **COMPENSATE** by the austerity of pennance, his former pleasures wherewith he offended God. And, in Epit. Paul. The body must be punished by sharp intreaty, which hath been long inured to pleasure: much time spent in laughing must be **COMPENSATED** by continuall weeping. Theodoret Epitom. diuinorum Decretor. c. de Pœnit. Euen the wounds after Baptisme are curable, but not without many teares, and weepings, and mournings, and fastings, and prayngs, and by payne **CONTEMPERED** vnto the **QVANTITY** of the sinne. S. Gregory homil. 20. in Euang. We must not only do the fruits and workes of pennance, but workes of pennance that be **WORTHY** or **CONDIGNE**; **DIGNOS** pœnitentie fructus. Venerable Bede l. 1. in Lucam c. 2. Sacrifice vnto God a sacrifice of **IUSTICE**, that is, Be so angry agaynst your former sinnes, that you massacre them, by doing **CONDIGNE** workes of penance, punishing your selues for **EVERY SINNE**, **IUST AS MVCH**, as **CONDIGNE** pennance requires. This is a Sacrifice of **IUSTICE**.

Thus the Fathers teach, prouing their Doctrine by Scripture, whereby your vanity is manifest, who thinke to elude their Testimonies by the distinction, That they spake of satisfaction of deprecation and impetrant, not of condignity and compensant. Agaynst whome the Fathers, as if they had forseen your forgery, oppose themselues directly, formally, and in tearmes.

sell vnto the Babylonian King, (a) Re- (a) Daniel 4. 24.

deeme thy sinnes with Almes-deeds, and thine iniquities with mercyes, vnto the poore. And

Saint Chrysostome (b) who saith, There is no sinne, which giuing of Almes cannot can-

(b) Chrysost. hom. 25. in Act. Apost.

cell. And Saint Cyprian: (c) *Eleemosynis, atque operibus iustis delictorum flamma sopi-*

(c) Cyprian. Serm. d. Eleemosyna.

Prayer is likewise meritorious with God; our Sauour exhorteth euery man to pray secretly in his Closet, promising that, (d) Thy Father, who seeth what is done in secret, will reward thee. It is also satisfactory for sinne.

(d) Matth. 6. 6. 7.

Saint Augustine (e) sayth: The dayly prayer

(e) Aug. Enchyr. 6. 73.

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of the faythfull doth satisfy for their quotidian, & light offences, without which none can leade this life.

To fast, is meritorious, when it proceeds from a pure hart, to which our Sauour in the 6. of Saint *Matthew*, promised recompence: and that it is penall and satisfactory for Corporall penaltyes, the fact of the *Niniuites* (f) sheweth abundantly; so that the same workes of the Iust as pious, doe merit, and shall haue in heauen a plentiful reward; as penall doe satisfy and obtayne full remission of the temporall penaltyes remayning to be suffered for sinne. In Confirmation whereof, memorable is the saying of Saint *Cyprian* (g) of feruent penance & punishment of the body: *Qui sic Deo satisfecerit &c. non solum Dei veniam merebitur, sed Coronam.*

The second Proposition. Many Saints endured more penaltyes and afflictions in this life, then were necessary for the recompensing of the temporall paines due to their finnes. The Blessed Virgin (h) neuer committed actuall sinne; witnesse S. *Ambrose* (i) tearming her, *ab omni integram labe peccati*; and S. *Augustine* saying (k), *Plus gratia ei collatum est, ad vincendum ex omni parte peccatum*: Yet she endured many afflictions, her many Iourneyes, specially her banishment into *Ægypt*, her standing at the foote of the Crosse when the sword of sorrow pierced through her hart, besides her

(f) *Iona cap. vlt.*

(g) *Cypr. serm. de lapsis, circa finem.*

(h) The Ministers rayling agaynst the Doctrine which makes the Blessed Virgin free from actual sinne, is discovered in the Censure, Sect. 4. §. 9. pag. 120.

(i) *Ambros. serm. vlt. in Psal. 118.*

(k) *Aug. de Nat. & Grat. cap. 36.*

her many voluntary Fastings, and Prayings, and other penitentiall workes which were dayly practised in the course of her most holy life. Saint Iohn the Baptist (l), what a pure and immaculate course of life held he from his Infancy, in the wilderness? Neuer committed any great sinns, yea scarce so much as light sinnes, as the Fathers (m) teach, gathering their opinion of this his sanctiity from the Scripture: and yet extremely penitentiall was he in his continuall praying, fasting, lying on the ground, enduring cold, wind & weather, his wearing continually a rough hayre-cloath, whereof Saint Paulinus writes (n):

*Vestis erat curui fetis compacta Cameli,
Contra Luxuriam molles duraret vt artus,
Arcebatq. graues compuncto corpore somnos.*

What a mighty masse of superabounding (o) Satisfaction were gathered from the life of this Saint alone?

The Prophets of the old Testamēt, what afflictions did they endure? Which Saint Paul (p) gathers together in the eleauenth Chapter of his Epistle to the Hebrews, being neuertheles men of most holy life, innocent, and without any grieuous sinnes, (q) *That the world was unworthy of them.* As also the Apostles, whose labours were intollerable, specially such as Saint Paul records endured by himselfe, who yet after Baptisme (in which his sinnes were fully and certainly remitted) neuer did grieuou-

fly

(l) Luc. 1. v. 8.

(m) Gregor. in cap. 2. Iob. 11. Numquid credimus aliquid fuisse quod in Ioannis vita mors tergeret? Venerab. Beda ho. de decollat. Ioan. Quis dicere audeat Ioannem in actu, vel dicto, habitu, vel victu peccasse? Quis in eius prae-cordiis esse poterat peccato locus &c?

(n) Paulin. ep. 11. ad Sennerum.

(o) That Saints can make superabundant satisfaction, is also proved by the sayings of the Minister in the Censure, Sect. 4. §. 5.

(p) Ad Heb. 11. 36.

(q) 1. Cor. 4. 2. Cor. 11.

(r) Cypr. l. 4. epist. 2.

(s) Aug. tract. 64. in Io-
an.

(t) Ber. serm. 41. in Can-
tica.

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fly offend God. The labours (r) and tor-
ments of Martyrs were extreme, and yet a-
ny the least Martyrdome is sufficient to sa-
tisfy for any great multitude of offences,
(s) *quoad reatum culpa & pœna*. Of whose
merits the Church in the primitiue times
did make most account; to whom after-
wards succeeded another kind of Martyr-
dome, (t) *Terrore quidem mitius, sed diutur-
nitate molestius*, of holy Confessours, speci-
ally of many most holy Eremites.

These manifold afflictions endured by
Saints, far aboue measure of the temporall
penalty, which after the eternal was graci-
ously remitted did remayne due to their
offences, did not perish, nor were forgottē,
but were layd vp in the memory of God.

The third Proposition. The treasure of
the Church consisteth principally of the
superabundāt satisfactions of Christ, who
did endure much more then was necessary
for the Redemption of man; wherewith
are ioyned the satisfactions of Saints. We
ioyne the satisfactions of Saints with the
satisfactiō of Christ, in the Churches trea-
sure, not because we belieue the bloud of
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for sinnes, *nisi velut arefcentis & exhausti de-
fectus aliunde suppleatur & sufficiatur*: (as mi-
stakingly, not to say calumniously; Cal-
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[Works of Supererogation.] VIII. Point. 369
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First, That penall workes of Saints as
they are satisfactory, be not without fruit,
for being satisfactory, and not hauing the
effect of satisfaction in their owne inno-
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plied vnto others that are poore and nee-
dy, in whome satisfaction is scant, and the
debt of temporall payne abounds.

The second is, The glory of Christ,
whose meritts were so powerfull, as to
purchase to the church of God, such excel-
lent & admirable Saints, so pure of life, so
feruent in pennance, as their satisfactions
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payne due vnto others.

The third reason is, to make men loue
the Church and society of Saints, wherby
they come to be partakers of the aboundā-
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debts. This is that comfortable Article
of the Apostles put downe in the Creed to
be knowne of euery one: The Communiō
of Saints. This is that which made King
Dauid exult, saying (a): *I am partaker with
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A a a a

horteth

(a) Psal. 118. vers. 63.

(r) Cypr. l. 4. epist. 2.

(s) Aug. tract. 64. in Io-
an.

(t) Ber. serm. 41. in Can-
tica.

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fly offend God. The labours (r) and tor-
ments of Martyrs were extreme, and yet a-
ny the least Martyrdome is sufficient to sa-
tisfy for any great multitude of offences,
(s) *quoad reatum culpa & pœna*. Of whose
merits the Church in the primitive times
did make most account; to whom after-
wards succeeded another kind of Martyr-
dome, (t) *Terrore quidem mitius, sed diutur-
nitate molestius*, of holy Confessours, speci-
ally of many most holy Eremites.

These manifold afflictions endured by
Saints, far aboue measure of the temporall
penalty, which after the eternal was graci-
ously remitted did remayne due to their
offences, did not perish, nor were forgottē,
but were layd vp in the memory of God.

The third Proposition. The treasure of
the Church consisteth principally of the
superabundāt satisfactions of Christ, who
did endure much more then was necessary
for the Redemption of man; wherewith
are ioyned the satisfactions of Saints. We
ioyne the satisfactions of Saints with the
satisfactiō of Christ, in the Churches trea-
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(a) Psal. 118. vers. 63.

(b) Coloss. 1. 7. 12.

horteth vs : (b) *Gratias agamus Deo Patri qui dignos nos fecit in partem sortis Sanctorum in lumine*. This is that which the same Apostle writes to the *Corinthians* 1. 8. 14. exhorting them to be liberall towards *Titus* and *Luke* : For the present let your aboundance (in temporall goods) supply their want, that also their aboundance (in pious works) may be a supplement unto your want. This hope, to supply in this kind the spirituall need of Christians by the aboundance of his sufferings, made *Saint Paul* so much reioyce in them (c) :

(c) Coloss. 1. 24.

I ioye (sayth he) in my sufferings for you, and I make full the things that want of the sufferings of Christ in my flesh, for his body which is the Church. And agayne : (d) *Cupio impendi & superimpendi pro vobis* : Out of which words

(d) 2. Cor. 12. 15.

(e) Origen. hom. 10. in Num.

(e) Origen gathers, that *S. Paul*, as a kind of victime or sacrifice did expiate the sinns of others ; not satisfying for the Iniury agaynst God, nor for the eternall punishment due, but for one outward and transitory effect of sinne, to wit, the debt of temporall payne. In this sense also *Saint Augustine* interpreteth the former words of the Apostle, of suffering in his body the things wanting of the sufferings of Christ :

(f) Aug. in ep. 61.

(f) *Patitur Christus in membris suis, id est, in nobis ipsis ad communem hanc quasi Republicam. Nam quisq; pro modulo nostro exoluimus quod debemus, & pro posse virium nostrarum quasi curam passionum inferimus paratoria plenaria*. Christ suffereth in his members, that is, euen

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euen in vs, as for a Cōmonwealth: for eue-
ry one of vs payeth his owne debt, accor-
ding to his meane power, & according to
his forces puts into the plenary Storehouse
a certayne measure of sufferings.

This was the practise of the Primitiue
Church, which at the petition of constant
Confessours in prison, did relieue the pe-
naltyes that sinners were enioyned to per-
forme, to satisfy not only the discipline of
the Church, but also the wrath of God af-
ter the remission of sinne still continuing
vnto the infliction of temporall payne, as
appeareth by the testimonyes of (g) Saint
Cyprian. And that this relaxation of tempo-
rall payne was done by applying the abou-
dant satisfaction of holy Confessours and
designed Martyrs vnto the *Penitents*, that
receaued Indulgence at their intercessions,
appeares by *Tertullian*; For he falling from
the Church into the errors of *Montanus*,
whereof one was, That for Christians sin-
ning after Baptisme there was no remissi-
on of sinne, refutes the Catholike custome
of remitting penalties vnto sinners for the
merits of Martyrs, speaking thus (h): *Let it
suffice the Martyrs, they haue cancelled & satis-
fied for their own sins. It is ingratitude, or pride
for one prodigally to cast abroad vpon others, that
which as a great benefit was bestowed vpon him.*
And speaking vnto the Martyr he sayth: *If
thou be a sinner, how can the oyle of thy Lampe
suffice both for thee, and me?* By which here-

(g) *Cypr. l. 3. ep. 15.*

(h) *Tertul. lib. de pudicit.
cap. 22.*

(*) *The Ministers rayling Arguments, against the former doctrine, censured.*

MINISTER pa. 554.
It is remarkable how the Romā Higlars with one breath, both magnify, & debase the price of Christs bloud. For one while they say, That one drop thereof is sufficient to satisfy for all the sinnes of the world; and then agayne they inferre, That it is fit it should be eeked out with an addition of Saintly satisfactions, to raise a stocke to redceme soules out of Purgatory. Else why stint they not this treasure vpon the mayne Reuenew of Christs Passions only? Their detected meaning is: Christs Bloud alone is all-sufficient to saue soules; but the same is insufficient to impregnate his Holinesse his Coffers. The bloud of Christ hath abundant vertue in it to cleanse sinnes, but it must commendate vertue to fill purses, and to satisfy the Auarice of the Horse-leeches of Rome.

Answer. You speake in the proper Tune of your

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ticall Impugnation appeares, that the Catholike doctrine then was, that men might satisfy one for another, and that the abundant satisfactions of some that suffered exceedingly as Martyrs, were applyed for the redemption of some others more remisse and negligent, not for eternall, but only temporall Punishment. (*)

I shall not need particularly to refell the vulgar obiections agaynst this doctrine, all which proceed vpon mistaking, & impugne what we neuer dreamed off. They proue that Christ only dyed for the world, and redeemed mankind, & not any Saint: who doubts thereof? That we are sanctified and washed from the stayne of sinne by the bloud of the Lambe, not of any Saint. We confesse it. They bring the testimonies of Saint *Leo* & of Saint *Augustine*, that the Saints receaued Crownes of God, gaue not Crownes vnto others, but only Christ: we neuer did, nor will deny it. That only in Christ we dye to sinne, & are rayfed agayne soule and body vnto eternall life; we neuer taught the Contrary: For the satisfaction of Saints haue not vertue to redceme the world, nor to satisfy for the guilt of sinne, nor to take men out of the power of darkenes, nor to iustify soules by infusion of grace, nor to purchase for men Crownes of glory, nor to rayse men from life to death; But only they are auaylable vnto one transitory effect, which men might

might (were they feruent) obtayne by their owne industry , ioyned with diuine grace, to wit , the Remission of temporall payne ; which vertue alto comes from the meritts of Christ , and his most pretious blood, in, and by the satisfactions of Saints applyed to worke the aforesayd temporall releasement : from which temporall seruitude , the Children of God, may through his gracious assistance , by good works redeeme themselues , or by satisfactions of their fellow-Cittyzens & Saints be redeemed , though this temporary Redemption compared with the redemption of Christ , deserues not that tyle .

T H E

your Ghospell , which was euer the Note of Heresy, to wit, to barke & raile at the chayre of Peter, the roote & matrice of the Catholike Church, *Cyprian ep. 88.* The Angell sayd vnto Iacob, in commendation of his constancy, thou hast been strong against God, how much more wilt thou preuaile agaynst men? and I may say of you in excusation of your rayling at vs, What wöder though you spare not Christs Vicar on earth ,

who in your ignorant zeale about this matter, rayle and blaspheme euen God himselfe? For thus you write in the precedent pag. 553. *If the Bloud of Christ be infinit, it is foolish to ioyne to the same the Bloud of Martyrs & passions of Creatures . Is any man so foolish as to add the light of a candle to the cleere light of the Sunne?* Thus you . Is not this Blasphemy agaynst God? For hence I thus argue . He that ioyneth the bloud of Martyrs and passions of Creatures to the infinit price of Christs bloud, is a foole by your censure. God, that men may attaine vnto heauen, doth to the infinite merit of Christs bloud, ioine the passions of Martyrs & of creatures, saying vnto men, that except they suffer with Christ, they shall not be glorified with him. *Rom 8. 17.* What followeth of this your saying, but the most horrible blasphemy that may be , that God is like a foole which ioyneth the light of a Candle with the light of the Sunne? Hence your calumnation of the Roman Church is detected, the folly wherewith you charge her, being the very same wherewith you charge God. For as the ioyning of Saynts workes and sufferings to the merits of Christ , for the full purchasing of heauen, is not seeking out of his merits by addition vnto them, but to performe the conditions which God requires , that the merits of Christ may haue their effects : So to ioyne to the satisfactions of Christ , the satisfactions and

mortifications done by Saynts, for the abolishing of the debt of Temporal payne, is not to eeke out the price of his bloud with addition, but to comply with Gods will and pleasure, who wil haue vs to be cleansed from the reserued temporall guilt of payne, not only by Christs satisfactions and mortifications, but also by our owne, as Scriptures and Fathers teach.

Besides Catholicks teach, as you may see in Suarez, *Tom. 4. in 3. p. disp. 51. sect. 4. conclus. 3.* That the superabundant satisfactions of our Sauiour is a sufficient and infinite stocke & reuenew, out of which the Pope may grant Indulgences ordinarily and without any stint, though there be not any saintly satisfactions remayning in the treasury of the Church, [*Sola satisfactio Christi esset sufficiens ad indulgentiarum efficaciam, etiam secundum legem ordinariam*] Whence two things are consequent. First, that the Minister belyeth the Church in saying, that we ioine to Christs bloud the satisfactions of Saints to impregnate his Holynes his coffers, as being persuaded that Christs bloud alone is not sufficient for this end. For if selling and buyng of Indulgences were lawfull (as it is detested in our Church, and accursed as a most horrible and damnable crime, *Concil. Lateran. sub Inno. 3. & Vienn. sub Clem. 5.*) If I say we held it were lawful for the Pope to enrich his coffers by the sale of pardons, according to our Tenet, the Pope might fill his purse & coffers by selling Indulgences out of the Treasury of Christs passions only, they being infinite and vnexhaust. Secondly, The Ministers so often repeated assertion, that the Doctrine of Indulgences is vsed vnto filthy lucre, is a mere Ministeriall slauder. For the Minister is no more to be belieued in saying, that by this doctrine the Pope filleth his Coffers, then in his saying, That he doth for this end teach that Saintly satisfactions must be ioyned vnto Christs, as iudging Christs insufficient to impregnate his Coffers. But this is a manifest slauder, seing the Pope holds that the price of Christs bloud is infinite, out of which infinite Indulgences might ordinarily be giuen, and also sold to enrich his coffers if that practise were lawfull. Therefore, a most false and impudent slauder it is what the Minister here so often repeates, that the Doctrine of the treasure of Saynts superabundant satisfactions, is deuised by Roman Prelats for filthy lucre.

Minister pa. 135. Against the Iesuits propositiō, that Merits of Saints are layd vp in the memory of God, to be rewarded in due tyme with glory, but redundant satisfactions be reserued in the treasury of the Church, thus rayleth: By this you may see that Popery is a mistery, Apoc. 17. 5. And the Canonists say of the Pope, His will is a reason &c. otherwise there is the same reason for cōmuni-
cation

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cation of merits, as for satisfactions. For in Christ Iesus both were communicated alike, and Christ is the samplar of saintly merit & satisfaction, if there be any. Answered. Vnto men altogether ignorant of Theology, the knowne principles & truths therof seeme mysteries, and strange thinges, in which number you are. For otherwise the learned know a manifest reason, why the satisfactions of Saynts be communicable, and not their merits, and the disparity betwixt them, and Christ Iesus in this behalfe. Christ Iesus being by nature the Sonne of God, is not only free from sinne, but also his soule in the moment of his Conception was aduanced vnto the highest degree of glory and beatificall vision any soule can possibly attayne vnto. Hence his works, not only as satisfactory for sinne, haue not effect in his person by nature impeccable, but also as meritorious of glory they superabound in respect of his soule, which independently of workes is erected vnto the highest degree of glory. Hence also his works being not only as satisfactions. but also as merits superfluous in respect of himselfe, be communicable vnto other, not only as satisfactory for their sinnes, but also as meritorious of glory for them. In the Saynts liuing vpon earth it is not so: For they be not in glory, nor can they in this life be so perfect, but they may merit still more & more glory; and as they merit more and more, so their reward is greater and greater. Hence their workes as meritorious of heauen, can neuer be superfluous, nor without the effect of a full and condigne reward in their owne persons; whereby it cometh also to passe, that nothing of their merits superabounds to be communicated vnto others. But of their workes as satisfactory for Temporall reserued payne, there is not the same reason. For some Saints may be preserued by speciall grace from all actual sinne, as the Blessed Virgin was, or from any greuous sinne, as was S. Iohn Baptist: Others though they committed some mortall sinnes, when they repent, the penalty reserued after the remission thereof, being finit & temporall, they may by voluntary assumption, or diuine infliction endure more payne then is the reserued. Hence Saynts may haue satisfaction which superabounds, that is, which hath not the reward of remission of temporall payne in their owne persons, and consequently satisfactions that be communicable vnto others, though the merit of their workes be still proper to themselves and incommunicable. If the Minister will continue his rayling agaynst this reason, he may, but I doe not doubt, could he deliuer reasons for his Protestant Doctrine so drawne out of the bowells and principles of Christian Theology as this is, he would not rayle so much as he doth, but yield his Reader some learning

ned discourses, in lieu of so many bitter inuectiues.

Minister pag. 555. Though the superabundant satisfactions want the proper fruite and reward of satisfaction, yet this (being recompensed by a large increase and surplasse in an other kind) can be no dishonour to God. As prayer though sometimes the same want the most proper fruite and effect thereof, which is to obtayne the thing requested, yet is the same otherwise sufficiently rewarded. *ANSWER.* Your Example makes agaynst your selfe, for pious and Godly prayer being both meritorious of heauen, and impetratory of what is requested, neuer wants eyther of these two fruites. For as it doth still merit new increase of glory, so doth it still obtayne the thing requested so farre as it is requested; for the thing is requested by Godly prayer so farre as it is profitable for the soule according to Gods holy will, but so farre it is still impetrated. And if the particular thing requested be not for the soules greater good, another thing is obtained in lieu thereof that is better. Hence I thus argue: You grant, if there be superabundant satisfactions of Saynts, the same must be rewarded by the proper fruite of satisfaction, as much as prayer hath still the reward of impetration. But prayer is still rewarded with the fruite of impetration, eyther in the person of him that prayeth, or in some other person for which it is offered. *Ergo*, the superabundant satisfactions of Saints, must haue the reward of satisfactiō; which seing they cannot haue in their persons, they must haue it in some other parties, to whome it is applyed.

The Minister pag. 556. If one should affirme, It is more for Christs glory to purchase to himselfe a people which in this life is perfectly innocent, then to purchase a people carrying alwayes about them the remaynder of sinne; he should not honour Christ but proue himselfe a lyer, 1. Iohn 1. 8. so likewise to affirme, It is a greater honour to Christs merits to purchase Saynts that can make condigne and superabundant satisfaction for their sinnes, carryeth a shew of honouring Christ, but is in truth a Sacrilegious error. *Answer.* First the power and strength of the Diuine grace is better seen in infirmities, and in men compassed about with the remaynders and incombrances of sinne, as *S. Paul* sayth 2. Cor. 12. 9. and *S. Augustine*, That the grace of Innocency was *felicior*, but the grace of redemption is *fortior*. [*de Corr. & grat. c. 11.*] Secondly, if Christ did purchase to himselfe some excellent Saynts that did make condigne satisfactions, this is an honour to his merits: But the Scripture and Fathers affirme that he hath purchased to himselfe Saynts, that can, and do offer vnto God condigne fruites, and works of penance, satisfactions, compensations, Sacrifices of iustice, penance equall & commensured vnto the quantity of the sinne, in respect of the refer-

reserued debt of Temporall payne, as hath been shewed: yea that Saynts by their works obtaine a crowne of glory, so as God giueth it them proceeding as a iust iudge 2. Tim. 4. 8. Ergo, this is an honour to Christ in truth, and to say it is a Sacrilegious error, is blasphemy.

The Minister pag. 357. *The Communion of Saynts in respect of the liuing, is companionship in sayth &c.* Answer. The word of the Creed, *Communion of Saynts*, is absolute without restraynt, not to be limited by the brayne & fancy of a Minister. Hence it imports, that betweene Saynts there is a *Communion of all graces and perfections which superabound in the one, and are needed of the other.* But good workes according as they are satisfactions, superabound in some Saynts, & are needed of some other, as hath been shewed. Therefore, betweene Saynts there is Communion in respect of them.

The Minister pag. 558. *Dauid was a man full of grace according to the bare of God &c.* and so did not need the superabondant satisfactions of others. *Wherefore in respect of this Communion he did not reioyce, saying, Psal. 118. I am, O Lord, partaker of all that feare thee.* Answer. Suppose Dauid did not need the satisfaction of other Saynts, yet he might reioyce in that he was a member of the house of Saints, who may participate of the superaboundant satisfactions of others, if they need them, & that he did not need them he knew not certaynly after he had committed the two enormous sinns.

To the place of S. Paul (1. Coloss. 22.) *I ioy in my sufferings for you, and I make full the thinges that want of the sufferings of Christs in my flesh, for his Body which is the Church.* The Minister pag. 559. *Christs passions are of two kinds, some personall and in his owne flesh, some by sympathy and compassion of others. The first are satisfactory, and S. Paul supplied not, or perfected not them, for then Christs sufferings were imperfect. The second are Exemplare, Purgatiue, Probatiue, and for the edifying of the Church, these S. Paul did accomplish and supply.* Answer. To shew the weakenesse of your Reply I aske, whether Christs sufferings on the Crosse as exâples were imperfect or not? If you say they were imperfect, & perfectible by Creatures, you blaspheme: & also you may as truly say, his satisfaction was imperfect and suppliable by the addition of Saints. If you say, his sufferings, as examples, were perfect and full, & yet were supplied by Saint Paul, why may not the same sufferings, as satisfactions, be supplied by S. Paul, without being imperfect? For Saint Paul is sayd to supply the sufferings of Christ as satisfactory, not because they were not of infinit value, but because God will haue the satisfactions of his seruants to be ioyned with Christs, that Christs may haue their full effect, euen to the cancelling of the debt of temporall payne.

Minister pag. 564. The indulgences Tertullian opposed were the same whereof S. Cyprian speaketh, Epist. 10. 11. 12. to wit, relaxation of Canonick censures and pennances to notorious sinners, at the request of martyrs living in prison. Answer. It is true, Tertullian being an Heretike, opposed such indulgences as S. Cyprian doth mention, as allowed in the Catholike Church. But that these indulgences were only relaxations of Canonick pennances & censures, you say, but shew not; yea that the pennances released were required in *foro conscientia*, to satisfy Gods anger, appeareth by S. Cyprian his words in that tenth Epistle by you mentioned, *Deo patri misericordie satisfacere pro delictis suis poenitentiam agentes possunt*. And that penitents to make this full satisfaction vnto God, and so obtayne pardon, were holpen by the suffrages of Martyrs, the same Saint Cyprian doth affirme, Epist. 13. They who haue receaued bills from the Martyrs, to be released of their Pennance, may by the PREROGATIVE OF MARTYRS BE HOLPEN WITH GOD. And Epist. 14. They who bring the Bills from the Martyrs, may by THEIR HELP BE AYDED IN THEIR SINNES. This Catholike practise, of pardoning vnto Penitents the reserued temporall penalty by the application of Martyrs suffrages & satisfactions, to haue byn impugned by Tertullian, in his heresy, is manifest by his making the Penitent in an heretical humour, to say to the Martyr who applyed his satisfaction for his pardon: *If thou be a sinner, thou needest satisfaction and pardon thy selfe; How then can thine oyle of satisfaction be sufficient both for thee and me?* Also the Martyrs, that sued for pardon to be giuen to the penitents, he accuseth of Prodigality therein, which is a signe that Martyrs bestowed something that was their owne vpon penitents, that they by vertue thereof might be pardoned; which cannot be any thing besides their own sufferings, according as they were satisfactory for sinne.

Minister pag. 565. The aduersary is so farre from being able to proue Popes pardons in Tertullians dayes, That he cannot proue they had any being in the dayes of Peter Lombard, or Hugo Victor. Answer. Still you shew your selfe to be a bold affirmer about things you know not. For what more euident falshood then this you vent, That Indulgences had not any being in the dayes of Peter Lombard? The Waldensian Sect was in being in the dayes of Peter Lombard, (as doth witnesse Illyricus in catalog. Test. colum. 1498.) and they (as the same Illyricus doth record *ibid. colum. 1501. & 1511.*) contemned and derided the indulgences of the Church, which they would not haue done, but that they saw the same had some being and vse then in the Church. Pope Paschall the 2. some yeares before Peter Lombard, graunted the Indulgences of

of 40. dayes to all that were present at the Lateran Generall Councell kept in his tyme, as writeth Vrspergens. Chron. an. 1106. Urban the second, in the yeare 1096. before Peter Lombard was borne, in the Generall Councell of Cleremont in France, graunted a Plenary Indulgence vnto al that should go to fight for the recouery of the Holy Land: yea Leo the third, almost foure hundred yeares before Peter Lombard, to wit eight hundred yeares agoe (as writes S. Lutgerus in vita Sancti Switberti c. 9.) did at the request of Charles the Great dedicate the temple of our Bleſſed Lady of Aquisgrane donans eam multis indulgentijs, beſtowing many Indulgences vpon it. Moreouer: The Pope (ſayth he) in France consecrated many Churches euery where graunting many indulgences. And agayne: The Pope graunted ſpeciall Indulgences vnto the ſayd Church for all the ſaythfull, that should keep the feaſt of Saint Switbert, and come on his day to heare diuine ſeruiſe. Behold how frequent and ordinary a thing it was eight hundred yeares agoe, for the Pope to giue out Indulgences, which you ſay had not any being in the dayes of Peter Lombard. Not only S. Thomas, & many Catholikes write, that Saint Gregory the Great before the yeare ſix hundred, graunted Indulgences, but alſo Proteſtants, as Fryar Bale Act. Rom. Pontif. printed at Baſil Anno 1558. Gregory (ſayth he) did confirme the deuotion of people in viſiting images, by granting them indulgences. And agayne: He was the firſt Pope that did grant Indulgences vnto the that should vpon certayne dayes viſit Churches. And though we cannot directly proue that ſuch generall Indulgences for all the faithfull, were vſed before Saint Gregory, yet it is not probable that holy Pope would vſe it without the example of his predeceſſors; yea had this practiſe been then nouell the ſame would haue been noted. But whenſoeuer the vſe of ſuch Indulgences began, certayne it is, that Perſonall Indulgences graunted vnto particular perſons, vpon particular examination of their cauſe, were euer in vſe ſince the Apoſtles tyme, as doth appeare by the former testimony of S. Cyprian & Tertullian.

Minister pag. 566. The holy Scripture teacheth expreſſely, that all ſpiritual redemption is immediatly wrought by the blood of Chriſt, who purged ſinne by himſelfe, Hebr. 1. 3. But our Aduerſaries reſtrayne this, and the like place, to the ſtayne and eternall guilt of ſin, ſaying, that the guilt of temporall payne is redeemed by Chriſt only mediately, by the ſatisfaction of Saynts. Which is agaynſt the Apoſtle, Coloff. 2. 12. affirming, that Chriſt blotted out the handwritting of decrees (contayned in the Law) that was agaynſt vs, and that by himſelfe; but the temporary puniſhment is contayned within the latitude of the law. Leuit. 26. 14. Anſwere. You do not vnderſtand the Doctrin of your Aduerſaries, or elſe wittingly miſrelate the ſame.

same. For Catholikes distinguish the merit of Christs redemption, and the conditions by meanes of which, the same is applyed vnto particular persons. All spirituall gifts of this life & of the future, all remissions of sinne eyther mortall or veniall, all releasement of punishment eyther eternall or temporall, is wrought by way of redemption immediatly, & only by the blood & Passion of our Sauour. But the condition which God requireth, that the same be applyed vnto particular persons, is not only the suffering of Christ, nor is the same kind of condition required in respect of euery grace. Some be giuen vpon condition of meere mercy, some not otherwise then according to mens works. The gift of iustifying grace is applyed vnto men by the vertue of Sacraments through Gods only mercy, the sinner by fayth, pennance, and contrition disposing his soule for the reception thereof. But the grace and gift of eternall life, purchased by Christ his blood, is not applyed vnto men through Gods only mercy, but by merit of Good workes, done by the power of grace; by workes I say, so good and gracious, as God may according to them giue eternall life, as a crowne, proceeding as a iust Iudge, as the Scripture teacheth 2. Tim. 4. 8. and in a thousand other places.

In the same manner, the remission of the stayne of mortall sinne & of the eternall guilt, purchased by the death of Christ, is applyed vnto particular persons by meere grace, by vertue of the Sacraments, and the sinners humble preparation to receaue the same. But the releasement of Temporall punishment reserued, is not giuen of meere mercy, but penitents being now Gods Children, after the gracious pardon of the sinne & eternall guilt, must, to obtaine full remission, do *fructus dignos penitentia*, March. 3. 8. Luc. 3. 8. *condigne workes of pennance, satisfactions, compensations iust, worthy, condigne, equall vnto the quantity of the reserued sinne, or penalty*, as hath been proued by the Fathers. Hence, as eternall Glory though it be an effect of Christs merits only, yet is it not giue but vnto such workes as God may as a iust Iudge reward therewith; so likewise, remission of Temporal payne though purchased immediatly by the merits of Christ only, yet is not applyed vnto the penitent Saynts, without satisfaction equall & condigne, eyther done by the penitent himselve, or applyed vnto him out of the superabundant satisfactions of others, by the vertue of *Communion of Saynts*.

Minister pag. 567. Daniel a sanctified person & a Prophet, able to
 “ communicate his satisfactions, praying for the remission of the eternall
 “ and temporall guilt of sin, presents not his owne satisfactions to God,
 “ nor yet the super abundant merits and satisfactions of any Patriarkes,
 but

but resteth wholly vpon the free mercy of God, and the future satisfactions of the Messias to come, *Daniel. 9. 7.* Answer. First, your argument, Daniel in this prayer did not offer vnto God the superabundant satisfactions of Saynts, Ergo they may not be offered, is idle. For though there be superabundant satisfactions of Saynts, yet it is not necessary that in euery prayer we obsecrate God by them. Secondly, you cannot proue that Daniel did not offer superabundant Saintly satisfactions. If you say the Scripture doth not mention any such oblation, and therefore he made no such oblation, your argumēt is reprobued by your own assertion. Your selfe say that Daniel did obsecrate God, not only by his mercies, but also by the future satisfaction of the Messias to come, and yet these future satisfactions be not mentioned by the Scripture as any part of his prayer, but only Gods mercyes, *not for our owne righteousness, but for thy great mercyes.* Why then may not we say, Daniel alleadged the superabundant satisfactions of Saynts, though the Scripture make not mention that he did? Thirdly, no doubt Daniell was of the same Religion that the three Children his companions were, who praying for the remission of their sinnes, and of their whole people, offered vnto God the merits of the Patriarkes, saying; *For Abraham thy beloued, for Isaac thy seruant, for Israel thine holy One.* (*Daniel 3. 35.*)

The Minister pag. 567. lin. 23. being angry at the Iesuit that he doth so sleight the Protestant arguments in this poynt, sayth: *If the Iesuit be so rigide as to admit no argument on our part which may receaue any colourable answer, I intreate him to deliuer so much as one probable Argument (I will not require a Demonstration) that the Roman Bishops haue power ouer the soules of Purgatory.* Answer. When you shal find in the Iesuits writings that the Pope hath power ouer the soules of Purgatory, or can by way of authority dispose of the, I wil promise you that he shal bring ten thousand demōstrations in prooffe thereof. The meane while the world may see your vanity & desire to delude them. You know that the Iesuit can bring euident proofes, for euery point of his Religion, and therefore you charge him to prooue, what is no part of his sayth, & to bring probable arguments for that doctrine which he doth not hold as probable, to wit, that the Pope can by way of power and authority deliuer soules out of Purgatory.

The Pope by the power of his Keyes, may grant pardon vnto the liuing, out of the treasury of Christ his satisfaction, and the satisfactions of the liuing may be applyed to relecue the dead, as the Fathers most cleerly and vniformely teach. But the Keyes of Peter, can only bind and loose vpon earth, and absolue from sinne and penalty the liuing. Ministers when

they dispute with Catholikes, be like vnto a man that sitteth on thornes, so pricked and vrged with the euidentyes of the present argumēt, as they would fayne be remoouing to some other Controuersy they care not to what. Thus you, in this place, are so galled to see your vanity displayed by the Iesuit, as you wish your selfe euen in Purgatory to be rid of the Iesuits vrging. (pag. 563. lin. 23.) I dare say had his Maiesty proposed the question, Whether some soules be purged by Temporall payne after this life, their state being relecuable by the suffrages of the living; the Iesuit would haue so scorched your Infidelity with the cleere testimonyes of Scriptures and Fathers, as you would haue runne as fast from Purgatory, as you now would fayne be in it. Whether the Pope haue authority in Purgatory or no, you need not greatly care, being sure, belieuing as you do, neuer to come thither, nor after death, within the precincts of Peters Dominion, who beares the keyes of the Kingdome of heauen. No doubt you are to fall into a lower place, except you repent of that heauy sinne so cleerly discovered in this your Reply, to impugne known truths, & to falsify our Authors of purpose, to make the doctrine of the Church seeme odious. Of which damnable and hardly remissible crime, I beseech sweet Iesus of his infinit mercy to giue you grace to be purged in this present life, that so there may be some hope you may be saued, at the least by Purgatory in the next.

THE NINTH POINT

The opiniō of deposing Kings, & giuing away their Kingdoms by Papall power, whether directly, or indirectly.

THIS Controuersy was not handled by the Iesuite, for the Reasons deliuered in the Preface; nor is there any new cause giuen
to

to speake in confirmation of our doctrine, the Minister not hauing brought agaynst the same any Argumēt. His whole drift in this Point is to slaunder Iesuits, to cauill & sicophantize, which being his naturall Talent, now ready to conclude, he is more sharpe therin, as Motion according to Nature is still more vehement towards the end. I will set downe and briefly examine what he saith, reducing all to fīue Assaults, in which the Reader shall see his Boldnes in vttering, and Weakenes in prouing the most odious slaunders, that may be vented by splene and malice.

*The Ministers fond Cauill, That Iesuites honour not
the King, as Soueraygne.*

FIRST, wheras the Iesuit sayth; Regall & Papall, be two powers instituted of God, both soueraygne and supreme ech in his kind, both Venerable and Honoured by me in the inmost affections of soule; after the triuiall trish-trash of a thousand tymes confuted obiections, agaynst the Popes spirituall Supremacy, thus you write pag. 370. in fine. Your Protestation, that you honour Regall and Papall Dignity, must be vnderstood Iesuitically, with mentall limitation, to wit, that you honour the Pope as an earthly God, yea so farre, as that if he lead you to Hell, yea are ready to follow him. distinct. 40. can. Si Papa. But you honour the King as the Popes Vassall. Matth. Paris. in Henr. 3. pag. 844. *Nonne Rex Anglorum noster est Vassallus?*

This is your first Assault, so strong, as if bold slaundering, and idle arguing may winne the field, the day must be yours. You lay two crimes to the Iesuits charge. First, that he is ready to obey and follow the Pope though the Pope lead him to Hell. Can any Censure be more vnchristian? The Iesuits suffering persecution for his Religion, may conuince any reasonable man that he is not so desperate, as to runne for any mans pleasure wittingly to Hell; nor were he so mad, is he such a
foole

foole, as to goe thither disgraced and persecuted with the Pope. Were he so minded, he would rather go agaynst his conscience to please the King, whereby he might perchance get a Deanery, or some rich Benefice, and so goe to Hell with Wife, Children, Seruants, worldly Contents, merrily as you doe.

But what strong reason haue you to iudge so strangely of the Iesuit? Marry, The Canon *Si Papa d. 40.* sayth, *If the Pope by being of bad life, & negligent in his office, drawe thousands to hell, yet let no man presume to correct him (to wit iuridically, by deposing him) except also he do deviate from the Fayth.* This is the Canon; which supposed, your discourse hath this force and forme. The Iesuit receaues the Canon *Si Papa*: But the Canon *Si Papa* sayth, the Pope (not being an Heretike) may not be deposed for scandalous life, though he lead by his example thousands to hell: Ergo, the Iesuit is ready to follow and obey the Pope, though he lead him to Hell. It is hard to say, whether your iudging be more voyd of Charity, or your arguing of Reason. I perceauce, if we feare your censuring, we must not mantayne, that the King is not to be deposed for scandalous life, though he lead thousands to Hell: For if we doe, you will thence conclude, that we are desperate, and ready to follow and obey the King, though he lead vs to hell: So wise a disputant and Censurer you are.

But let vs heare your second crimination, and your prooff thereof. The Iesuit sayth, *I honour Regall Power, as in his kind Supreme and Soueraigne: that is, (say you) as the Popes Vassall.* A goodly Comment vpon the Iesuits Text; what warrant haue you so to expound? Forfooth, *Matthew Paris* writes, that *Pope Innocent* the third sayd of our King *Henry* the third, *Is not the King of England our Vassall?* What is this to the Iesuit? Is he bound to belieue euery tale of *Matthew Paris* his writing? Though had you any skill in Histories you might know, that the Pope sayd so of that King, not because he thought that Kings be by diuine Institution his Vassals in temporall Affayres, but because that King had done vnto him voluntary Homage for his Kingdome. For this *Henry* the third, was Son of our King *Iohn*, who gaue his Kingdome in vassalladge vnto this *Pope Innocent*, to protect the same from the incursion of the French, as he did. Hence at his Coronation being the in his Non-age, sayth *Matthew Paris*, *fecit homagium Sancte Romanae Ecclesiae, & Innocentio Papa*, he did homage to the holy Roman Church, and vnto *Pope Innocent*. After ward comming to riper age, in the 29. yeare of his Raigne, he sent an Embassadage of foure Noble men, together with his Attourney *William Powicke*, to the Councell of *Lyons*, and

and vnto Pope Innocent the 4. to contradict the sayd donation of his Father, alleadging many reasons, (sayth *Walsingham* *Epodigm. Neust. Anno 1245.*) that the King could not make his Realme Vassall vnto any, without the full consent thereof. The Pope answered, *Rem indigere morosa consideratione*, & so the matter rested. Now I pray you consider, how fond, & far fetcht your Discourse is. Pope Innocent (as *Matthew Paris* reports) foure hundred yeares agoe, sayd of a King that had done voluntary homage vnto him. He is our Vassall: Ergo the Iesuit doth not honour the King, as Soueraigne in his kind: Or, Ergo, his saying, I honour the King as Soueraigne, is to be vnderstood, as the Popes Vassall?

The Minister his fond proofes of his Slaunder, that Iesuits hold singular Opinions to the preiudice of Kings.

YOUR second Assault, is to proue that Iesuits hold peculiar opinions preiudiciall vnto Regall authority, which no other Catholicks but themselves mantayne. This you proue by six Arguments, so seely and fond, as no man would haue mentioned them to this purpose, but only your selfe.

First, Iesuits (say you pag. 573.) are taxed, and censured by many of their owne Part for singularity of opinions. This is your Argumēt in so many words. I pray you if any Doctrines, preiudiciall vnto Princes, be singular vnto Iesuits, that is, held by the consent of Iesuits, and by Iesuits only, why do you not name these opinions what they are? Why do you dwell vpon generalities, according to the custome of cosening Companions, *Dolosus versatur in Generalibus*? Why, but because you know, that descending vnto particulars, your falshood would presently be displaied? Hence you talke in the ayre, and in effect thus you discourse. I know there be certayne opinions mayntayned singularly by Iesuits agaynst Royall Soueraignty, what they are I doe not know. For they be written in bookes, as inuisible as was our Church before *Luther*, no where to be found, but in the Globe of the Moone, and are no wayes to be read, but by the light therof.

The opinion for which some Catholicks at whome you glance (as appears by your margent) haue taxed Iesuits of singularity is, that God hath assured Prescience of thinges contingent, not only of which shall in time actually happen, but also of what, vpon suppositions which neuer were,

were, might haue beene. For example God knoweth certainly whether these conditionall propositions be true or false: If King Henry the eight had neuer seene *Anne Bullen*, *England* had been Catholicke at this day: If *Queene Mary* of *Scotland* had fled into *France* whē she came into *England*, shee had recouered her Kingdome agaynst the Rebels: If the miracles Christ did in *Iewry* had been done in *Tyrus* and *Sidon*, those Cityes would haue done pennance. This doctrine some Deuines mislike, and say the same was first inuented by Iesuits. Which if it be true, then haue Protestants done Iesuits wronge, that relate this very doctrine of Gods conditionall Prescience, as the doctrine of their Reformed Gospell. [*Field of the Church* l. 3. c. 23. pag. 122.] But, I pray you, what is this to your Scope? The doctrine, that God knowes the state of things conditionally contingent, what makes it agaynst the Soueraignty of Princes? Do you not see, you are ridiculous?

Secondly, If Iesuits be not singular in their doctrines, to the depression of Kings, wherefore was Iesuit *Suarez* his Booke, contra sectam Anglicanam, condemned at *Paris* in *France*, and burnt by the hand of the Hang-man? Answered. I likewise demand of you, if Iesuit *Suarez* his booke be preiudiciall to Princely authority, why is the same allowed in all other Catholicke kingdoms; so as the King by his sollicitations could not get the same to be condemned? Do not other kingdomes know the Catholike Extent of Royall Authority, zealously mantaining the Soueraignty therof? How can that doctrine be singular of Iesuits, vnto which Bishops, secular Doctours, and Religious of other Orders haue set their names by way of Approbation, as is to be seene in the beginning of that Treatise? And if your Argument be good, Iesuit *Suarez* his booke was in *France* burnt by the hand of the Hangman: Ergo, the Order of the Iesuits holds doctrine to the preiudice of Princes; surely this Argument is strong, and vnanswerable: Minister *Parau* his booke was in *London* publicly burnt by the hand of the Hangman, by Order of the Kinge, wherein no Papist had his hand: Ergo, the Protestant Ministry holds doctrines pernicious vnto the State of Princes.

The third Argument: Wherefore were Iesuits banished out of the Dominions of the Venetians, professing the Roman Fayth, if they are guilty of no singularity about the matter of Regall, and Ciuill Authority? Answered. Why are Iesuits permitted, desired, and sought for by all other Catholick Kingdomes, and States of the world, if they be guilty of singularity agaynst Regall, and Ciuill Authority? Should one dispute in this sort: Wherefore was *Chrysostome* [*Socrat. l. 6. c. 16. & alij.*] banished out of the Catholicke City of *Constantinople*?

Constantinople by the Catholicke Emperour Arcadius, at the instance of the Catholicke Empresse, in a Councell of Catholicke Bishops, but that he was guilty of treason agaynst Royall Authority? What would a learned Answerer say? He would laugh at the Disputants folly, and tell him, that Kings and States may be put into displeasure and Passion against the Ministers of Gods holy Word, & so banish them their Dominions, not only for singularity agaynst Ciuill Authority, but for other reasons, as for their ouer zealous inueighing agaynst vitious life, & constant crossing of their disordinate humours. I could bring many examples of iust, & holy men banished by Catholicks, yea by pious and godly Kings, and States vpon mistakings, suspicions, false informations. *S. Athanasius*, that mirrour of sanctity & learning, vnto whome the Church of God is more beholding then to the whole world which then liued besides, was he not for suspicions about temporall Affayres, banished by Constantine the Great, the first Christian Emperour, the patterne of Religious Princes? [*Ruffin. l. 1. c. 17.*] God permits such trialls to fall on his Seruants for the exercise of their Patience, vntill time discouer the truth, which being sufficiently cleered, if men still remayne obdurate, his Iustice will not sleepe.

The fourth Argument. *Mariana the Iesuits worke*, de Institutione Principis, wherein he maintayneth Regicide, is extant in many hands. Answer. The example of *Mariana* proueth not, that Iesuits hold singular opinions agaynst others, but only that *Mariana* was singular agaynst the rest of his Order, which through the oversight of Reuisors passed to the print. A thinge that may sometymes happen; which to preuent the Generall of the Iesuits gaue that seuerer Order about reuiewing of Bookes in that kind, which the Iesuit hath set downe in his Answer. That Iesuit *Mariana* was singular agaynst the rest, appeares, in that he was confuted by name of some of his own Order for this doctrine, euen before the censure of Paris. [*See the letter of Cotton.*] And if you will allow, agaynst the common Prouerbe, *One swallow makes not a Summer*, that the error of one be sufficient to condemne a whole Society, then the Minister *Paras* his Worke, wherein he mantaynes Deposition, and Regicide, must make all Ministers guilty, specially seing not one of them wrote agaynst *Paras* his booke, before the same was publickely burnt in London.

Nor was *Mariana* his doctrine in the behalfe of the Popes, as you oft ignorantly suppose, but of the Commonwealths Power agaynst Tyrants. A Doctrine which Iesuits condemne, but Protestants commonly follow. I could name twenty of their Authours, that peremptorily affirme what

Mariana did only doubtfully propose, yea much more. For do not Protestants teach [See the booke of Dangerous positions lib. 1. c. 4. & l. 2. c. 1.] That Judges ought by the law of God so summon Princes before them, for their crimes, and to proceed agaynst them, as agaynst all other offenders: That it is lawfull to kill wicked Kings and Tyrants: That God to the people hath given the sword, from which no person King, Queen, Emperour is exempt: Being an Idolater he must dy the death? An hundred the like Theorems of your Gospell and Gospellers, could I alleadge to stop your mouth, the opinion which Mariana did doubtfully insinuate being farre short of these horrible doctrines your Ministry doth resolutely define.

The fifth Argument. In this kingdome, the seditious and murtherous attempts of Campian, Persons, Garnet &c. remayne to this houre in bleeding memory. Answer. The memory of your cruelty towards Ea. Campian makes Christian harts bleed, that such barbarous Inhumanity should be vsed by men that beare the name of Christians. You condemned him who was a man (to say nothing more) ciuill, mild, courteous, and completely learned, *Vir suavis & politissimus* [Cambd. Elizab. p. 209.] for meeting together with others to plot the Q. death, vpon a day when they were a thousand miles asunder the one from the other, as it was there proued at the Barre. The Queen aghamed thereof, after his condemnation, would by no meanes permit his execution, but you by your importunity at last forced her to yield to the murthering of this Innocent Iesuit, as the Scribes & Pharises wonne Pilate to deliuer vnto their bloody pleasure our Sauour Iesus, as your owne Historiographer doth testifie, *Importunis precibus euasit permisit.* [Camden. Elizab. pag. 326.] Out of this your Calvinian immense desire of innocent blood, you neuer ceased to vent bloody fables, and to father them vpon Father Persons, but neuer was, nor could any be proued agaynst him, nor agaynst Father Garnet, but barely the hearing in Confession of the barbarous attempt of others.

But suppose your Antecedēt were true about these three Iesuits, how foolish is your Inference? Some Iesuits haue gone about murtherous attempts: Ergo, The Order of the Iesuits mantayne singular opinions agaynst Regall authority? If your argument be of good Consequence, then this is of necessary importance: Many Ministers haue been hanged in England for most bloody, and barbarous murthers, yea commonly at the Affixes euery yeare some goe to preach from the Gallows. Ergo, the English Ministry holds singular opinions about the lawfulness of murther? Can you proue that one of the Society of Iesus, spread ouer the world,

was euer executed for any such crime by some Catholicke Prince? If you could, how would you insult?

So the vanity of your fifth Argument being apparent, let vs cōtem-plate the solidity of your last. *Lastly* (say you) *Iesuits heere among vs at this day be prime Oppugners & Diswaders of the Oath of Allegiance, & it woulteth them to the gall, that secular Priests propugne the lawfullnes therof.* Answer. That Oath con-taynes not only Temporall Allegiance, which Iesuits are most willing to sweare, but also the Abnegation of the Catholicke Fayth, to wit, of the Authority giuen vnto Peter in the Gospell, deuolued by course to his suc-cessour. What you say, that Iesuits herein be singular, that secular Priests propugne the lawfullnes of this Oath; their writings, their deeds, their deaths testify the contrary. Which flāuder they would not let passe with silence, did they not know your word to be of no credit: yea by their ex-perience of your Brother, they be well assured, that the venting of im-pudent falshoods comes to you by kind.

The Ministers fondnes in Cauilling at the Iesuits wordes, about the Temporall Soueraignty of Popes.

IN your third Assault, you vndertake to sift & winnow, (as the Diuell doth Gods Elect) these wordes of the Iesuit, *I disclayme from enlarging the Popes power ouer the Temporalities of Princes by any singular opinion of mine, or more then the definitions of Councells, and consent of Deuines doth force mee to hold.* Thus you pleade agaynst him pag. 174. *Marke heere, You that shall reade this; A sly Foxe that would seeme a sheepe, and yet his taylor bewrayes him,* *καλὸν κτὲν ἐν λόγῳ γινώσκεται.* Though a Iesuit can couch well when neede is, yet he sometymes breaketh out at vnawares. Doth his Maiesty suspect, or enquire whether the Iesuit hold an opinion different from his followes, and personall to himselfe? These wordes by any opinion of Mine, implyeth the Individuall only; and so, if he haue but a few, yea any two, Mariana and Bosius, this may hold in Grammaticall sense. Thus you, thinking you haue shewed your selfe a witty Cauiller, and hoping for applause you call mens eyes vpon you with *Marke beere.* Indeed you haue played the Foxe, but that foolish Foxe, which (as I haue heard one relate that saw it) byting at an oyster that gaped, the oyster closing caught him by the tongue, by which tyed fast, he stood a spectacle of laughter: For let vs discusse the matter. You say the wordes of the Iesuit, *By no singular opinions of mine, imply the Individuall only.* Be it so, what harme

in that? Marry, the Foxes-tayle bewrayes him, the Iesuit hath broken out at vn-awares. Into what hath he broken out? Forsooth, he sayth, he will not enlarge the Popes power by opinions personall to himselfe. Is this the Foxes-tayles whereof you cry to your Readers Marke heere? Verily, you deserue a flapp with a Foxe-tayle for your discouery thereof. Oh, but the King did not suspect the Iesuit of personall opinions in the behalfe of the Pope. Are you acquaynted with the Kings secret thoughts & suspitions? Suppose he did not suspect, what treason was it to say, I will not by singular opinions enlarge Papall power? Yea, but this notwithstanding, he may enlarge the Popes power if some few ioyne with him. You that cry, Marke heere, do you not Marke that the Iesuit foresaw this Cauill, and to preuent the same sayd, by no singular opinions of Mine, nor more then the definition of Councells, or consent of Deuines shall force me to hold? Is the opinion of Mariana, and Bosius, or of some few Deuines agaynst the rest, the definition of Councells, and the consent of Deuines? Now are you not caught by the tongue? What more can you say to hyde your witleffe inuiting men to note the wittines of your Cauill with Marke heere? What may men Marke heere? If you were in the Iesuits case, you would not sticke to say, Not a Foxes-tayle in my speech, but an Asses-head in the Aduersaryes carping thereat.

But euen Popish Synods (say you) are not farre to seeke which haue exalted the Popes Temporall Soueraignty, as farre ouer Princes, as Heauen is aboue Earth? How proue you this? You say in the margent, *Bellarminus contra Barclay* enumerat sex Synodos: Bellarmine numbred six Synodes in his booke agaynst Barclay. Well, let him number twenty; what then? Doth Bellarmine say they make for the Popes Temporall Soueraignty? No, but that they proue the spirituall Soueraignty of Peter, deuolued by course to his present Successour; which not any Roman, or Christian Synode, but Christ Iesus himselfe exalted as high as Heauen, putting all thinges whatsoever vpon earth, vnder the same: To thee I will giue the keyes of the Kingdome of heauen, whatsoever thou shalt bind vpon earth, shall be bound in heauen; and whatsoever thou shalt loose vpon earth, shall be loosed in heauen. Matth. 16.

Yet agayne, your feeble wit would fayne second the strength of your malice agaynst the Iesuit. You say, Notwithstanding this Protestation he may defend the Popes Temporall Dominion, and so close in opinion with Pope Hilbebrand, and Boniface the eight, with Baronius, Bosius, Aluarus Pelagius, with Angustinus ab Ancona, with Panormitan, yea and with the Deuill himselfe. Answer. It is very hard for any sort of men to sticke closer to the Deuill, then you of Luthers generation; seeing, this your Sire sayth of himselfe, *Noctui Diabolus*

mibi accubare solet, propior etiam quam mea Catbarina. The Diuell lyes with me in the night, neerer vnto me the euen my Kate. [Colloq. de lege & Euangel. fol. 124. vel 158.] Your selues write of him, *Lutherus à Diabolo doctus & institutus Missam abrogauit*: Luther taught, and instructed by the Diuell, did abrogate the Masse. [Hospin. Histor. Sacram. part. Altera. fol. 131.] Which History of his conuersion from the Masse by Diuellish Arguments, the same Luther hath written [Luther. Tom. 7. Wittenb. An. 1558. de Missa priuata &c. fol. 228.] euen with his owne Protestant holy hand, wherewith also, as himselfe doth testify, he did eat more then a bushell of salt with this his Familiar. [Luther. Conc. in Domin. Reminiscere. Wittenberg. impress. An. 1523. fol. 19.] So that it is small discretion in you to scoffe at vs about closing in opinion with the Diuell.

I adde, that the Reader may see your iests to be still as sottish as they are splenetfull, if it be true, as it is most true, that *Damones credunt & contremiscunt* [Iacob 2. 19.] Diuels belieue the truth and tremble, it is no fault to close in opinion with the Diuell, but to close with the Diuell in lying, as you doe euen in this place. For Gregory the 7. and Boniface the 8. teach not that Popes haue Tēporall dominion or Soueraingty ouer the whole world, but only the power of the keyes, in which Authority is inuolued to vnloose all earthly bands, contrary vnto the Saluation of Soules.

The Ministers miserable Apology for Protestants.

YOUR fourth Assault, is agaynst the Iesuits saying, *The Catholicke doctrine is not so preiudicial vnto States as is the Protestant, held both by Lutherans and Calvinists, expressed in their writings, wherof we haue in this age but ouer euident and lamentable examples, to the World and your Maiessty not vnknowne.* Thus you write pag. 577. Is the wit of a Iesuit growne so barren? Haue you no other euasion, but by recrimination, and that impertinent? For as concerning your Flim-flam of Protestants, both Lutherans and Calvinists, I Answer; His Maiessty hath obserued by longe experience, that it cannot enter into any true Protestants hart, vpon any occasion whatsoeuer to lift vp their heads against the Lords Anointed. Thus you. Where I might say with S. Augustine, *Ō stultitia hominis cogitare se dictorem, & neminem contradictorem!* O the folly of a man, to say what he will, neuer thinking he shall be gaynsayd, and heare what he would not. For did you thinke men would ponder your sayings, and gaynsay them finding them false, could you speake such palpable vntruths as you doe? A true harted Protestāt cannot lift vp his head agaynst the Lords Annoynted vpon any occasion whatsoeuer.

Marke

Marke the CANNOT of the Protestant Impeccability. They were wont to teach they could not keepe so much as one of the Diuine Commandments; now they are so holy, as a thought cannot enter into their hart to lift vp their heads agaynst the Diuine Precept of *Honouring the Lords Annoynted*.

In Logicke, as a patterne of a ridiculous Answerer, they bring this example, as if one should say, *De possibili nego, de facto concedo*, I deny the thing to be possible, yet I grant it to haue been done. I see no remedy but you must be forced to this Answer; For, that a true harted Protestant upon any occasion whatsoever, lift vp his head agaynst the Lords Annoynted, you say is not possible: yet I hope you be not so impudent agaynst the knowledge of mankind, but you will confesse that they haue often lifted vp their heads and hands agaynst their Soueraignes, the proper miracle of your Gospel, to done thinges that cannot be done. I pray you, they that first planted the Gospel in Scotland, & the Ministers of England in the dayes of Queen Elizabeth, were they not true-harted Protestants? Was not the Kings mother the Lords Annoynted? by byrth-right a Soueraigne Princeesse? Did you not lift vp your heads agaynst her? I cry you mercy, you did not lift vp your heads against her, but your axe agaynst her head, hauing first lifted vp your hands, your armes, your swordes to deprive her of her Crowne, to cast her from her Kingdome. Looke vpon all Countreyes of Europe where Protestants liue vnder Catholicke Princes, if you find one Nation, or Prouince of them, that within these last seauen yeares hath not been in open Rebellion agaynst their Catholicke Soueraignes, I will grant you the Question, that you Protestants are impeccable, that bad thoughts can not enter into your harts.

But the King hath had long experience, that at least the Protestants of England will not lift vp their heads agaynst the Lords Annoynted vpon any occasion whatsoever. I pray you, what experience hath his Maiesty had, that in the occasion he should deprive you of your Deaneries, take from you the Church-vsurped Liuiings, put you in prison, set vp a Religion that would not endure wiuing-preachers; what experience, I say, longe or short, great or little hath his Maiesty had, that in this, & the like occasions you will not rebell, lift vp your heads, hands, swordes agaynst him? yea if you be able, lay the axe on his necke, as you did on his Mothers? When you seemed to haue some little cause of iealousy that his Maiesty might grant some Connuiency vnto Catholickes, was not there a Minister found, that in pulpit did publickly preach, that in Case the King should

should turne Papist, Ministers may depose him?

But alas, A Iesuits wit, you say, is growne very barren, he hath no other euasion, but this *Flim-flam* about the Rebelloious Spirit and doctrine of Protestants. No other euasion? Yea he hath otherwise confuted your false calumniations, and cleerly layd open your idle Arguments. And the doctrine taught by Protestants, that the people hath the sword, from which the King is not exempt; If he be wicked, he must dye the death; That, Iudges ought to call Kinges to the Barre, proceed agaynst them for ordinary Crimes, as much as agaynst other malefactorrs; That, the people maketh Kings, and may agayne vnking them at their pleasure, as easely as a man recalls his letters of Proxy; These doctrines I say be they *Flim-flams*, nothing pertinent vnto Kings? I perceauce you would haue Kinges sleep in security, and not feare your attempts, that so (if they anger you) you may do with their Heades, as Iahel did with the head of sleeping Sisera. Iudic. c. 4.

The Ministers Cauill agaynst the Iesuits Speciall Vow of Obedience to the Pope.

YOUR fifth and last Assault is an often repeated Calumnation, that Iesuits cannot be Loyall vnto Kings, because they are bound by speciall Vow vnto Popes. Hence to proue, that Iesuits hold singular opinions to enlarge the Popes Power, you say (pag. 573.) That Iesuits more then other Romists are obliged by speciall Vow to mantayne Papall dignity. And pag. 579. If his Holynes send another wind, you which haue Vowed strict Obedience vnto the Pope, must turne your sayles, your Votes and Prayers must be bound to execute the Popes pleasure (in killing the King.) And agayne pag. 577. What safety and security can Princes inioy by relying vpon such seruants, which stand Centinell vpon an houres warning, to follow their greater Maister? If your Maisters hand cast Crosse instead of Pile, what shall we expect from such Gamesters, Quibus Ludus sunt Capita & Diademata Regum?

This is your Cauill, vttered with all possible gall, which yet is cleared by the words in your margent out of the Bull of Confirmatiō of the Institute of the Iesuits by Pope Paul the third. You cite them in latin as agaynst Iesuits, to delude fooles. But you English them not, as knowing they tend to the credit of Iesuits, & the discouery of your slander. These they be: *We iudge it expedient for the greater deuotion to the Sea Apostolicke, & more full abnegation of our owne selfe-wills and pleasures, that the Professed of this Society, besides the Common band of three Vowes, be further tyed by speciall Vow, so that what-*

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soeuer the Roman Bishop for the time being shall command PERTINENT VNTO THE SALVATION OF SOVLES, and PROPAGATION OF THE FAITH, they shall be bound to execute the same presently, without tergiuersation and excuse, whether THEY SHALL BE SENT VNTO TVRKES, or vnto INFIDELS, euen vnto those which are commonly called THE INDYES, or vnto HERETIKES, or SCHISMATIKS.

These be the words, contayning the matter of the Iesuits speciall Vow. By which it appeareth, that their Vow is not to *enlarge Papal power*, but to *propagate the Christian Name*, to find out, not new opinions to put men vnder the Pope, but new Nations, neuer heard of before, to exalt them to Heauen, by teaching them the sauing Truth. Nor are Iesuits bound by this Vow to obey the Pope absolutely in all things, but in things that are *according to their Institute*, which is to follow (as neere as by diuine grace they may) the life of Iesus. If the Pope command them, they must obey in thinges that pertain vnto the *Saluation of soules*, not in thinges which belonge vnto the destruction of bodyes. If the Pope bid, they be bound to go begging in Apostolicall manner, not fighting in military sort; to carry the Crosse, not to brandish the sword; to sound the Gospell of peace, not the Trumpet of Warre; to giue in the defence of truth their owne Bloud, not to shed the bloud of others; to help men vnto eternall Crownes, not to take temporall Crownes from any.

Hence you may see, Iesuits stand indeed Centinell at an houres warning, to be sent vnto Iewes, Turkes, Infidells, Indians, Caniballs, to preach the Gospel, and in preaching thereof to expose their liues to dayly dangers of death, destitute of all comfort that the world can afford. In execution whereof they haue by their labours brought to the knowledge of blisfull life, and to the hope of cuerlasting Crownes, many Princes & Kingdoms in the *Indyes*: whereas your Gospell the meane while did nothing but tumultuate, rayse seditions, murther, and put Kings from their Thrones in Europe. In so much as Beza (*Epist. Theol. 63.*) sayth; *What Churches should we now haue, had we not erected them by force of armes, agaynst the will of Kings?* Whence it is cleere, that the Iesuits Vow to be ready at an houres warning to goe vnto any Country of Infidels to preach the Gospell, is not against the safety and security of Kings.

If some Ministers in England, could so eloynt themselves from all affections of this life, as to bind themselves by Vow vnto their Lord of Canterbury, to be ready at an houres warning, to goe when he sends them without tergiuersatio or excuse, to preach the Gospell, whether to Iewes, Turkes,

Turkes, Infidells, Indians, or Caniballs, as he shall thinke most fitting how this Vow would endāger the Kings security, I do not see. The same would indeed trouble their Wiues, & so it is a Perfection not to be hoped for amongst wiuing Gospellers: Yea they cānot endure the sight thereof, more then Bats the Cādle, which they strīue to put out with their impure winges, as these men labour to disgrace such glorious Institutes their Wiuing Gospell cānot aspire vnto, with the filth of all slaunderous Reports.

The Title of *Gamesters, quibus ludus sunt Capita & Diademata Regum*, that play and sport at the decrowning and beheading of Kings, which for a farewell you would shake frō your selues vpon Iesuits, will not so easily goe from you; it is *proprium quarto modo* to you, the note and ensigne of your Gospell, the distinctiue Marke of your Profession, and will be so long as there shall be mention thereof. For your gaming, feasting, and triumphing at the beheading of the Lords Annoynted is set vpo Authentickall Record in your owne Chronicles [Iohn Stow. pag. 1240.] Will you reade it? Anno Reg. 29. The 6. of December, The Lord Maior of London asisted with Diuers Earles, Barons, the Aldermen of London in scarlet, the principall Officers of the Citty, the greatest number of the Gentlemen of the best account, in and about the Citty, with the number of 80. of the most Grauest and Worshipfullest Cittizens in Coats of Veluet, and Chaynes of Gold, all on horsebacke IN MOST SOLEMNE & stately manner, BY THE SOVND OF FOVRE TRVMPETS, about ten of the clocke in the fore Noone, made open and publicke Proclamation of the SENTENCE GIVEN for the BEHEADING OF THE QUEENE OF SCOTS, to the GREAT and WONDERFVL REIOYCEING of the people OF ALL SORTES, as manifestly appeared by RINGING of Bells, making of BONEFIRES, and SINGING of Psalmes IN EVERY streete, and lane of the Citty.

Neuer since Christianity began was there Sect or Nation of men vnder the Name of Christian, that did iuridically behead a Christian Annoynted King, feasting, singing, and dancing about Bonesyres for ioy in that respect, but only your Ghospell. So as men hearing the Title of *Gamesters, quibus ludus sunt Capita & Diademata Regum*, can they vnderstand any other Profession but yours?

Thus I haue more largely encountred with your slaunders, that you might see you gayne nothing by your bitter excursions into odious matters. The myst of your Cauills is easily dispersed, by the evidence of the Truth; your Calumniations agaynst Catholicks, as balls cast agaynst a wall of brasse, (For ——— *murus abenew esto* ——— *Nil conscire sibi.*) ——— retorne with a strong rebound of confusion vpon your owne face.

THE CONCLVSION.



HAVING performed your Maiestyes will and pleasure in seeking to giue satisfaction about the Nine principal points that withhold your Roall Assent from ioyning vnto the Roman Church, my poore endeauours prostrate at your Maiestyes feete to receiue their doome, humbly beseech this fauour, that your Charity & Desire of the vnitie of the Church, may ioyne togeather with your Excellent Wisdome and Learninge to pronounce the sentence.

Although I be confident, that examining Religion by the meere rigour of onely Scripture, the Catholicke Doctrines would get the victorie, more cleere and expresse testimonies standing on our side, then any that Protestants can bring for theselues, (*) as by the former discourse may appeare: Although also, I be much more confident in the tradition and perpetual practise of the Church interpreting Scripture, which by so full consent deliueres the Roman Doctrine, that partialitie it selfe duely pondering the weight of thinges, can hardly in hart, and inwardly iudge against them; yet my chiefest hope is in these Charitable thoughtes, and desires of peace and vnitie in the whole Christian world, which the holy Ghost hath inspired into your Brest.

For suppose, that Preconceits instilled into tender myndes agaynst the faith of Auncestours, might so farre preuaile, as to make them thinke (comparing Catholikes with Protestants) that Scriptures stand equally

(*) This is further made cleere by the Reioynder, so that it is but the face of a Minister to say in this place That our relying on Scripture is Vanitas Vanitatum.

on both sides, yea (sifting the matter by Scripture only) that Protestants may seeme to haue the vpper hand, yet Charitie will moue this question, Whether the testimonies and arguments they bring from Scripture, are so vndeniably cleere, and so vnauoydably strong, that no answere or euasion may be found, but the Roman (*) Church must be refused, notwithstanding so much discord and dissention, so much inconstancy & uncertainty about religion, which (as reason proueth) must, and (as experience sheweth) doth thereupon ensue.

For, if you cast away the Roman Church and her authority, noe Church is left in the world, that can with reason, or dares for shame challenge to be infallible in her definitions; & if such a Church be wanting, what meanes is left either to keepe the learned certainly in peace, or to giue vnto the ignorant assurance what is the Doctrine of Saluation the Apostles first preached?

A Church fallible in her teaching, is by the learned to be trusted noe further, then they do see her Doctrines consonant vnto Scripture, and so they may neglect her Iudgment when they seeme to haue euidences of Scripture against her. And if this libertie of contradiction be granted, what hope of Vnity remaines, when a priuate man may wrangle eternally with the whole Church, & neuer be conuincd apparantly of teaching against the Scriptures? Whereof we haue to many daily examples.

If we take out of the world a Church infallible, whence shall ignorant men learne which is the Doctrine of saluation that the Apostles deliuered? It is as euident, as the Sunne shyning at noone Day, and the

Field of the
Church Pre-
fat. in l. 1.

evidence of the thing hath forced some Protestants to acknowledge, *That the Controuersies of Religion in our time are grown in number so many, and in nature so intricate, that few haue time and leasure, fewer strength of vnderstanding to examine them; so that nothing remaines for men desirous of satisfaction in things of such consequence, but diligently to search out which amongst all the Societies of men in the world, is the Church of the living God, the pillar & ground of truth, that so they may imbrace her communion, follow her directions, rest in her Iudgement.*

(*) The Minister here rayleth, but dares not directly answere the Question, What shall become of ignorant me who believed the truth vpon the credit of their Church, & not vpon their owne infallible knowledge?

If there be no Church in the world besides the Roman, that can with any colour pretend Infallibility of Iudgement: If the most part of men cannot by their examining of Controuersies be resolved in faith, and therefore must perish eternally, except they finde a Church that is an infallible mistresse of truth, in whose Iudgment they may securely rest; Certainly these that haue bowells of Charity, will accept of any probable answere vnto Protestants obiections and accusations, rather then discredit the authority of so necessary a Church, which being discredited no Church remaines in the world of credit, sufficient to sustaine the waight of Christian, that is, infallible Beliefe.

What a misery will it be if it fall out (as it is most likely it will fall out) that at the Day of Iudgement the most part of English Protestants be found to haue believed points of Doctrine necessary to saluation, not out of their owne certaine skill in Scripture, as they should by the principles of their religiō, but (*) vpon the credit of the Church that teacheth them, which doth acknowledge her selfe no sufficient stay of assured beliefe? For without question men cannot be saued who although they believed the truth, yet believed it vpon a dece-

deceauable ground, and consequently by humaine and fallable perswasion, and not (as need is) by a diuine, most certaine beliefe, grounded vppon an infallible foundation, which cannot be had without an infallible Church. How dreadfull then must the danger be of liuing out of the lappe of the Roman Church, that is, of a Church of infallible Authority?

This Church hauing a most glorious succession of Bishops from the Apostles, deserues aboute all other the protection of your Maiesty, who by a long line of religious Catholike Ancestors succeed in the right of two Illustrious Kingdomes, and being so beneficiall vnto mankind, & so efficacious to mayntayne Vnity; (*) we cannot giue ouer hope of your Fauour, whom singular preservation in the wombe of your glorious mother agaynst the barbarous attempts of Hereticall diuision that would haue brought you to an immature end, shewes to be by Gods infinite wisdom perordained for some singular good of mankind, specially by your meanes to quench wars and dissentions, and to bestow the blessings of peace & vnion on this land. Your Title to the Crowne of England springes from the peacefull coniunction of the two renowned Roses, which before were mortall enemies, and fought so many cruell feilds, that if we consider the great effusion of bloud, wherein ech of them were bathed, we shall hardly discern the one from the other, by the diuersity of colour.

Your Maiesties Person is the roote of a more happy vnion of two most glorious Kingdomes, by your Sacred Person combined in assured peace, which in the hystories of former times are by no other markes more famously knowne, then by their mutuall warres.

Nothing remaines to be added, for the full consum-
mation

(*) Our Hopes did not dye with our late Soueraigne, but still liue in his Royall Issue, and of the most Sacred Queene & Martyr his Mother.

*Cyp. lib. 1.
epist. 3. ad
Cornel.*

mation of this Ilands happines, and your Maiesties immortal Glory, but the quenching of discord about religion, by bringing them back againe to the roote & matrice of the Catholique Church, to the Chayre of Peter the principall Sea; from which Sacerdotall and Sacred Vnity springs, and to which perfidious Errour hath no accesse. Wherby your Maiesty shall extend the blessings of peace from this Iland to the rest of *Europe*, from the the body vnto the soule; and crowne your temporall peace and felicity with eternall. For both which, not only I, but all of my profession, yea all Catholikes, will offer vnto Almighty God our daily praiers.

E I N I S.

